RECORDS

CHINA CENTENARY
MISSIONARY CONFERENCE

[illegible]

Centenary Missionary Conference

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/chinacentenarymi0000chin

Chairmen of the Conference.

1. Rev. Arthur H. Smith, D.D.
2. Rev. J. C. Gibson, D.D.

RECORDS

China Centenary Missionary Conference

Held at Shanghai, April 25 to May 8, 1907

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

SHANGHAI:
Centenary Conference Committee
1907

3V
3410
C45
1907a

NP6
C441cr

METHODIST PUBLISHING HOUSE, SHANGHAI.

PREFACE

The preparation and publication of this volume was entrusted to a Committee consisting of Revs. W. H. Lacy, D.D., A. S. Mann and D. Willard Lyon, and Messrs. James Stark and Gilbert McIntosh, with Revs. G. H. Bondfield and J. W. Nichols as *ex-officio* members. In sending forth these Records the Committee would bespeak for themselves the indulgence of their readers. No pains have been spared to make the Records accurate and complete, but the Committee having had to accomplish their task whilst engaged in their ordinary engrossing occupations, there may be occasional evidences of lack of connected and continuous work. Errors and omissions will, doubtless, be discovered in the reports of the discussions, but it must be borne in mind that the reporters' notes were not transcribed until after the speakers had returned to their stations, and that verification of dubious points was not possible without prolonged delay.

The arrangement of the book in parts was determined, in a large measure, as explained in the Introduction, by the fact that the papers had to be printed in their final form before the Conference met. It will be noted that those portions of the discussions which dealt solely with verbal amendments or merely with the literary form of the resolutions presented have been omitted or condensed.

The printing of the Records was unavoidably retarded and complicated by various circumstances. The completion of an important part of the copy was delayed through the severe and long illness of one of the reporters, whilst a fire at Messrs. Denniston and Sullivan's photographic studio destroyed over twenty of the photographs and negatives required for the illustrations, many of these not being easily replaced.

The Committee are under obligation to many helpers. They would record their grateful thanks to the reporters of the Shanghai Press; to Mr. R. Davidson and others who assisted in the proof-reading of the papers in the busy days before the

Conference ; and to those speakers who kindly supplied notes of their addresses. Revs. G. A. Clayton and D. Willard Lyon merit special thanks for the time and thought given to the preparation of statistics and index ; and the Committee are under obligation to the Rev. G. H. Bondfield, Secretary of the Executive Committee, for the Introduction with its historical and explanatory details. To the Rev. W. H. Lacy, D.D., and Mr. A. Rosenberg of the Methodist Publishing House they are deeply indebted for their unfailing courtesy and helpful assistance. But most of all should hearty thanks from the whole missionary body be rendered Mr. James Stark for the painstaking labour expended in securing accuracy in the reports of the discussions, in verifying and arranging committees, and in collecting and placing in proper position supplementary and other resolutions not dealing with the subjects on the programme, as also in inserting in their appropriate places items of historic interest that otherwise would have been omitted.

A word of tribute ought to be accorded the late Rev. A. S. Mann. His sudden and tragic death by drowning at Kuling, on 29th July, will be remembered by many of our readers. It is pleasing to record that among his last labours before leaving Shanghai was work done for this volume.

The devotional and Town Hall addresses delivered during the Conference will be issued in a separate volume, the matter for this book being too voluminous to admit of their insertion.

It is hoped that the perusal of this volume will bring back many pleasing and hallowed memories to those who attended the Conference ; that the inspiration and stimulus received by them will be shared by many others ; and that our Heavenly Father, who so blessed the Conference with the evidences of the presence of His Holy Spirit, will cause the inspirations of that gathering to be an incentive to closer fellowship and more earnest and intelligent participation in work for the extension of His kingdom.

GILBERT MCINTOSH,
Convener of Publication Committee.

CONTENTS

PAGE
Introduction i
General and Executive Committees vii
Programme ix
Rules of Procedure xix
Abstract of Proceedings xxi
Committees appointed under Rules of Procedure xxxiii
Committees appointed to carry out Conference Resolutions xxxiii

PART I.—PAPERS AND MEMORIALS

The Chinese Church 1
The Chinese Ministry 34
Education 59
Evangelistic Work 99
Women's Work : General 138
Women's Work : Educational 159
Christian Literature 192
Ancestral Worship 215
Medical Missions 247
The Holy Scriptures 269
Comity and Federation 311
The Missionary and Public Questions 335
Memorials 353

PART II.—DISCUSSIONS AND RESOLUTIONS

The Chinese Church 409
The Chinese Ministry 443
Education 478
Evangelistic Work 522
Women's Work: General 552
Women's Work : Educational 572
Christian Literature 589
Ancestral Worship 604
Medical Missions 625
The Holy Scriptures 660
Comity and Federation 689
The Missionary and Public Questions 722
Memorials 745
Supplementary Resolutions 755

PART III.—STATISTICS AND DIRECTORY

Statistics 767
Conference Directory 784
Appendix 809
Index 814

LIST OF ILLUSTRATIONS

Chairmen of the Conference . . . . *Frontispiece*

FACING PAGE

Executive Officers viii

Vice-Chairmen of Conference and Editorial Secretary . . . xl

Conference Officers 96

Conference in Session 160

Delegates and Visitors 272

Veterans 384

Chairmen of Programme Committees 448

Chairmen of Programme Committees and Speakers at Public Meetings 560

Conference Offices—Entrance Hall 621

Conference, with Chinese Pastors on Platform 624

Preachers and Speakers 688

Introduction

Conference Committee

The General Missionary Conference of 1890, before its adjournment, appointed a "Committee of Correspondence" to which was committed, amongst other things, the duty of making provision for the next Conference. This Committee, consisting of Revs. G. F. Fitch, W. Muirhead, A. Williamson, LL.D., J. W. Stevenson, D. W. Herring, Y. J. Allen, LL.D., and the Ven. Archdeacon Moule, was at once organized with Rev. G. F. Fitch as Chairman and Rev. W. Muirhead as Secretary. Ten years later Dr. J. Edkins, Rev. C. J. F. Symons and Rev. R. T. Bryan had taken the places of Dr. A. Williamson, Rev. D. W. Herring and the Ven. Archdeacon Moule, the new members having been elected, in conformity with the terms of the Conference resolution, by the Shanghai Missionary Association, whilst four other members: Revs. D. MacGillivray, G. H. Bondfield, A. P. Parker, D.D., and Mr. R. E. Lewis, had been added to the Committee by co-optation. Subsequent vacancies were filled by the election of Rev. E. Box and the Rt. Rev. Bishop F. R. Graves.

General and Executive Committees

In view of the important questions that would come before it, and in order that it might keep in touch with missions throughout the Eighteen Provinces, sixty-one representative missionaries were added in 1905 to the Committee of Correspondence as corresponding members—thirty-seven being co-opted and twenty-four appointed by Missionary Associations or Boards as follows:—West China (4), Hupeh (4), Peking (2), Tientsin (2), Nanking (2), Soochow (2), Hangchow (2), Ningpo (2), Hongkong (2), and Canton (2). At the same time the designation "Committee of Correspondence" was changed to General Committee; whilst the members who had previously formed the Committee of Correspondence and all other members residing in Shanghai were constituted the Executive Committee.

Executive Officers

In 1905, on temporarily leaving China, Rev. G. F. Fitch, after fifteen years of valuable service, resigned the chairmanship of the Committee, but accepted the office of Treasurer. The Rt. Rev. Bishop F. R. Graves was elected chairman the same year. The duties of the Secretariat were discharged by Dr. Muirhead till 1897. Afterwards there followed in this office: Revs. W. H. Elwin (1897-99), C. J. F. Symons (1900-04), and G. H. Bondfield (1904—) with J. W. Nichols—assistant Secretary—(1906—).

Date

Originally it was intended to hold the Conference in 1900, but three years before that date the Committee, on being notified that a World's Missionary Conference would be held in New York in that year, resolved to postpone the China Conference till 1901. With this date in view, preliminary steps were taken and a tentative programme issued in May, 1900. The Boxer outbreak, however, compelled the Committee to reconsider the position, and the date was again put off. In 1902 the question was once more considered by the Committee, and it was then decided to hold the Conference in 1907 and make it a celebration of the close of the first century of Protestant missionary work in China.

Constitution of the Conference

In 1890, with 1,296 missionaries in China, 445 persons attended the Conference. With over 3,700 missionaries on the field and the prospect of a much larger proportion of visitors it was clear to the Committee that the Conference of 1907 could be one of delegates only. After full discussion the following basis and details of representation were agreed to :—(1) Every Protestant missionary society or organized mission working in China should have the right to be represented. (2) Missions with ten or less than ten members (including wives) should have one delegate, and missions with over ten members one delegate for every ten or fraction of ten larger than one half. (3) All missionaries of 25 years standing and all members of the General Committee should be extra delegates—the former on a "service" qualification and the latter *ex-officio*. (4) Any missionary should be free to attend the meetings, but the privilege of speaking and voting should be confined to delegates unless the Conference extended it by a special vote. (5) Each organization should be free to elect its delegates as most convenient, but should, as far as possible, secure representatives from the various districts in which it was at work. (6) The missionaries labouring amongst the Chinese in the Straits Settlements should be recognized as one "mission" and those labouring in Honolulu as another, and each be invited to send a delegate. (7). Tickets of admission should be issued both to delegates and non-delegates at $1.00 each.

Programme and Method of Presenting Subjects to the Conference

As soon as the date of the Conference was settled, some 1,500 circulars asking for suggestions for the programme were sent to missionaries, and a similar appeal appeared in the "Chinese Recorder." After the replies had been tabulated and considered a tentative list of subjects, together with the aspects of those subjects which appeared to deserve special emphasis, was drawn up by a Sub-Committee, approved by the Executive, and submitted to the General Committee. A standing Programme Sub-Committee was next appointed, and much time was spent in sifting the criticisms received and in arranging the programme in its final form. In presenting the subjects to the Conference it had been decided that the method adopted by the South India Missionary Conference held at Madras in 1900 should be followed with important modifications. Each of the twelve selected subjects was referred to one of the twelve Programme Committees. These Committees were composed of from ten to thirteen members selected from the nominations of the General and Executive Committees. On the chairman of each Programme Committee rested the responsibility of adequately presenting to the Conference the subject with which his Committee was entrusted. This included the preparation of a paper (which, however, was not read before the Conference), and the drafting of the resolutions in which the subject was brought forward for discussion. In the preparation of his paper the chairman was, of course, assisted by his Committee, and he was also free to secure the co-operation of any missionaries whose experience or knowledge might be helpful. Before printing his paper the Chairman submitted it to his Committee, any member of which had the right, if differing from the writer's conclusions, to request that his views or objections should be stated in a foot-note or addendum. The resolutions were prepared in a similar way, and if an agreement was not reached by correspondence, their final form was determined at a meeting of the Committee in Shanghai. Finally, it rested with the Chairman to introduce the subjects to the Conference, fifteen minutes being allowed for moving and explaining the resolutions.

In adopting this method, the Committee had before them a two-fold aim, viz.—That a comprehensive view of each subject should be presented in *one* paper, and that the discussions in the Conference should be on definite and well considered recommendations.

It is gratifying to be able to record that this aim was in a large measure realized, and that the plan, though adding materially to the labours of the Executive officers, was an unqualified success. By the Rules of Procedure the agenda was kept free from extraneous subjects and resolutions, so that the regular sessions of the Conference were wholly occupied with the business of the day. Each subject was thus given the time allotted to it on the programme.

Devotional Meeting

The morning sessions began with a devotional service lasting three-quarters of an hour, the addresses being given by Secretaries and other visitors from Europe and America. Meetings for prayer were held each evening in the Union Church, the prayer-room provided in the Memorial Hall was in constant use, whilst Saturday Evening, April 27th, was devoted to a praise and thanksgiving service conducted by the Ven. Archdeacon A. E. Moule.

Public Meetings

A series of meetings to which the non-missionary public were specially invited was held in the Town Hall, kindly placed at the disposal of the Committee by the Shanghai Municipal Council. Two evenings were devoted to Lectures by Rev. Arthur H. Smith, D.D. ("A Centennial Survey"), and Rev. T. W. Pearce ("Robert Morrison"), and four evenings to addresses on selected missionary topics. These meetings were well attended, and the speaking was of a high order. The Reception given by the Shanghai Missionary Association on Thursday evening, April 25th, and the Farewell Meeting on Tuesday, May 7th, were particularly memorable gatherings. Meetings for Chinese were also organized in the Martyrs' Memorial Hall, which was filled to overflowing, each evening.

Secretaries' Meeting

Secretaries and other official representatives of Home Boards and Committees, of whom a large number were present at the Conference, were invited to a special meeting in the Memorial Hall on Saturday evening, May 4th, where some of the questions previously put in the question box by secretaries and delegates were read and answered. The success of this gathering would be an ample justification for giving a similar meeting an even more conspicuous place on the programme of another Conference.

Sunday Services

Conference Sermons were preached on the two Sundays, April 28th and May 5th, in the Cathedral, the Union Church, the Free Christian Church and St. Andrew's Church, whilst special evening evangelistic services were held in the Town Hall, where also afternoon mass meetings for Chinese were conducted.

Place of Meeting

Much of the success of the Conference is due to the fact that the Y. M. C. A. were able to place a large part of their new and commodious building at the disposal of the Committee. The Martyrs' Memorial Hall proved to be an admirable auditorium, whilst the vestibule and other parts of the building were readily adapted and furnished for offices, writing and drawing-rooms, ladies' parlour, tea and committee rooms, and for the book exhibit. A branch of the Chinese Imperial Post Office was opened in the building and a telephone was installed. To the Committee and Secretaries of the Y. M. C. A. the Conference was deeply indebted; for at considerable personal trouble and no little extra cost the building operations were hurried forward so that the Conference might be accommodated.

Accommodation and Hospitality

One of the most difficult tasks fell to the lot of the Accommodation Sub-Committee, of which Mr. George Howell was the convener. The most careful estimates gave the probable attendance as between 850 and 900. The actual registered attendance was 1,170. That hospitality, or accommodation at a reasonable rate, was provided for all was entirely due to the Sub-Committee's admirable arrangements. The generous hospitality of Shanghai residents is most gratefully acknowledged.

Press Sub-Committee

Under the able direction of Mr. R. E. Lewis the Press Sub-Committee provided Shanghai and other papers with notes and articles before the Conference assembled. During the meetings abstracts of the papers and much other copy was also supplied to these papers and to correspondents and news agencies, whilst reports or descriptions of the proceedings were sent to the leading religious papers in Great Britain and America.

Attendance

The Conference of the World's Student Christian Federation in Tokyo, early in April, brought delegates from all parts of the world to the Far East and, naturally, many of these representatives came from Japan to the China Conference. An analysis of the list of delegates gives the following particulars :—

Missionary Delegates (elected)	361	
,, ,, (*ex officio*)	139	
		500
Visitors (including non-delegates from China)		604
Representatives of Home Boards, etc.		66
		1,170

A noteworthy feature of the Conference was the full attendance at all the sessions and the punctuality with which the proceedings opened and closed.

Finances

The prolonged preparations, and the final arrangements for the double series of meetings necessitated a considerable expenditure. The funds at the Committee's disposal were derived from the sale of papers, hymn books, and programmes ; from the collection taken at one of the sessions ; and from the generous contributions of British, American and Canadian Missionary Societies, amounting to $3,915.35 (Mex). As the accounts are not yet closed, no financial statement can be included in the volume, but an audited account will be duly published in the "Chinese Recorder." The two Conference Volumes—"A Century of Missions" and "Records of the Conference,"—the publication of which is in the hands of the Executive Committee, are expected to yield a profit sufficient to leave a substantial balance in the Treasurer's hands after all accounts are paid.

The Aim and Spirit Behind the Arrangements

The work of the Committees and the spirit in which the Conference met cannot be better stated than they were by the Chairman of the Executive Committee, the Rt. Rev. Bishop F. R. Graves, in his speech at the opening meeting of the Conference:

> "Before proceeding to the business of the meeting it had seemed proper to the Executive Committee that he (the Chairman) should say a few words on their behalf. The Committee had been working since May 1905, and he was sure those present would bear very cheerful witness to the amount of work that had been accomplished. As Chairman of the Committee, absent from only one of its meetings, he desired to bear testimony to the singular harmony and unanimity which prevailed at its meetings. They had met not only with the Executive Committee, but also with members of the General Committee who might be in Shanghai, and throughout the meetings, although of necessity there had been differences of opinion, there had never arisen any juncture at which they had not been able to reach a practically unanimous conclusion. He thought that might be taken as a happy augury for the Conference just begun.
>
> One reason why the Committee had been able to get through the work it had was because it had been favoured in its Secretary. He had been diligent and tireless, and his knowledge of missions and missionaries had always been at their service. Outside of the Executive Committee they had had the support of about seventy missionaries of great experience, who had willingly given their counsel and advice. And besides them they had had the snpport of the vast body of missionaries in China. Of the work of the Committee he would only say that it had been their endeavour to enable the Conference to meet and proceed with its work intelligently, and they had secured this end by the appointment of Committees representative of all China who would take into consideration the very large subjects that would come before the Conference.
>
> In the next place they had sought to effect such organization as would enable the delegates, as soon as they arrived at Shanghai, to proceed with the particular business for which they had come. In carrying out these aims the Committee could not claim to have satisfied every one, but it had striven at all times to be strictly and impartially just, and to include representatives from every section of China, and of every denomination. That was the spirit in which they had striven to carry out their work. In closing he felt he must refer to the building in which they were gathered, and in which the deliberations of the Conference would take place. It seemed to him impossible that anything but the spirit of reasonableness, concord, and Christian love should prevail in any assembly meeting within these walls, when it was remembered that they were a silent witness of those of every nationality who had died for the Christian faith. Surely throughout all their exercises there must be present to their minds the host of silent witnessses who had gone before, who had not held life dear, but had been faithful unto death for the sake of Christ in China."

Committees

Provided for by the Conference of 1890

GENERAL COMMITTEE

L. M. S.	
Rev. A. Bonsey	Hankow
Rev. Ernest Box	Shanghai
Rev. T. Bryson	Tientsin
Dr. C. J. Davenport	Shanghai
Rev. J. Macgowan	Amoy
Rev. T. W. Pearce	Hongkong
A. B. C. F. M.	
Rev. D. Z. Sheffield, D.D.	Tungchou
Rev. Arthur H. Smith, D.D.	Pangchuang
Rev. J. E. Walker	Shao-wu
A. B. M. U.	
Rev. Joseph S. Adams	Hanyang
Rev. W. Ashmore, Jr., D.D.	Swatow
Rev. J. R. Goddard, D.D.	Ningpo
A. P. E. C. M.	
Dr. H. W. Boone	Shanghai
Rt. Rev. F. R. Graves, D.D.	Shanghai
Rev. J. W. Nichols	Shanghai
Rev. F. L. Hawks Pott, D.D.	Shanghai
Rt. Rev. L. H. Roots, D.D.	Hankow
A. P. M.	
Rev. W. J. Drummond	Nanking
Rev. C. H. Fenn, D.D.	Peking
Rev. G. F. Fitch, D.D.	Shanghai
Rev. E. C. Lobenstine	Huaiyuan
Rev. J. W. Lowrie, D.D.	Paotingfu
Rev. C. W. Mateer, LL.D.	Weihsien
A. R. M.	
Rev. A. L. Warnshuis	Amoy
B. & F. B. S.	
Rev. G. H. Bondfield	Shanghai
C. M. S.	
Dr. D. Duncan Main	Hangchow
Rev. J. Martin	Foochow
Ven. Archdeacon Moule	Ningpo
Rev. C. J. F. Symons	Shanghai
Ven. Archdeacon Banister	Hongkong
E. B. M.	
Rev. S. Couling	Weihsien
Dr. E. H. Edwards	Taiyuenfu
Rev. A. G. Shorrock	Sianfu
E. P. M.	
Rev. J. C. Gibson, D.D.	Swatow
M. E. C. M.	
Rev. W. N. Brewster	Hinghua
Rev. F. Brown	Tientsin
Rev. I. T. Headland, Ph.D.	Peking
Rev. W. H. Lacy, D.D.	Shanghai
S. D. B. M.	
Rev. J. W. Crofoot	Shanghai
A. S. B.	
Rev. R. T. Bryan, D.D.	Shanghai
Rev. R. H. Graves, D.D.	Canton

R. M. S.	
Rev. I. Genähr	Hongkong
M. E. M. S.	
Rev. Y. J. Allen, LL.D.	Shanghai
Rev. D. L. Anderson, D.D.	Soochow
Rev. A. P. Parker, D.D.	Shanghai
Ber. M. S.	
Rev. W. Ebert	Hongkong
Rev. C. J. Voskamp	Tsingtau
W. M. S.	
Rev. T. E. North	Hankow
Rev. S. G. Tope	Canton
E. M. M.	
Rev. T. Candlin	Tientsin
Rev. J. Hedley	Yungpingfu
C. I. M.	
Rev. A. Hudson Broomhall	Chungking
Rt. Rev. Bishop Cassels	Paoning
Mr. George Howell,	Shanghai
Rev. F. S. Joyce	Hsiang-Cheng-hsien
Rev. W. E. Hampson	Changsha
Rev. J. W. Stevenso	Shanghai
U. F. C. S. M.	
Rev. J. W. Inglis	Moukden
A. P. M. S.	
Rev. H. C. DuBose, D.D.	Soochow
Rev. George Hudson	Hangchow
Rev. P. F. Price	Dongshang
Rev. H. M. Woods, D.D.	Huaianfu
I. P. M.	
Rev. T. C. Fulton	Moukden
U. M. F. C. M.	
Rev. W. E. Soothill	Wenchow
C. P. M.	
Dr. Percy C. Leslie	Changtefu
Rev. D. McGillivray	Shanghai
A. B. S.	
Rev. J. R. Hykes, D.D.	Shanghai
C. S. M.	
Rev. W. Deans	Ichang
B. C. M. S.	
Rev. S. Pollard	Chaotong
F. C. M.	
Rev. F. E. Meigs	Nanking
F. F. M.	
Rev. R. J. Davidson	Chentu
C. & M. A.	
Dr. R. H. Glover	Wuchang
C. M. M.	
Rev. O. L. Kilborn, M.D.	Chentu
INDEPENDENT	
Rev. J. Darroch	Shanghai
Y. M. C. A.	
Mr. R. E. Lewis	Shanghai

EXECUTIVE COMMITTEE

Rt. Rev. F. R. Graves, D. D., *Chairman*

Rev. Y. J. Allen, D. D.
Rev. R. T. Bryan, D. D.
Rev. D. MacGillivray
Rev. J. W. Stevenson
Rev. J. Darroch
Rev. J. R. Hykes, D.D.
Rev. W. H. Lacy, D. D.
Dr. C. J. Davenport
Rev. G. H. Bondfield (*Secretary*)
Rev. E. Box
Mr. R. E. Lewis
Rev. A. P. Parker, D.D.
Rev. C. J. F. Symons
Mr. G. Howell
Rev. F. L. Hawks Pott, D.D.
Dr. H. W. Boone
Rev. G. F. Fitch, D.D. (*Treasurer*)
Rev. J. W. Nichols (*Asst. Secretary*

Editorial Secretary for Historical Summary : " A Century of Missions,"
Rev. D. MacGillivray

SUB-COMMITTEES

Press

Mr. R. E. Lewis (Convener)
The Ven. Archdeacon Moule
Rev. W. N. Bitton
Rev. W. Remfry Hunt
Rt. Rev. Bishop Bashford

Accommodation

Mr. George Howell (Convener)
Rev. C. J. F. Symons
Rev. A. E. Rydberg
Mr. T. J. Hollander
Miss E. E. Naylor
Mrs. Bondfield

Publication

Rev. D. Willard Lyon (Convener)
Mr. G. McIntosh
Rev. W. H. Lacy, D. D
Rev. G. H. Bondfield

Arrangements

Mr. W. W. Lockwood
Rev. J. W. Nichols

Steward for Memorial Hall Meetings
Rev. R. A. Parker

Steward for Town Hall Meetings :
Mr. H. C. Lavers

EXECUTIVE OFFICERS

1. Rt. Rev. Bishop R. H. Graves, D.D.,
   Chairman Executive Committee
2. Rev. G. F. Fitch, D.D., *Treasurer*
3. Mr. R. E. Lewis, *Convener Press Committee*
4. Mr. George Howell, *Convener Accom. Com.*
5. Mr. G. McIntosh, *Convener Publication Com.*
6. Rev. G. H. Bondfield, *Secretary*

Programme

THURSDAY, April 25th

Opening Session, 2.30 MARTYRS' MEMORIAL HALL

Missionary Delegates and *ex-officio* members will meet to organize.

Chairman

Rt. Rev. Bishop F. R. GRAVES, D.D. (Chairman Executive Committee).

Election of Chairmen, Secretaries and Standing Committees, and adoption of Rules of Procedure.

Reception, 8.15 p.m. TOWN HALL

Reception by Shanghai Missionary Association.

Refreshments and conversazione.

Address of welcome: Rev. J. R. HYKES, D.D., President Shanghai Missionary Association.

Introduction of Representatives from Mission Boards and special Deputations.

Short Speeches by Chairmen of Conference. Replies.

FRIDAY, April 26th

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. CHAUNCEY GOODRICH, D.D., A.B.C.F.M., Peking.

Address by Rev. H. C. MABIE, D.D., Secretary A. B. M. U., Boston, U. S. A.

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

THE CHINESE CHURCH

REV. J. C. GIBSON, D.D., E. P. M., SWATOW.

(*a*). The opportunities and responsibilities of the church in view of the changed conditions in China.

(*b*). The self-suport, self-government and aggressive work of the church, and the means by which they may best be developed.

(*c*). The deepening of its spiritual life.

(*d*). The need of special teaching in the church in view of the increasing circulation of rationalistic and anti-Christian literature.

(*e*). Evil practices that are injuring the church, such as litigation, concubinage, and use of church membership for private ends.

(*f*). How to get the help of young men and women in Christian work, and how to train the children of the church.

COMMITTEE.

Rev. J. C. Gibson, D.D.—Chairman	E. P. M.	Swatow
Mr. F. S. Brockman	Y. M. C. A.	Shanghai
Rev. W. P. Chalfant	A. P. M.	Ichoufu
Rev. R. J. Davidson	F. F. M.	Chentu
Rev. T. C. Fulton	I. P. M.	Moukden
Rev. F. P Gilman	A. P. M.	Hainan
Rev. Spencer Lewis, D.D.	M. E. C. M.	Nanking
Rev. A. Lutley	C. I. M.	Hungtung
Rev. John Martin	C. M. S.	Foochow
Rev T. W. Pearce	L. M. S.	Hongkong
Rt. Rev. Bishop Roots, D.D.	A. P. E. C. M.	Hankow
Rev. C. J. Voskamp	B. M. S.	Tsingtau

Public Meeting, 8.45 p.m. TOWN HALL

Lecture by Rev. ARTHUR H. SMITH, D.D., "A Centennial Survey."

Chairman: Sir HAVILLAND DE SAUSMAREZ.

SATURDAY, April 27th

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Mr. D. E. HOSTE, C. I. M., Shanghai.

Address by Rev. J. H. RITSON, M.A., Secretary B. & F. B. S., London

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

THE CHINESE MINISTRY

Rev. D. Z. SHEFFIELD, D.D., A. B. C. F. M., Tungchou.

(*a*). The student for the ministry and his training.

(*b*). How to induce educated men to enter the ministry.

(*c*). The preacher and pastor—his intellectual development—his relation to self-supporting churches, to the missionary, and to the mission—the difficulties of his position, financial and social.

(*d*). The minister as an evangelist—his responsibility and opportunities.

COMMITTEE.

Rev. D. Z. Sheffield, D.D.—Chairman	A. B. C. F. M.	Tungchou
Rev. T. Barclay	E. P. M.	Tainan
Rt. Rev. Bishop Cassels	C. I. M.	Paoningfu
Rev. J. W. Davis, D.D.	A. P. M. S.	Nanking
Rt. Rev. Bishop Graves, D.D.	A. C. M.	Shanghai
Rev. G. W. Greene, D.D.	A. S. B.	Canton
Rev. Chauncey Goodrich, D.D.	A. B. C. F. M.	Peking
Rev. W. M. Hayes, D.D.	A. P. M.	Chingchow
Rev. W. S. Moule	C. M. S.	Ningpo
Rev. H. Rieke	R. M. S.	Kangpui
Rev. A. L. Warnshuis	A. R M.	Siokhe
Rev. J. S. Whitewright	E. B. M.	Chingchow

Evening Session, 8.45 MARTYRS' MEMORIAL HALL

Praise and Thanksgiving Meeting.

Conducted by the Ven. Archdeacon A. E. MOULE, B.D.

SUNDAY, April 28th

Holy Trinity Cathedral

11 a.m. The Rt. Rev. Bishop G. E. MOULE, D.D.

6 p.m. The Rt. Rev. Bishop W. W. CASSELS.

VICE CHAIRMEN OF CONFERENCE AND EDITORIAL SECRETARY.

1. Rev. C. W. Mateer, LL.D.
Mr. D. E. Hoste
3. Rev. Timothy Richard, Litt. D

4. Rev. Im. Genähr
6. Dr. R. C. Beebe
7. Rev. A. P. Parker, D.D.

8. Rev. Aug. Berg
9. Rev. T. W. Pearce

5. Rev. D. MacGillivray, *Editorial Secy. for Historical Vol*

Union Church

11 a.m. Rev. Llewellyn Bevan, D.D.
6 p.m. Rev. J. E. Kittredge, D.D.

Free Christian Church

11 a.m. Rev. H. C. Mabie, D.D.
6 p.m. Rev. J. Gregory Mantle.

Special Service, Town Hall

8.45 Rev. Frank Lenwood, M.A.
Rev. E. J. Bosworth, D.D.

MONDAY, April 29th

Devotional Service, 8.30-9.15 Martyrs' Memorial Hall

Conducted by Rev. Joseph S. Adams, A. B. M. U., Hanyang.

Address by Rev. A. Sutherland, D.D., Secretary C.M.M., Toronto.

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

EDUCATION

Rev. F. L. Hawks Pott, D.D., A.P.E.C.M., Shanghai.

(*a*). The new educational movements in China— a great opportunity for Christian missions.

(*b*). The value of Christian education in providing capable and trustworthy leaders in State and Church.

(*c*). Christian colleges—their scope and limitations.

(*d*). How will mission schools and colleges be affected by a system of education established by the Government, and what is our best policy in view of this Government education?

(*e*). Normal schools and the training of teachers.

(*f*). Education of the blind, and the deaf and dumb.

(*g*). Industrial education—what experiments have been made, and with what success?

COMMITTEE.

Rev. F. L. Hawks Pott, D.D.—Chairman	A.P.E.C.M.	Shanghai
Rev. D. L. Anderson, D.D.	M.E.M.S.	Soochow
Rev. W. L. Beard	Y.M.C.A.	Foochow
Rev. P. D. Bergen, D.D.	A.P.M.	Weihsien
Rev. W. N. Brewster	M.E.C.M.	Hinghua
Rev. S. Couling	E.B.M.	Weihsien
Rev. D. Entwistle	W.M.S.	Hankow
Rev. E. F. Gedye	W.M.S.	Wuchang
Dr. S. Lavington Hart	L.M.S.	Tientsin
Rev. L. Hodous	A.B.C.F.M.	Foochow
Rev. G. A. Stuart, M.D.	M.E.C.M.	Nanking
Rev. O. F. Wisner, D.D	C. C. C.	Canton

Public Meeting, 8.45 p.m. Town Hall

Lecture by Rev. T. W. Pearce, Hongkong. "Robert Morrison."

Chairman: H. B. Morse, Esq.

TUESDAY, April 30th

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. G. F. FITCH, D.D., A. P. M., Shanghai.

Address by Mr. WALTER B. SLOAN, Assistant Home Director C. I. M., London.

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

EVANGELISTIC WORK

Rev. J. W. LOWRIE, D.D., A. P. M., Paotingfu.

(*a*). How best to adapt evangelistic methods to the new opportunities.

(*b*). The necessity and limits of conciliation.

(*c*). The relation of the Gospel to social and political questions.

(*d*). How to create and sustain in the Chinese church zeal for evangelization.

(*e*). Use of auxiliary workers—colporteurs, Bible-women, church-members

(*f*). Evangelization in the city and in the country.

(*g*). Evangelization amongst the higher classes—possibilities and methods.

(*h*). Unoccupied parts of the field, and special fields—Mongolians, Thibetans, Mohammedans, Miaos, Lolos, Shans, etc.

COMMITTEE.

Rev. J. W. Lowrie, D.D.—Chairman	A. P. M.	Paotingfu
Rev. G. Douglas	U. F. C. M.	Liaoyang
Rev. H. C. Du Bose, D.D.	A. P. M. S.	Soochow
Rev. A. A. Fulton, D.D.	A. P. M.	Canton
Rev. R. H. Glover, M.D.	C. &. M. A.	Wuchang
Rev. J. Hedley	E. M. M.	Yungpingfu
Rev. A. Karlsson	S. H. U.	Tsoyun
Rev. T. E. North	W. M. S.	Hankow
Rev. P. F. Price	A. P. M. S.	Dongshang
Rev. S. Pollard	B. C. M.	Chaotong
Rev. H. French Ridley	C. I. M.	Sining
Rev. A. R. Saunders	C. I. M.	Yangchow
Dr. B. Van Someren Taylor	C. M. S.	Hinghua
Rev. F. B. Turner	E. M. M.	Laoling

Public Meeting, 8.45 p.m. TOWN HALL

Addresses by Rev. D. L. ANDERSON, D.D., Soochow ; Sir ALEXANDER R. SIMPSON, M.D., LL.D., D.Sc., Edinburgh ; The Rt. Rev. Bishop J. W. BASHFORD, D.D., LL.D., Shanghai.

Subject : The influence of Christian missions on Chinese national life and social progress.

Chairman : W. H. POATE, Esq.

WEDNESDAY, May 1st

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by the Ven. Archdeacon W. BANISTER, C.M.S., Hongkong.

Address by Rev. A. B. LEONARD, D. D., Secretary M. E. C. M. S., New York.

Morning Session, 9.30-12

WOMAN'S WORK (1) GENERAL

Miss E. BENHAM, L. M. S., Amoy.

(*a*). The women of the church—how they can best be instructed.

(*b*). Preparation of women candidates for baptism.

(*c*). What methods are best adapted to reach women of various classes in city and country?

(*d*). The training and employment of Bible-women or female evangelists.

COMMITTEE.

Miss Benham—Chairman	L. M. S.	Amoy
Miss Julia Bonafield	M. E. C. M.	Foochow
Miss Butler	A. F. M.	Nanking
Miss E. Black	E. P. M.	Swatow
Miss H. B. Fleming	C. I. M.	Anren
Miss E. French	C. I. M.	Huochow
Miss Hook	C. E. Z.	Foochow
Miss McIntosh	C. P. M.	Changtehfu
Miss McMordie	I. P. M.	Chinchow
Mrs. Talbot	C. I. M.	Chenchow
Miss Talmage	A. R. M.	Amoy

Afternoon Session, 2-4.30

WOMAN'S WORK (2) EDUCATIONAL

Miss LUELLA MINER, A. B. C. F. M., Peking.

(*a*). The new attitude of the Chinese towards the education of girls and women.

(*b*). What can Christian missions do to promote the general education of girls and women in China.

(*c*). Mission schools for girls—their value to the church and their influence in elevating the women of China.

(*d*). The training and supply of teachers.

(*e*). Industrial training for the girls and women.

(*f*). Orphanages and other charitable institutions.

COMMITTEE.

Miss L. Miner—Chairman	A. B. C. F. M.	Peking
Miss Beckingsale	E. B. M.	Sianfu
Miss Janet Clark	C. M. S.	Ningtaik
Miss Dodson	A. P. E. C. M.	Shanghai
Miss Gertrude Howe	M. E. C. M.	Nanchangfu
Mrs. C. M. Jewell	M. E. C. M.	Peking
Miss Lambert	C. M. S.	Foochow
Miss Newton	A. B. C. F. M.	Foochow
Miss Noyes	A. P. M.	Canton
Miss Richardson	M. E. M. S.	Shanghai
Miss M. E. Talmage	A. R. M.	Amoy

Public Meeting, 8.45 p.m. TOWN HALL

Addresses by Rev. ARNOLD FOSTER, B.A., Wuchang; Rev. FRANK LENWOOD, M.A., Oxford; Rt. Rev. Bishop L. H. ROOTS, D.D., Hankow.

Subject: A re-statement of the motive and objects of missions in the light of present conditions.

Chairman: DUNCAN MCLAREN, Esq., Edinburgh.

THURSDAY, May 2nd

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. J. CARSON, M.A., I. P. M., Newchwang.

Address by Dr. KARL FRIES, Chairman World's Student Christian Federation, Stockholm.

Morning Session, 9.30-12

CHRISTIAN LITERATURE

Rev. J. DARROCH, Shanghai.

(*a*). The place and power of Christian literature in China.

(*b*). The need for devotional literature.

(*c*). The growth of the new Chinese literature an incentive to greater literary activity on the part of Christian missions.

(*d*). The necessity for making the copyright clauses in the new treaties effective.

(*e*). The field for Christian magazines and newspapers.

(*f*). Reading-rooms, libraries and book-lending societies.

(*g*). Utilization of Japanese Christian literature and scholarship.

COMMITTEE.

Rev. J. Darroch.—Chairman	Shansi Univ.	Shanghai
Rev. Joseph S. Adams	A. B. M. U.	Hanyang
Rev. T. Bryson	L. M. S.	Tientsin
Rev. I. T. Headland, Ph. D.	M. E. C. M.	Peking
Rev. F. W. Leuschner	Ber. M. S.	Shiuchowfu
Rev. D. MacGillivray	C. L. S.	Shanghai
Ven. Archdeacon Moule	C. M. S.	Ningpo
Rev. F. Ohlinger	M. E. C. M.	Shanghai
Rev. Gilbert Reid, D.D.	Unconnected	Shanghai
Rev. J. Ross, D.D.	U. F. C. S.	Moukden

Afternoon Session, 2-4.30

ANCESTRAL WORSHIP

Rev. J. JACKSON, A. P. E. C. M., Wuchang.

Investigation of the facts and statement of the Christian position.

COMMITTEE.

Rev. Jas. Jackson.—Chairman	A. C M.	Wuchang
Rev. J. Carson	I. P. M.	Newchwang
Rev. S. R. Clarke	C. I. M.	Kweiyang
Rev. R. H. Graves,D.D.	A. S. B.	Canton
Rev. I. Genähr	R. M. S.	Hongkong
Rev. F. S. Joyce	C. I. M.	Hsiangchenghsien
Rev. P. J. Maclagan, Ph. D.	E. P. M.	Swatow
Rev. W. A. P. Martin, LL. D.	A. P. M.	Peking
Rev. A. H. Smith, D.D.	A. B. C. F. M.	Pangchuang
Rev. A. Sowerby	E. B.M.	Taiyuanfu
Rev. S. G. Tope	W. M. S.	Canton
Rev. J. Wherry, D.D.	A. P. M.	Peking
Rev. H. M. Woods	A. P. M. S.	Huaianfu

Public Meeting, 8.45 p.m. TOWN HALL

Addresses by Rev. F. W. BALLER, Chefoo ; Rev. C. E. EWING, Tientsin ; Rev. R. WARDLAW THOMPSON, D.D., London.

Subject : The outlook for the future : new tasks and new hopes.

Chairman : The Hon. L. R. WILFLEY.

FRIDAY, May 3rd

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. W. E. SOOTHILL, U. M. F. C. M., Wenchow.

Address by Rev. R. P. MACKAY, D.D., Secretary C. P. M. S., Toronto.

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

MEDICAL WORK

DR. DUGALD CHRISTIE, U. F. C. S. M., Moukden.

(*a*). The doctor as a missionary—how can his work be made a greater Christian force?

(*b*). Religious work in the hospital.

(*c*). How best to follow up and keep in touch with hospital and dispensary patients.

(*d*). Medical training for Chinese doctors—its value and limitations.

(*e*). Medical work for women by women.

(*f*). Nursing as a profession for Chinese women.

(*g*). Special work—lepers, the insane, opium refuges, etc.

COMMITTEE.

Dr. D. Christie.—Chairman	U.F.C.S.M.	Moukden
Dr. H. W. Boone	A.P.E.C.M.	Shanghai
Dr. C. J. Davenport	L. M. S.	Shanghai
Dr. S. R. Hodge	W. M. S.	Hankow
Dr. A. Lyall	E. P. M.	Swatow
Dr. W. M'Clure	C. P. M.	Weihuifu
Dr. D. Duncan Main	C. M. S.	Hangchow
Dr. Mary W. Niles	A. P. M.	Canton
Dr. W. Park	M. E. M. S.	Soochow
Dr. Elizabeth Reifsnyder	W. U. M.	Shanghai
Dr. W. Wilson	C. I. M.	Hsüting

Public Meeting, 8.45 p.m. TOWN HALL

Addresses by Rev. J. F. GOUCHER, D.D., Baltimore; Rev. J. WEBSTER, Newchwang; Professor HARLAN P. BEACH, Yale.

Subject: Intellectual and ethical problems encountered in the work of Christian missions.

Chairman: Col. E. H. HASKELL, Boston.

SATURDAY, May 4th

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. T. BRYSON, L. M. S., Tientsin.

Address by Rev. JOHN FOX, D.D., Secretary A. B. S., New York.

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

THE HOLY SCRIPTURES

Rev. A. P. PARKER, D.D., M. E. M. S., Shanghai.

(*a*). Translation—reports of Committees appointed at the last Conference.

(*b*). Interpretation—reports of Committees appointed at the last Conference.

(*c*). Study and use of the Bible—preparation of courses of Bibl studies, and Sunday-school lessons.

COMMITTEE.

Chairman—Rev. A. P. Parker, D.D., M. E. M. S., Shanghai.
Members of the Executive Committees on the Union Versions, Annotated Bible, etc., appointed at last Conference.

SUB-COMMITTEE ON THE STUDY AND USE OF THE BIBLE.

Rev. D. Willard Lyon (*convener*).	Y. M. C. A.	Shanghai
Rev. L. J. Davies	A. P. M.	Tsingtao
Rev. W. J. Doherty	C. I. M.	Hsinchang
Mrs. Arnold Foster	L. M. S.	Wuchang
Rev. W. C. White	C. M. S.	Loyuan

Evening Session, 8.45 MARTYRS' MEMORIAL HALL

Special Meeting for Secretaries and Representatives of Home Boards, etc., and Missionary Delegates.

The object of this meeting is to afford an opportunity for workers from home and workers on the field to question each other on methods, plans, and prospects. Questions put into the question box will also be answered.

Chairman : Rev. D. Z. SHEFFIELD, D.D.

SUNDAY, May 5th

Holy Trinity Cathedral

11 a.m. The Rev. LORD WILLIAM GASCOYNE CECIL, M.A.

6 p.m. The Rt. Rev. Bishop A. B. TURNER, D.D.

Union Church

11 a.m. Rt. Rev. Bishop A. W. WILSON, D.D.

6 p.m. Rev. R. WARDLAW THOMPSON, D.D.

Free Christian Church

11 a.m. Rt. Rev. Bishop CYRUS D. FOSS, D.D.

6 p.m. Rt. Rev. Bishop A. W. WILSON, D.D.

Special Service, Town Hall

8.45 Rev. J. GREGORY MANTLE,
Rev. Professor E. C. MOORE, D.D.

MONDAY, May 6th

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. H. C. DU BOSE, D.D.

Address by Professor ALEXANDER MACALISTER, M.D., E. P. M., Cambridge.

Morning Session, 9.30-12 **Afternoon Session, 2-4.30**

COMITY AND FEDERATION

Rev. W. S. AMENT, D.D., A. B. C. F. M., Peking

(*a*). The influence of missionary work in promoting the re-union of the Church of Christ.

(*b*). How mission comity may be made more effective.

(*c*). The proposals of the Peking " Committee on Union."

COMMITTEE.

Rev. W. S. Ament, D.D.—Chairman	A.B.C.F.M.	Peking
Ven. Archdeacon Banister	C.M.S.	Hongkong
Rev. Jos. Beech	M.E.C.M.	Chentu
Rev. A. Bonsey	L.M.S.	Hankow
Rev. E. W. Burt	E.B.M.	Weihsien
Dr. T. Cochrane	L.M.S.	Peking
Rev. J. W. Heywood	U.M.F.C.M.	Ningpo
Rev. O. L. Kilborn, M.D.	C.M.M.	Chentu
Rev. W. H. Lingle	A.P.M.	Siangtan
Rev. F. E. Meigs	F.C.M.	Nanking
Rev. L. B. Ridgeley	A.P.E.C.M.	Wuchang
Rev. J. W. Stevenson	C.I.M.	Shanghai
Rev. G. G. Warren	W.M.S.	Hankow
Rev. J. Webster	U.F.C.S.M.	Moukden

Organ Recital, 8.45 p.m. HOLY TRINITY CATHEDRAL

TUESDAY, May 7th

Devotional Service, 8.30-9.15 MARTYRS' MEMORIAL HALL

Conducted by Rev. SPENCER LEWIS, D.D., M. E. C. M., Nanking.

Address by Rev. J. L. BARTON, D.D., Secretary A. B. C. F. M., Boston, U. S. A.

Morning Session, 9.30-12

THE MISSIONARY AND PUBLIC QUESTIONS

Rev. C. W. MATEER, D.D., LL.D., A. P. M., Weihsien.

(*a*). The relation of the missionary to his own government and to the Chinese authorities (Treaty rights).

(*b*). How can the missionary best assist China in her political and ocsial re-construction ?

COMMITTEE.

Rev. C. W. Mateer, D.D., LL.D.—Chairman	A. P. M.	Weihsien
Rev. W. Ashmore, Jr., D.D.	A. B. S. U.	Swatow
Rev. C. Bolwig	D. L. S.	Takushan
Rev. G. F. Fitch, D.D.	A. P. M.	Shanghai
Rev. J. C. Garritt, D.D.	A. P. M.	Nanking
Rev. H. Giess	Bas. M. S.	Hongkong
D. E. Hoste, Esq.	C. I. M.	Shanghai
Rev. Ll. Lloyd	C. M. S.	Foochow
Rev. D. S. Murray	L. M. S.	Tsangchow
Rev. Timothy Richard, D.D., Litt. D.	C. L. S.	Shanghai
Rev. A. G. Shorrock	E. B. M.	Sianfu

Afternoon Session, 2-4.30

MEMORIALS

Rev. ARNOLD FOSTER, B.A.,L.M.S., Wuchang.

(*a*). Memorial to the Government asking for complete religious liberty for all classes of Chinese Christians.

(*b*.) Declaration to the Government respecting the spiritual and philanthropic object of Protestant Christian missions.

(*c*). A letter to the Home Churches.

(*d*). A letter to the Chinese Churches.

(*e*). A resolution on the Opium Question.

Committee.

Rev. Arnold Foster—Chairman	L.M.S.	Wuchang
Rev. C. Bone	W.M.S	Hongkong
Rev. S. M. Fredén	S.M.S..	Wuchang
Rev. D. T. Huntington	A.P.E.C.M.	Ichang
Rt. Rev. Bishop Iliff	C.E.M.	Taianfu
Mr. R. E. Lewis	Y.M.C.A.	Shanghai
Rev. H. H. Lowry, D.D.	M.E.C.M.	Peking
Rev. H. V. Noyes, D.D.	A.P.M.	Canton
Rev. G. Reusch	Bas.M.S.	Chonghangkang
Rev. W. E. Soothill	U.M.F.C.M.	Wenchow

Evening Session, 8.45 Farewell Meeting. TOWN HALL.

Rules of Procedure

(1). **Rules of Order.**—That the chairman observe in the conduct of business the ordinary and generally accepted rules for deliberative bodies, such, for example, as are set forth in Robert's Rules of Order.

(2). **Executive Committees.**—That the present Committes and Sub-Committees, namely, the Executive Committee and the Sub-Committees on (*a*) The Press, (*b*) Accommodation and Entertainment, (*c*) Publications, (*d*) Hall arrangements, be continued till the close of the Conference.

(3). **Committee of Business and Resolutions.**—That a Committee on Business and Resolutions consisting of five members, selected by the chairmen from the nominations of the Conference, be appointed to receive and introduce to the Conference resolutions and matters of business not included in the programme, and that this Committee shall have power to exclude all business that is not directly germane to the business on the Conference programme.

(4). **Committee of Nomination.**—That a standing Committee on Nomination consisting of nine members shall be appointed by the chairman from the nominations of the Conference, and that when committees on special subjects or additions to existing committees are required, such committees and additions shall be nominated by the standing committee, the number of members or additions being indicated by the Conference.

(5). **Committees of Reference.**—That the twelve Programme Committees be constituted Committees of Reference, and that each programme subject that requires further consideration or action be referred back to the committee that has been engaged in its preparation. Five other members of the Conference shall be added to the Committee by the Committee of Nominations.

(6). **Time Limit for Speakers.**—That Chairmen of the Programme Committees shall be allowed fifteen minutes to introduce their resolutions, and five minutes to reply, if necessary, at the end of the discussion. All other speakers shall be limited to seven minutes each.

(7). **Names to be Handed to the Ushers.**—That each speaker shall hand his name, the name of his mission, and his vocation, in writing to the ushers.

(8). **Business Discussions.**—That in any discussions which may arise in the Conference on resolutions, amendments, or business other than subjects on the programme, speakers shall be restricted to three minutes.

(9). **Commencement of Discussion on Programme Subjects.**—That the business of the day shall commence promptly at 9.30, and the subject for the day, as on the printed programme, shall take precedence of all other business at ten o'clock. The discussions on the subject for the day shall close at four o'clock, and the remaining half hour shall be devoted to unfinished business (if any).

(10). **Voting.**—That only elected delegates, members under the 25 years in China rule, and members of the General Committee of the Conference, shall take part in votes that are called for.

(11). **Unfinished Business.**—That business unfinished at the final session shall be dealt with at a special session of the Conference to be held on Wednesday morning, May 8th.

(12). **Devotional Services.**—That the doors shall be shut when the addresses are being given, or prayers are being offered.

Abstract of Proceedings

FIRST DAY

Afternoon Session, 2.30 *Thursday, April 25, 1907*

The China Centenary Missionary Conference met in the Martyrs' Memorial Hall to organize, Rt. Rev. Bishop Graves, Chairman of the Executive Committee, presiding throughout the session.

After devotional exercises the Chairman briefly addressed the Conference.

The Conference elected the following officers :

Chairmen.
Rev. J. C. Gibson, D.D. Rev. A. H. Smith, D.D.

Vice Chairmen.
Rev. T. Richard, Litt.D., D.D., Rev. T. W. Pearce,
Mr. D. E. Hoste, Rev. C. W. Mateer, D.D., LL.D.,
Rev. A. P. Parker, D.D., Dr. R. C. Beebe,
Rev. I. Genähr, Rev. A. Berg.

General Secretary.
Rev. G. H. Bondfield.

Minute and Recording Secretaries.
Rev. E. C. Lobenstine, Rev. F. B. Turner,
Rev. J. C. Garritt, D.D., Rev. C. H. Fenn, D.D.,
Rev. W. J. Doherty.

Rules of Procedure were then adopted.

Under Rule 3 a Committee on Business and Resolutions was appointed.

Under Rule 4 a Committee on Nominations was appointed.

The Conference accepted an invitation from the Commercial Press to a Chinese tiffin on May 3rd.

Thanks were expressed to the Executive Committee for Conference arrangements.

Evening Meeting, 8.15 TOWN HALL

In the evening an inaugural reception was held, when the members of the Conference and visitors from different parts of China and other countries were the guests of the Shanghai Missionary Association. The Rev. J. R. Hykes, D.D., President, occupied the chair, and on behalf of the Association extended a hearty welcome to the guests. For the remainder of the evening the chairmen of the Conference presided, and the representatives of a number of Mission Boards and Committees presented greetings, as also did a representative of the Viceroy of the Liangkiang and a representative of the Chinese Churches in Shanghai. The following telegraphic message from Sir John Jordan, K.C.M.G., H. B. M's Minister at Peking, was announced :—

"Please accept my sincere wishes for a very successful Conference."

SECOND DAY

Morning Session, 8.30 *Friday, April 26.*

A devotional service was conducted by Rev. C. Goodrich, D.D., of Peking: address by Rev. H. C. Mabie, D.D., of Boston, U. S. A

The Rev. A. H. Smith, D.D., took the chair at 9.30.

Rev. T. W. Pearce, of Hongkong, presented to the Conference a gavel made from the wood of a tree overshadowing the grave of Robert Morrison in Macao, as a gift from the missionaries of South China. The Chairman responded with an expression of hope for as great unanimity in this Conference as in the Missionary body of 1807, and thereafter presented to the Conference a bell used by the Conferences of 1877 and 1890.

The subject of the day, "The Chinese Church," was introduced by Rev. J. C. Gibson, D.D., and was discussed by the Conference till the hour of adjournment.

Afternoon Session, 2.00

The Rev. C. W. Mateer, D.D., Vice Chairman, presided and the Conference resumed the discussion on "The Chinese Church."

The Rev. A. B. Leonard, D.D., Secretary of the Missionary Society of the American Methodist Episcopal Church, presented cable greetings from that Society, as follows :—

"Convey the hearty congratulations of the Board of Foreign Missions of the Methodist Episcopal Church to the Conference. Millions here are praying that China may speedily become the Kingdom of the Lord Christ."

Evening Session, 8.45 TOWN HALL

A public meeting was held, and a lecture delivered by Rev. A. H. Smith, D.D., on "A Centennial Survey."

Chairman : Sir Havilland de Sausmarez.

THIRD DAY

Morning Session, 8.30 *Saturday, April 27.*

A devotional service was conducted by Mr. D. E. Hoste, C. I. M., Shanghai: address by Rev. J. H. Ritson, M. A., of London.

The Rev. A. H. Smith, D.D., took the chair at 9.30.

The following telegram was sent to famine relief workers in Kiangsu ;—

"This Conference sends cordial greetings to all engaged in Famine Relief, holds in high honour their noble services and prays for all blessings upon themselves and their labours."

An appeal was made for volunteers to take part in the work of famine relief.

A Committee to consider the formation of a Chinese Church for students in Japan was appointed.

The Conference passed resolutions on "The Chinese Church."

The subject of the day, "The Chinese Ministry," was introduced by Rev. D. Z. Sheffield, D.D., and was discussed by the Conference.

Afternoon Session, 2.00

Rev. J. C. Gibson, D. D., presided.

Consideration of the subject, "The Chinese Ministry," was resumed.

In the course of the afternoon a deputation of Chinese pastors was invited to the platform and addressed with words of welcome by Rev. J. C. Gibson, D.D., in English, and Rev. A. H. Smith, D.D., in Mandarin. Two of the Chinese brethren responded.

It was agreed that one officially accredited representative of each regular Mission Board doing work in China be allowed the privileges of the floor during the sessions of the Conference, voting excepted.

Further consideration was given to "The Chinese Church."

Evening Session, 8.45

A praise and thanksgiving meeting in the Martyrs' Memorial Hall was conducted by Ven. Archdeacon Moule, B.D.

Sunday, April 28.

Services were held in all places of worship and in the Town Hall.

FOURTH DAY

Morning Session, 8.30 *Monday, April 29.*

A devotional service was conducted by Rev. J. S. Adams, A. B. M. U., Hanyang: address by Rev. A. Sutherland, D.D., of Toronto.

The Rev. A. H. Smith, D.D., took the chair at 9.30.

Communications were read from the Executive Committee of the Inter-Church Conference on Federation in New York, and from the Council of the Presbyterian Church of Christ in China, and a Committee was appointed to reply to these and similar communications.

The Secretary read a cablegram from the Proprietor of the Christian Herald, New York, to the Chairman of the Missionary Conference, Shanghai:—

"Responding your appeal Christian Herald cables through State Department another G$50,000, April 30. Also sends army Transport Buford with full cargo same date. Still more to follow. Numbers VI. 24, 25."

The subject of the day, "Education," was introduced by Rev. F. L. Hawks Pott, D.D., and was discussed by the Conference.

Afternoon Session, 2.00

Rev. A. H. Smith, D.D., presided.

The discussion on "Education" was continued.

A Committee on Special Schools and Correspondence Classes for Bible Study was appointed.

The Conference confirmed the action of the Conference of 1890, giving to the Educational Association of China the full ownership of the books and other assets of the School and Textbook Series Committee.

Evening Session, 8.45 TOWN HALL

A public meeting was held, when Rev. T. W. Pearce, of Hongkong, delivered a lecture on "Robert Morrison."

Chairman: H. B. Morse, Esq.

FIFTH DAY

Morning Session, 8.30 *Tuesday, April 30.*

A devotional service was conducted by Rev. G. F. Fitch, D.D., A.P.M., Shanghai: address by Mr. Walter B. Sloan, of London.

The Rev. J. C. Gibson, D.D., took the chair at 9.30

Resolutions adopted by the Anglican Conference on Unity were presented by Rt. Rev. F. R. Graves, D.D.

The subject of the day, "Evangelistic work," was introduced by Rev. J. W. Lowrie, D.D., and was discussed by the Conference.

The Rev. A. B. Leonard, D.D., of New York, announced a cablegram from the Board of Foreign Missions of the M. E. Church, intimating that it was calling for 100 men.

Afternoon Session, 2.00

Rev. J. C. Gibson, D.D., presided.

A cablegram was presented as follows :—

"Australian Congregational Union, Congratulatory Salutations.—Griffith."

The discussion on "Evangelistic Work" was resumed.

Further consideration was given to "The Chinese Church."

Evening Session, 8.45 TOWN HALL

A public meeting was held, and was addressed by Rev. D. L. Anderson, D.D., of Soochow; Sir Alexander R. Simpson, M.D., LL.D., D.Sc., Edinburgh; and Rt. Rev. Bishop J. W. Bashford, D.D., LL.D., Shanghai. Subject: "The influence of Christian Missions on Chinese national life and social progress."

Chairman: W. H. Poate, Esq.

SIXTH DAY

Morning Session, 8.30 *Wednesday, May 1.*

A devotional service was conducted by the Ven. Archdeacon Bannister, C.M.S., Hongkong: address by Rev. A. B. Leonard, D.D., of New York.

The Rev. A. H. Smith, D.D., took the chair at 9.30.

The following resolution was adopted :—

Whereas, severe famine conditions are now prevailing in the northern part of this province, and, whereas, the Mission force in that region is too small to distribute the money and food stuffs that are coming to us for famine relief; Resolved, that we earnestly appeal for 25 or 30 volunteers to go to the famine region after the close of the Conference to assist in famine relief.

A communication was received from representatives of the laymen's movement who were in attendance at the Conference stating that they had passed resolutions recognizing the opportunity for a missionary advance in China, and urging upon missionary societies at home to enter into a fuller measure of co-operation and unity of action, and also urging the laymen of great Britain, America and the Continent of Europe to aid in the work of evangelizing the world. (see Appendix)

The Conference agreed to send a greeting to the Annual Meeting in London to-day of the B. & F. Bible Society which published Morrison's Bible.

The following is the text of the telegram sent :—

"China Centenary Conference greets and thanks Annual Meeting Bible Society remembering publication Morrison's Bible."

A Committee was appointed to translate and circulate the resolutions adopted regarding the "Chinese Church."

The subject of the session, "Women's Work—General," was introduced by Miss Edith Benham and was discussed by the Conference.

Afternoon Session, 2.00

Rev. A. H. Smith, D.D., presided.

The subject of the session, "Woman's Work—Educational," was introduced by Miss L. Miner, of Peking, and was discussed by the Conference.

Mrs. Tseng Lai Sun, the oldest surviving pupil of Miss Aldersey, the pioneer in Girls' School work in China, was introduced to the Conference.

Greetings were presented from the Baptist Ministers' Conference of Philadelphia, U.S.A., and vicinity.

Resolutions with reference to the registration of Chinese Christian emigrants were adopted.

An additional resolution bearing on "The Chinese Ministry" was adopted.

Rev. Y. J. Allen, D.D., conveyed to the Conference the greetings of Mr. Sun Yueh-kuei, a Centenarian Chinese Christian, and a Committee was appointed to call upon him.

Evening Session, 8.45 TOWN HALL

A Public Meeting was held, and was addressed by Rev. Arnold Foster, B.A., Wuchang ; Rev. Frank Lenwood, M.A., Oxford ; Rt. Rev. Bishop L. H. Roots, D.D., Hankow. Subject : "A re-statement of the motive and objects of missions in the light of present conditions."

Chairman : Duncan McLaren, Esq., Edinburgh.

SEVENTH DAY

Morning Session, 8.30 *Thursday, May 2.*

A devotional service was conducted by Rev. J. Carson, M.A., I. P. M., Newchwang : address by Dr. Karl Fries, of Stockholm.

The Rev. J. C. Gibson, D.D., took the chair at 9.30.

The Conference deputed Revs. W. A. P. Martin, D.D., LL.D., Y. J. Allen, D.D., and J.M.W. Farnham, D.D., to respond to the greetings sent to the Conference by Mr. Sun Yueh-kuei.

The Conference appointed a Committee on religious work amongst emigrants.

A Committee on Sunday Schools and Young People's Societies was appointed.

The following telegram was read from the British and Foreign Bible Society in response to greetings of the Conference:—

"Bible Society Annual Meeting warmly reciprocates kind greetings of China Centenary Conference. May God's blessing rest on your deliberations for His glory and the welfare of China. Northampton, Chairman."

The subject of the session, "Christian Literature," was introduced by Rev. J. Darroch and was discussed by the Conference.

Afternoon Session, 2.00

Rev. J. C. Gibson, D.D., presided.

The subject of the session, "Ancestral Worship," was introduced by Rev. J. Jackson and was discussed by the Conference.

The Educational Committee of Reference brought in further resolutions which were considered and adopted.

Greetings were received from the Church Missionary Society's Annual Meeting in London.

Evening Session, 8.45 TOWN HALL

A Public Meeting was held, and was addressed by Rev. F. W. Baller, Chefoo; Rev. C. E. Ewing, Tientsin; Rev. R. Wardlaw Thompson, D.D., London. Subject: "The outlook for the future; new tasks and new hopes."

Chairman: The Hon. L. R. Wilfley.

EIGHTH DAY

Morning Session, 8.30 *Friday, May 3.*

A devotional service was conducted by Rev. W. E. Soothill, U.M.F.C., Wenchow: address by Rev. R. P. Mackay, D.D., of Toronto.

The Rev. A. H. Smith, D.D., took the chair at 9.30

A Committee was appointed to draw up a message to the *literati* of China, to be inserted in the Chinese Press.

It was decided to place the records of the Conference at the disposal of any organization desiring to publish a Chinese translation of them.

The Committee on Emigrants were desired to take into their cognizance the interests of Chinese Christians emigrating to South Africa.

It was decided to make a selection of Conference resolutions to be forwarded to Home Boards.

The Conference passed a resolution of sympathy with workers amongst Chinese immigrants.

It was agreed that three brethren be appointed as consulting members of the Committee on Comity and Federation, viz :— One each from the Baptists, North, South and English.

Warm greetings were conveyed to the Conference from the 14th Conference of Foreign Mission Boards in Canada.

A Report was received and adopted from the Committee on Chinese Church for students in Japan.

The subject of the day, "Medical Missions," was introduced by Dr. D. Christie and was discussed by the Conference.

It was agreed that friends from abroad who had addressed the morning devotional meetings be requested to write out their addresses for publication in a separate volume.

The discussion on "Medical Missions" was resumed, and further resolutions were passed.

The Evangelistic Committee of Reference brought in its report and submitted the final form of its resolutions which were adopted.

Veteran missionaries were urged to record in permanent form their early experiences.

Evening Session, 8.45 TOWN HALL

A Public Meeting was held, and was addressed by Rev. G. F. Goucher, D.D., Baltimore; Rev. J. Webster, M.A., Newchwang; Professor Harlan P. Beach, Yale. Subject: "Intellectual and ethical problems encountered in the work of Christian missions."

Chairman: Col. E. H. Haskell, Boston.

NINTH DAY

Morning Session, 8.30 *Saturday, May 4.*

A devotional service was conducted by Rev. T. Bryson, L.M.S., Tientsin: address by Rev. John Fox, D.D., of New York.

The Rev. J. C. Gibson, D.D., took the chair 9.30.

A resolution relating to exclusion laws was passed.

A Committee was appointed to consider the question of the education of the children of missionaries.

The Christian Literature Committee brought in a report regarding a reference library: this was adopted and a Library Committee appointed.

The subject of the day, "The Holy Scriptures," was introduced by Rev. A. P. Parker, D.D., and was discussed by the Conference.

Afternoon Session, 2.00

Rev. J. C. Gibson, D.D., presided.

The Conference adopted resolutions on the "Interpretation of the Scriptures," introduced by Dr. A. P. Parker, and also on the "Study and use of the Bible," introduced by Rev. D. W. Lyon.

Dr. G. A. Stuart having spoken on the work of the Educational Association, resolutions were adopted.

The Conference recommended for use the standard system of Romanization prepared by the Educational Association.

The Rev. W. A. P. Martin, D. D., exhibited two scrolls prepared for presentation to Mr. Sun Yueh-kuei.

A permanent Committee on Education was appointed.

Evening Session, 8.45

A special meeting for Secretaries and Representatives of Home Boards, etc. and Missionary delegates was held in the Martyrs' Memorial Hall. The object of this meeting was to afford an opportunity for workers from home and workers on the field to question each other on methods, plans and prospects. Questions put into the question box were answered.

Chairman : Rev. D. Z. Sheffield, D.D.

Sunday, May 5.

At 9.30 a.m., a special service was held for the purpose of setting apart the Memorial Hall to the memory of the martyrs of 1900.

Services were held in the various churches and in the Town Hall.

TENTH DAY

Morning Session, 8.30 *Monday, May 6.*

A devotional service was held, conducted by Rev. Hampden C. Dubose, D.D. : address by Professor Alexander Macalister, M.D., of Cambridge.

The Rev. A. H. Smith, D.D., took the chair at 9.30.

The Evangelistic Committee presented a final report, and a resolution was passed.

The Conference disclaimed responsibility for views expressed in papers presented to the Conference.

Rev. D. C. Green, D.D., of Tokyo, presented greetings from the Churches in Japan.

The subject of the day, "Comity and Federation," was introduced by Rev. W. S. Ament, D.D., and was discussed by the Conference.

Afternoon Session, 2.00

Rev. A. H. Smith, D.D., presided.

The discussion on "Comity and Federation" was continued.

The Committee on "Women's work—General" presented a final report which was adopted.

A resolution was adopted on the subject of prohibition of opium.

A permanent Committee on "Women's Work—Educational" was appointed.

Evening Session, 8.45

An organ recital was given at Holy Trinity Cathedral, Shanghai.

ELEVENTH DAY

Morning Session, 8.30 *Tuesday, May 7.*

A devotional service was conducted by Rev. Spencer Lewis, D.D., M.E.C.M., Nanking: address by Rev. J. L. Barton, D.D., of Boston, U.S.A.

The Rev. J. C. Gibson, D.D., took the chair at 9.30.

It was resolved :—

(1) That this Centenary Conference send a telegraphic message to the Annual Meeting of the China Inland Mission, gathered to-day in Exeter Hall, London, as follows :—

"Centenary Conference sends heartiest greetings to Mission, and prays for greater prosperity."

(2) That a telegram of congratulation be sent to the London Missionary Society, assembling in Annual Meeting to-morrow.

Action was taken authorizing the General Educational Committee to add to its number. (See Supplementary Resolutions IV: 3, page 757).

A Committee to promote the interests of the various Religious Literature Societies was appointed.

A Committee was appointed to prepare a form of prayer for the Empire of China and the Christian Church in China :

The subject of the session, "The Missionary and Public Questions," was introduced by Rev. C. W. Mateer, D.D., LL.D., and was discussed by the Conference.

H. E. Taotai, Y. C. Tong, representative of the Viceroy of the Liangkiang was present and addressed the Conference.

Afternoon Session, 2.00

Rev. J. C. Gibson, D.D., presided.

The subject of the session, "Memorials," was introduced by Rev. Arnold Foster, B.A., and was discussed by the Conference.

A Committee of seven were deputed to translate and transmit the "Declaration" respecting the object of Christian Missions and the "Memorial" on religious liberty; this Committee to consist of three from the Committee on Public Questions, three from the Committee on Memorials and one other.

The following greetings were received from the Japanese Christians in China, being officially transmitted by the Japanese Y.M.C.A.s in the three ports mentioned therein:—

"We, the Japanese Christians now in China, at Tientsin, Newchwang and Shanghai, beg to present our congratulations to the Centenary Conference, with profound respect."

The Conference recommended the observance of the Sunday before Christmas as Peace Sunday.

The Committee on the "Missionary and Public Questions" presented a new resolution which was adopted.

A Committee for the translation of the Old Testament (Mandarin) was appointed.

A Committee for the translation of the Old Testament (Wenli) was appointed.

A Permanent Library Committee was appointed.

A Committee on Commentaries was appointed.

A Women's Vigilance Committee was appointed.

A Committee on Federation was appointed.

A Committee on Church Union was appointed.

The Programme Committee on Memorials was continued for the translation and transmission of the letter to the churches and the memorial on opium.

The Committee on Chinese emigrants presented a report which was adopted.

Mr. W. H. Grant presented a message from the Conference of Foreign Mission Boards of the United States and Canada.

The Committee on the education of Missionaries' children presented a report which was adopted, and the Committee continued.

A comprehensive resolution, expressing the cordial thanks of the Conference to the many who had rendered it great help and service, was then passed.

Evening Session, 8.45 TOWN HALL

A farewell meeting was held, over which the Rev. J. C. Gibson, D.D., presided. Addresses were given by Dr. Arthur H. Smith ; Dr. A. B. Leonard, New York ; Dr. R. P. Mackay, Toronto ; Mrs. Cobb, Nashville ; Mr. Duncan McLaren, Edinburgh ; Professor Macalister, Cambridge ; the Ven. Archdeacon Bannister, the Rev. W. Bolton, London ; Rt. Rev. Bishop Graves and Dr. J. C. Gibson.

In the course of the evening a gold watch was presented to the Rev. G. H. Bondfield, the Secretary of the Conference, who suitably acknowledged the gift. The address accompanying the gift was as follows :—

"China Centenary Missionary Conference. Dear Mr. Bondfield. Before separating to our different stations we beg your acceptance of this gold watch as a slight token of our gratitude and esteem and in recognition of your self-denying work in connexion with the Conference. We feel that it is largely due to the arduous exertions of yourself and your Committee during the past twelve months that our gathering has been such a complete success and we tender you our heart-felt and sincere thanks for all that you have done for us."

TWELFTH DAY

Morning Session, 9.00 *Wednesday, May 8.*

Rev. A. H. Smith, D.D., presided.

The Conference met for the confirmation of minutes and the conclusion of its business.

The Chairman presented souvenir medallions to the ladies who had assisted in the Conference office and counter, to the assistant Secretary Mr. Nichols, and to the Conference ushers.

The Conference resolved to observe every Saturday as a day of special prayer for missions, and to recommend such observance.

The business session was concluded at 9. 40 a.m.

The Conference continued for a season of praise, prayer and consecration, and at 11.30 a.m., was adjourned *sine die.*

Committees

I. Committees appointed under Rules of Procedure

1. On Business and Resolutions

Rev. H. H. Lowry, D.D.—Convener
Rev. H. Corbett, D. D.
Ven. Archdeacon W. Banister
Rev. T. C. Fulton
Rev. Joseph S. Adams

2. On Nominations

Mr. D. E. Hoste—Convener
Rev. A. Bonsey
Rev. I. Genähr
Rev. G. Douglas
Rev. J. E. Shoemaker
Rev. Ll. Lloyd
Rev. J. E. Walker, D. D.
Rev. Spencer Lewis, D. D.
Dr. O. L. Kilborn

II. Committees appointed to carry out the resolutions of the Conference

1. On Chinese Church in Japan

Rev. D. Z. Sheffield, D.D.—Convener
Rt. Rev. Bishop L. H. Roots
Rev. Spencer Lewis, D.D.
Rev. A. Lutley
Rev. L. J. Davies
Dr. S. R. Hodge
Rev. Evan Morgan
Rev. Arthur Polhill
Rev. J. Webster
Rev. C. J. F. Symons
Rev. Jas. Endicott
Rev. A. J. Macfarlane
Mr. R. E. Lewis
Rev. R. E. Chambers, D.D.

2. On Promotion of Friendly Relations Between Churches in China and the Chinese Church in Tokyo

Rt. Rev. Bishop L. H. Roots,
Dr. S. R. Hodge,
Rev. W. N. Bitton

3. On Schools and Bible Study

Rev. D. W. Lyon—Convener
Rev. F. Zahn
Rev. A. P. Parker, D.D.
Rev. W. H. Warren
Rev. A. E. Cory
Rev. J. C. Garritt, D.D.
Rev. T. W. Pearce
Rev. D. Z. Sheffield, D.D.
Rev. Ll. Lloyd
Rev. G. G. Warren
Rev. F. J. White
Rev. A. J. Bowen

4. On Translation of Resolutions re Chinese Church

Rev. D. MacGillivray,
Rev. F. Ohlinger,
Rev. Evan Morgan

5. On Emigration

Rev. W. G. Shellabear—Convener, Singapore
Rev. W. N. Brewster, Hinghua
Dr. H. T. Whitney, Foochow
Rev. A. L. Warnshuis, Amoy
Rev. P. J. Maclagan, Ph.D., Swatow
Rev. R. E. Chambers, D.D., Canton
Ven. Archdeacon W. Banister, Hongkong
Rev. F. P. Gilman, Hoihow
Rev. W. Ebert, Borneo

6. ON YOUNG PEOPLE'S SOCIETIES

Rt. Rev. Bishop L. H. Roots—Convener
Rev. G. D. Wilder
Rev. G. Douglas
Rev. F. Eckerson
Mr. F. S. Brockman
Rev. Wm. Taylor
Mr. G. McIntosh
Rev. F. Brown
Rt. Rev. Bishop J. W. Bashford
Rev. A. H. Smith, D.D.
Rev. W. C. White
Rev. J. W. Nichols
Rev. John Lake
Rev. W. N. Bitton
Rev. D. Willard Lyon

7. ON EVANGELISTIC WORK

Rev. J. W. Lowrie, D.D., Chairman
Rev. A. R. Saunders, Secretary
Rev. W. S. Ament, D.D.
Rev. W. T. Hobart, D.D.
Rev. F. B. Turner
Rev. R. M. Mateer
Rev. A. Karlsson
Rev. A. Lutley
Rev. C. J. Andersen
Rev. A. Berg
Rev. T. R. Kearney
Rev. W. C. Taylor
Rev. B. Ririe
Rev. P. F. Price
Ven. Archd. A. E. Moule
Rev. J. J. Coulthard
Rev. C. F. Kupfer, Ph. D.
Rev. T. E. North
Rev. J. W. Wilson
Dr. B. Van. S. Taylor
Rev. W. N. Brewster,
Rev. A. A. Fulton, D.D.
Rev. F. W. Leuschner
Rev. F. Child
Rev. J. Hedley
Rev. H. F. Ridley
Rev. W. W. Simpson
Rev. M. Mackenzie
Rev. F. S. Joyce
Rev. H. C. DuBose
Dr. E. L. Woodward
Rev. C. T. Fishe
Dr. R. H. Glover
Rev. J. E. Fee
Rev. Samuel Clarke
Rev. B. C. Waters
Rev. Owen Stevenson
Rev. S. Pollard
Rev. D. T. Robertson
Rev. J. Stobie
Rev. W. H. Gillespie
Rev. A. Weir
Rev. J. W. Inglis
Rev. G. Douglas
Rev. J. Keers
Rev. N. J. Freidstrom
Rev. F. P. Gilman
Rev. G. W. Hunter

Executive Sub-Committee:

Rev. A. R. Saunders, Chairman
Rev. W. C. Longden
Rev. G. F. Mosher
Rev. A. Sydenstricker
Rev. L. W. Pierce

8. ON PREPARATION OF MESSAGE TO THE LITERATI OF CHINA TO BE PUBLISHED IN THE CHINESE PRESS

Rev. F. W. Baller, Rev. C. Goodrich, D.D., Rev. T. W. Pearce

9. ON SUNDAY SCHOOLS

Rev. W. H. Lacy, D. D.—Convener
Mrs. G. F. Fitch
Rev. F. S. Joyce
Rev. W. Hunter
Dr. W. F. Seymour
Rev. H. W. Oldham
Mrs. S. Lavington Hart
Rev. W. C. White
Rev. T. D. Begg
Rev. S. H. Littell
Rev. J. C. Owen
Rev. J. R. Goddard, D.D
Rev. W. Giesewetter
Rev. W. N. Bitton
Rev. J. Endicott
Rev. F. Brown
Rev. A. Grainger
Mr. E. J. Blandford
Rev. D. W. Lyon

10. On the Education of Children of Missionaries in China

Rt. Rev. Bishop L. H. Roots—Convener
Rev. Jas. Ware
Rev. H. Rieke
Rev. J. B. Ost
Rev. G. D. Wilder
Rev. W. H. Watson
Dr. P. S. Evans, Jr.
Rev. P. F. Price
Rev. R. A. Parker
Rev. E. L. Mattox
Dr. H. Fowler
Rev. J. Webster
Rev. F. W. Baller
Dr. E. H. Hume
Mr. E. Tomalin

11. On Permanent Library

Rev. J. Darroch—Convener
Rev. W. N. Bitton
Rev. D. MacGillivray
Mr. Geo. Howell

12. On Education

Mr. F. S. Brockman—Convener
Rev. W. A. P. Martin, LL.D.
Rev. H. E. King
Dr. T. Cochrane
Rev. D. Z. Sheffield, D.D.
Rev. C. H. Fenn, D.D
Rev. H. Giess
Rev. C. W. Mateer, D.D., LL. D.
Rev. H. W. Luce
Rt. Rev. Bishop F. R. Graves
Rt. Rev. Bishop J. W. Bashford
Rev. Arthur H. Smith, D.D.
Rev. J. T. Proctor
Rev. A. P. Parker, D.D.
Rev. F. L. Hawks Pott, D.D.
Rev. H. L. W. Bevan
Prof. C. M. Lacey Sites, Ph.D.
Rev. R. T. Bryan, D.D.
Rev. D. L. Anderson, D.D.
Rev. R. F. Fitch
Rev. L. P. Peet
Rev. J. Martin
Rev. W. N. Brewster
Rev. J. C. Gibson, D.D.
Rev. W. S. Moule
Rev. J. P. Bruce
Dr. E. H. Hume
Rev. Jas. Jackson
Rev. E. F. Gedye
Rev. A. Bonsey
Dr. G. A. Stuart
Rev. F. E. Meigs
Rev. J. C. Garritt, D.D.
Rev. Timothy Richard, Litt. D
Rev. P. W. Pitcher
Rev. E. J. Barnett
Rev. O. F. Wisner, D.D.
Dr. A. H. Woods
Rev. W. D. Noyes
Rev. W. E. Soothill
Rev. D. T. Robertson
Rev. T. C. Fulton
Rt. Rev. Bishop W. W. Cassels
Dr. O. L. Kilborn
Dr. W. Wilson
Dr. T. Hodgkin
Rev. C. J. Voskamp
Rev. J. R. Gillespie
Dr. Walter Squibbs

13. On Education of Girls

Miss L. Miner—Convener
Miss A. R. Morton
Mrs. C. M. Jewell
Miss C. Collier
Miss H. L. Richardson
Miss A. Dawson
Miss C. A. Pike
Miss J. K. Mackenzie
Miss E. J. Newton
Miss E. S. Clough
Miss A. R. Rudland
Miss Helen Davies
Miss A. E. Paddock
Miss D. C. Joynt
Miss M. F. Weld
Miss Mabel Holmes
Miss Grace Newton
Miss H. Noyes
Miss C. E. Merrill
Dr. Anna Gloss
Miss M. E. Pyle
Miss J. Beckingsale
Miss M. E. Talmage
Miss M. C. Covert
Miss S. C. Brackbill
Miss A. M. Cable
Mrs. Arnold Foster
Miss S. Mundle
Mrs. W. McNaughtan
Miss C. J. Lambert
Mrs. I. Genähr

14. On Religious Literature Societies

Rev. S. I. Woodbridge—Convener
Prof. C. M. Lacey Sites, Ph. D.
Rev. C. H. Fenn, D.D.
Rev. G. L. Pullan
Rev. J. C. Garritt, D.D.
Rev. J. R. Goddard, D.D.
Rev. D. W. Lyon
Ven. Archdeacon Moule
Rev. A. H. Smith, D.D.
Rev. F. Ohlinger
Rev. J. Darroch
Rev. J. Jackson
Rev. J. W. Inglis
Mr. H. B. Stewart
Rev. Evan Morgan
Rev. A. G. Shorrock
Rev. W. H. Rees
Rev. F. W. Baller
Rev. T. Richard, D.D., Litt. D.
Rev. J. Vale

15. On Form of Prayer for the Empire of China and the Christian Church in China

Rt. Rev. Bishop W. W. Cassels—Convener
Rev. W. T. Hobart, D.D.
Rev. I. Genähr
Rev. H. Corbett, D.D.
Rev. D. McIver

16. On Translation of Memorials

Rev. C. W. Mateer, D.D., LL. D.
Mr. D. E. Hoste
Rev. H. H. Lowry, D.D.
Rev. J. C. Gibson, D.D.
Rev. T. Richard, D.D., Litt. D.
Rev. A. Foster
Rev. W. A. P. Martin, LL. D.

17. On Translation of Old Testament (Mandarin)

Rev. T. Bryson—Convener
Rev. D. MacGillivray
Rev. A. Grainger
Rev. D. T. Huntington
Dr. G. A. Stuart
Rev. J. W. Lowrie, D.D.
Rev. J. P. Bruce
Mr. J. Archibald,
Rev. G. H. Bondfield,
Rev. J. R. Hykes, D.D.
Ex-officio

18. On Translation of Old Testament (Wenli)

Rev. A. P. Parker, D.D.—Convener
Rev. G. T. Candlin
Dr. P. J. Maclagan, Ph. D.
Rev. P. D. Bergen
Rev. J. Jackson
Ven. Archdeacon A. E. Moule
Rev. Wm. Ashmore, Jr., D.D.
Mr. J. Archibald
Rev. G. H. Bondfield
Rev. J. R. Hykes, D.D.
Ex-officio

19. On Preparation of Commentaries

Rev. C. J. F. Symons—Convener
Rev. J. W. Stevenson
Rev. D. MacGillivray
Rev. C. Bone
Rev. R. T. Bryan, D.D.
Rev. G. L. Pullan
Rev. C. W. Mateer, D.D., LL. D.

20. On Women's Vigilance

Miss E. Benham—Convener
Mrs. A. Lyall
Mrs. C. Goodrich
Mrs. E. H. Thompson
Mrs. T. Bryson
Mrs T. Gillison
Mrs. R. M. Mateer
Mrs. S. R. Clark
Mrs. Wm. Hunter
Mrs. H. Corbett
Miss Hook
Miss Lawrence
Mrs. G. F. Fitch
Miss E. Milligan
Mrs. J. Beattie
Miss F. E. McCulloch
Miss L. M. Rollestone
Mrs. F. P. Gilman
Mrs. E. H. Edwards
Mrs. A. H. Broomhall
Mrs. F. Garrett
Mrs. D. E. Hoste
Mrs. C. C. Talbot
Mrs. G. H. Hubbard
Miss Lucy Eyre
Mrs. J. Parker
Dr. Alice Sibree
Miss C. L. Bonnell

with power to fill vacancies and add to their number as occasion demands

21. On Federation

- Rev. J. W. Stevenson—Convener
- Rev. J. B. Ost
- Rev. J. R. Goddard, D. D.
- Rev. W. S. Ament, D. D.
- Dr. T. Cochrane
- Rev. Jas. Webster
- Rev. E. Giess
- Rev. C. J. Voskamp
- Rev. L. B. Ridgely
- Rev. M. Mackenzie
- Rev. S. Pollard
- Dr. O. L. Kilborn
- Dr. J. W. J. Anderson
- Rev. J. F. White
- Rev. S. R. Clarke
- Rev. W. H. Lingle
- Rev. D. A. G. Harding
- Rev. C. J. Anderson
- Rev. E. J. Cooper
- Rev. E. Pearse
- Rev. James Beattie
- Rev. A. Bonsey,
- Rev. J. A. B. Cook
- Rev. W. N. Bitton
- Rev. J. E. Fee
- Rev. E. C. Lobenstine
- Rev. J. W. Lowe
- Rev. R. C. Forsyth

22. On Promotion of Church Union

- Baptist Churches :
  - Rev. E. W. Burt
  - Rev. J. T. Proctor
  - Rev. J. W. Lowe
- Congregational Churches :
  - Rev. Arnold Foster
  - Rev. A. H. Smith; D. D.
  - Rev. S. E. Meech
- Methodist Churches :
  - Rev. A. P. Parker, D. D.
  - Rev. H. H. Lowry, D. D.
  - Rev. C. Bone
- China Inland Mission :
  - Mr. A. Hudson Broomhall
  - Rev. A. Lutley
  - Mr. D. E. Hoste
- Episcopal Churches :
  - Rt.Rev. Bishop H. McE. Price
  - Rt. Rev. Bishop F. R. Graves
  - Rev. F. L. Norris
- Lutheran and Reformed Churches :
  - Rev. G. Ziegler
  - Rev. J. A. O. Gotteberg
  - Rev. P. Matson
- Presbyterian Churches :
  - Rev. J. C. Gibson, D. D
  - Rev. J. C. Garritt, D. D.
  - Rev. Geo. Douglas
- Other bodies not included in foregoing:
  - Rev. F. Garrett (F. C. M.)
  - Dr. R. H. Glover (C. & M. A.)
  - Rev. R. J. Davidson (F. F. M.)

23. On Memorials

- Rev. Arnold Foster.—Chairman
- Rev. C. Bone
- Rev. S. M. Fredén
- Rev. D. T. Huntington,
- Rt. Rev. Bishop G. D. Iliff
- Mr. R. E. Lewis
- Rev. H. H. Lowry, D. D.
- Rev. H. V. Noyes, D. D.
- Rev. W. E. Soothill
- Rev. G. Reusch

24. On Publication of Conference Records

- Mr. Gilbert McIntosh—Convener
- Rev. A. S. Mann
- Mr. James Stark
- Rev. W. H. Lacy, D. D.
- Mr. D. Willard Lyon
- Rev. G. H. Bondfield, } *Ex-officio*
- Rev. J. W. Nichols }

PART I.

PAPERS AND MEMORIALS

NOTE

The following Resolution was adopted by the Conference:

Resolved:—That while the papers by Chairmen of Conference Committees are printed as contributions to the consideration of the subjects touched on, the Conference assumes no responsibility for the views expressed in these papers, but only for the Resolutions which have been adopted by the Conference as a whole.

THE CHINESE CHURCH

By Rev. John C. Gibson, D.D., Swatow EPM

(Chairman of Committee)

Planting the Church—Many Divisions—Steps towards Union—The Opportune Time — Two Things Wanted — One in Essentials — Self-Government — Self-Support—Self-Propagation — The Inner Life of the Church—Education—Spiritual care of the Children of the Church—Young Peoples' Christian Societies — Church Discipline — External Relations of the Chinese Church—Deepening the Life of the Church.

INTRODUCTORY

Planting the Church

The great achievement of the first century of the Protestant Mission in China has been the planting of the Chinese Church.

A vast amount of contributory work has been done—evangelistic, pastoral, educational, medical, literary, social, and a large experience has been gained which should enable us to direct all these with growing precision and force to the attainment of their ends. A great multitude of men, women, and children have been led into light, and we need not doubt that tens of thousands have been born again. Of these a multitude that no man can number have finished their course in the faith of Christ and been presented before the face of God with exceeding joy. China has contributed her cohorts to the general assembly and church of the firstborn, who serve Him day and night in His temple.

Our first thoughts in this Centenary Conference may well be those of profound thankfulness to God for what He has done. And our thankfulness will be quickened if we look back to the anticipations with which our brethren began their work one hundred years ago. Dr. Milne in his well known "Retrospect of the First Ten Years of the Protestant Mission to China" (Malcca, 1820) says (p. 334,) "Let us for a moment, then, reason hypothetically about the success of the Gospel, on the principle of mere human probability," and comes to this conclusion (p. 338);—"Now admit that, with a proportionable increase of labourers, Christianity shall, in every succeeding twenty years, double its accession of numbers; then at the close of the first century from the commencement of the missions, the country will have one thousand Christians." (He includes in this number all children of Christians.)

This forecast presented itself to Milne's mind as a venture of faith, and we are forced to admire the faith and courage that grew so great on so slender a stem of hope.

Now at the end of the century we count a Church of at least 180,000 communicants, which implies a Christian community of some 630,000 souls who have chosen the service of Christ, besides some 120,000 children and young people who are growing up in the same holy fellowship.*

This body of 750,000 Christian souls, with its equipment of gathered spiritual experience, of Bible, hymnology and Christian literature, its places of worship, its churches, schools, colleges, hospitals, and printing presses, its ordinances of worship, its discipline of prayer, and its habits of family and personal religion, with its martyrology, and its gathered memories of gracious living and holy dying,—this is the wonderful fruit which one hundred years have left in our hands.

But the Chinese Church is precious to us not so much because it is the harvest of the past, as because it is the seed-corn of the future. In this Centenary Conference let us concern ourselves more with the second century than with the first. If we try to forecast what the second century will bring, it is certain that we shall underestimate it as much as Milne underestimated the expected results of the first.

The planting of the Church, then, has been the main achievement of the period now closed ; and as the hope of the future lies in this Christian Church, the time has come for earnest thought and enquiry whether its foundations have been well and truly laid. We believe that, in the main, they have. The Church has made for itself a position of respect and influence for good in Chinese society, and its witness-bearing even to death in 1900 has vindicated for it a good standing in the universal Church.

---

*I had hoped that before this paper must go to press full returns for the year 1905 would have been to hand. As this is not so, I venture to set down 180,000 as a probable estimate of the number of communicants. I cannot think this excessive, and incline to think that 200,000 would not be an overestimate for the beginning of the Centenary year, 1907,—exactly 200 times the total, including children, hoped for by Milne. If we include the whole Christian community, old and young, the result is at least 750 times the number which Milne ventured to hope for.—J. C. G.

Many Divisions

But there is one great defect of which we cannot think without pain and shame. While planting the Church we have also reproduced in China the unhappy divisions of our Western Christianity. We have not intended it; we have surely not desired it; but we seem to have thought it inevitable that, divided as we have long been at home, we should divide after the same model the flock of Christ here. Was it from the first as inevitable as our carelessness has made it appear? In any case will not this Centenary Conference set itself earnestly to right this wrong?

There are working now in China about 67 different missions, each representing some Church or Society of the West. These divisions are partly geographical, America, Australia, Canada, Europe, and New Zealand, all sending their missions, many of them belonging to Churches which though geographically distinct, are of the same name and order. A few of these have wisely joined their forces so that two missions have given themselves to the building up of one Chinese Church as in the cases of the American Reformed Church and the English Presbyterian Church working together in Amoy, and the Irish Presbyterian Church and the United Free Church of Scotland working together in Manchuria. The success of these experiments has shown that there is no danger or inconsistency in a plurality of missions acting as friendly auxiliaries in planting and fostering one Chinese Church. But after deducting a fair number for all such cases of happy co-operation, there must be perhaps not less than fifty independent sections of the Church in China.

There is no need of taking an exaggerated view of these divisions. The spiritual unity of the Church does not depend on unity of organization. For geographical reasons, or for other reasons of practical convenience, organization may be divided. It may sometimes be more efficient when divided than when over-centralized. But let us never for a moment believe that rivalry between divided sections is a force from which the Church can derive advantage. From that nothing but evil can come. Divided organization is only legitimate so far as it is consistent with unity of spirit and aim, and when the division is unquestionably subordinate to the unity.

Steps Towards Union

There can be no justification for the existence of fifty Church bodies in China, and there is hardly any excuse for it. Efforts are already being made by Baptists, Episcopalians, Presbyterians, and Methodists severally for the reduction of these divisions among themselves, and all such efforts must have the hearty good-will of all who seek the good of the Church in China. The first steps must be taken along the lines in which the impulses of these various bodies are already moving them. It will surely require but a small effort of Christian feeling to form out of the existing materials one Baptist Church for China, one Congregational Church, one Episcopal Church, one Methodist Church, one Presbyterian Church, and one Church of the Lutheran and Reformed type. So much of the solution requires only the casting aside of national and sectarian prejudices which none of us would wish to avow as controlling motives in our Christian service.

Let Churches of the same order of Church government then, seek first of all to accomplish real union among themselves. So far, at least, difficulties will vanish as we approach them.

But what next? Much will have been gained in reducing the number of Church bodies in China from fifty to five or even to ten. But the matter will not rest there. These bodies will have acquired the habit of brotherly respect and consideration, and there will be a gathered momentum tending to bring them closer together.

It has been suggested that in this course a danger arises that these few large Churches will have more difficulty in seeking to unite with each other than a large number of smaller ones. As large corporations their interests and arrangements will be on a scale rendering it more difficult to make concessions and adapt themselves to each other's preferences. To some extent this is true, but it is one of the difficulties that must in any case be faced. If we act now, none of these Churches will be so large as to be unwieldy, and they will not be bound by any old historic or legal entanglements. On the other hand, there being fewer bodies to deal with, negotiation will be greatly simplified, and these larger bodies will act under a stronger sense of responsibility than the scattered fragments at present in existence. But still more, the experience of brotherly conference and mutual concession gained in accomplishing these preliminary unions, will prepare all concerned for the more generous treatment of each other, and the larger concessions which wider union will demand.

So, beginning with those nearest to us, and going on to those more widely separated, we may, during this second century, hand over to the Chinese as the legacy of the foreign missions, not fifty unrelated bodies, but one Church. And if even then there are some left out, irreconcilably attached to points of doctrine or observance peculiar to themselves, the substantial unity of the Church will not be vitiated, and these residua must be left to the healing hand of time, or to the rising impulse of a tide of spiritual life, when all shall flow together.

The Opportune Time

The end is one we all fervently desire, and desire most in our best moments; the method of beginning with Churches of a common order seems reasonable and immediately practical. Is the time opportune?

No subject could be more worthy of a Centenary Conference. No other body could with more authority initiate action for the manifestation of the unity of the Church.

But there are two considerations which must render this subject not only opportune but critically urgent for the present moment.

1.—The Chinese national spirit has awakened both within and without the Church to an amazing degree. This is testified from all parts of the empire. This awakening is full of hope for the future greatness of China, but for the present is not without its dangers. One of its features is a restless impatience of foreign control, or even influence, which makes itself felt in the Church as well as outside.

2.—Within the Church this feeling tends towards intercommunication and drawing together of separate and even distant sections of the Chinese Church, with the instinctive desire to create a force strong enough to balance the controlling influence which the foreign missions have hitherto exercised over the Christian Chinese Churches connected with them. Chinese Christians feel, not without justice, that the foreign missions are the sources, and are the cause of the perpetuation of division. Without much definite historical knowledge, they feel that these divisions are due to local Western conditions, and east of Suez these divisions have never been able to justify themselves to the Christian conscience.

There is nothing blameworthy in these feelings and aspirations of Chinese Churches. They only need to be frankly met, and to be helped and guided in a spirit of generous sympathy.

Two Things Wanted

In view of these two considerations let us recognize that Chinese Christianity is bound to seek two things and to regard them as intimately related, namely, Independence of the control of foreign Churches, and Union among their own. Let us be heartily at one with them in seeking these two ends. Let us use the large influence which, by Chinese good feeling, we still have, in sympathy with them and for the highest ends, in guiding them safely through the imminent period of transition. Then, when this is over and we have done all that our influence can do for them in help and guidance, let us resign it nobly, not fritter it away in discreditable bickering with our own children.

Independence of foreign control is the inherent right of the Chinese Church. In some portions of the Church this right is already in exercise. They are governed by Church courts which are quite independent of the home Churches to whom they owe their existence. The missionaries have a voice in their government only in so far as by courtesy of the Chinese Church they have seats as individuals in their governing bodies. This is an almost ideal relation, because independence has been recognized before it was demanded or could be exercised, and it comes into exercise gradually and naturally with the growing strength of the Church.

We need not fear an independence that is established in ways like these and independence will remove one of the chief difficulties in the way of union. The Chinese Church will make short work of many of our Western scruples and difficulties. Taught by the Spirit of God dwelling in it as a true member of Christ's Body, it will solve in its own way questions of organization and forms of worship, and it will build up its own Theology. The missions will cease to be heads or overseers of subordinate Churches; and will willingly take their right place as auxiliaries, co-operating with the Chinese Church, and more free than ever to carry on as allies the war with the powers of evil without.

If we are alive to the opportunities and the responsibilities of the present, we shall, in this Conference, set ourselves earnestly to carry out some such programme as that which has been sketched above, in the beginning of the second century of our mission work.

One in Essentials

Before leaving the subject of the unity of the Church another word ought to be said. It is not to be forgotten that, with all our differences of administration, we are even now in essentials one. There is some danger of this being forgotten, when in our aspirations after fuller union we lament existing divisions. But the more we cherish the sense of our real unity the more speedily shall we attain to the fuller manifestation of it.

It is very necessary to assert this unity in the face of many statements to the contrary. It is frequently asserted by writers in the press, and by representatives of the Church of Rome, that we Protestant missionaries bewilder the Chinese by preaching so many different forms of inconsistent doctrines, under the common name of Protestant Christianity. We frankly admit that we differ in practice, and, to a less extent, in our views, as to administration and Church government: and there are those among us who differ from others in regard to the administration of the Sacrament of Baptism, though we are at one as to its meaning and obligation; and there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we are one as to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope. In the whole range of these magnificent truths we are not divided. We do not preach two Gospels. We speak out of one heart and with one voice.

Apart from Holy Scripture, the one standard which we all alike hold as supreme, the substance of our common faith and teaching, is to be found in the XXXIX Articles of the Anglican Church; in the Westminster Confession of Faith, by the Assembly of Divines of 1643, at the instance of the English and Scottish Parliaments, as a bond of religious union between England and Scotland; and in the Evangelical Free Church Catechism set forth in England in 1898, by representatives of eight non-Anglican Churches, with no single dissentient voice. In these documents, as in our teaching, there are differences of accent and of emphasis, as there will always be where the spirit of liberty lives, for we profess unity, not monotony. But we could all take, as a summary of the essentials of our teaching, any one, or any two, or all three of these documents, as well as the Apostles' Creed and the Nicene Creed, without feeling constraint or contradiction.

The only exception that might be taken to any of these documents would be in regard (1) to a few expressions relating to the functions attributed, both in the XXXIX Articles and in the Westminster Confession of Faith, to Christian princes and magistrates, and even those who accept these expressions would probably agree in regarding them as, at the best, unnecessary and irrelevant to the position of the Church in China; (2) in regard to the statement of the doctrine of Predestination; and (3), as already noted, in regard to the administration of Baptism.

These exceptions do not touch, and are not considered by any of us to touch, the essentials of the Christian faith, and are not sufficient to invalidate the assertion that we all teach one consistent body of truth in our witness to the Gospel of the grace of God.

A hearty declaration to this effect by this Conference would greatly confirm and manifest this unity, would carry great weight against all gainsayers, and would greatly edify and comfort the Chinese Church.

Resolutions will be submitted to the Conference on these subjects, and whatever form these may finally take, we may hope for a clear and unanimous utterance, worthy of the great position of opportunity in which we stand.

The fundamental conception of the unity of the Church has the closest bearing upon the practical questions of different forms of administration and their results, to which we now turn.

These may be conveniently considered under the time-honoured formula in which we all agree, that the Church in China should be self-supporting, self-governing, and self-propagating. These have been our ideals from the first, but we have not, I think, realized how ideals which once seemed remote, are now already taking shape, and calling for immediate practical treatment.

I. Self-government

Greatly to be Desired

We all agree that every *ecclesia*, as a house of God, must govern itself in obedience to Him. Among Chinese Christians, there are many men of high character and worth, with a true zeal for the glory of God and a real love for his Church and people. These men have an innate knowledge of their own countrymen and the conditions of their Christian life. Whatever our theories may be, we all find our safety in free consultation with them. The wiser the missionary the less will he venture to judge Chinese questions of individual life or Church action apart from his native brethren. How much less is it possible that such questions should be rightly dealt with by Church authorities ten thousand miles away! Most home Churches have fully recognized this, and left large freedom to their missionaries in the administration of the Churches which they plant, and the exceptions only confirm the rule. Where there has been much legislation at home for Chinese Churches, the missionaries concerned will bear testimony that a grave mistake has been made. The kindly phrase often used at home, in which Chinese or other Churches are described as "daughter Churches beyond the sea," suggests a principle of vital importance. It is as true in Church life as in social life that the daughter who has a home and children of her own will only accept this designation so long as it is fully recognized that, while she is "daughter in her mother's house, she is mistress in her own." The self-government of the Chinese Church is not something which we shall grudgingly concede under necessity, but something we shall eagerly anticipate and promote.

The Real Problem

Under such conditions what is the position of the foreign missionary? It is quite impossible that a missionary who has given his life to plant and build up a Church, whose members are his own spiritual children, should consent to have no voice in its government. Nor would wise and spiritual Chinese brethren consent to have him excluded. They would not willingly forego the advantage of his love for them, his experience, and his spiritual power. But let him remember that it is on these things that his authority in the Church must rest. Unhappily it has too much rested, like the power of the House of Commons in the British Constitution, in the control of the purse. Happily that basis of authority is passing away, and becomes less stable every year. Ill for the missionary and ill for the Church where it has been cherished and relied on! But all missionaries who deserve it will be heartily welcomed to a place in the governing body of the Chinese Church. They will be there in a minority among their equals, and they must make their weight felt not by aid of delegated authority from home or any outside power, but in "much patience, in labours, in watchings, in pureness, in knowledge, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God." As long as they can show these titles for their authority it will stand, and be owned by God and man. But if any man thinks he can rule in the Church because, if his judgment is questioned, he has the power to stop the pay of a chapel-keeper, or "cut" the salary of a preacher, he has yet to learn what are the first principles of the government of the House of God. The sooner the Chinese Church is independent of such rule the better!

The exact place of the foreign missionary in the governing bodies of the Chinese Church need not be difficult of adjustment, though it will vary somewhat under different forms of Church government. Some consider that the missionary must become a member of the local Church, and be in all respects under its discipline. But this seems open to grave objection. Not that there need be any fear of his suffering injustice. On the contrary, apart from exceptional cases of personal alienation, he would usually meet with only too lenient treatment from his Chinese brethren. But there might well be charges of erroneous teaching, or of personal misconduct, in which the Chinese would feel themselves incompetent to be his judges. On the other hand it is inevitable that the home Church which sends out and maintains a missionary must hold itself responsible for his teaching and conduct. The home Church authority therefore cannot rid itself of the responsibility of exercising this discipline. But a man cannot justly be under two disciplines, and in case of acquital by the one and censure by the other a most difficult situation would arise.

A Practical Plan

The better way seems to be that the missionary should sit as an assessor by the invitation of the Chinese Church Court or governing body, but not be under its discipline, remaining, as he must do in any case, under the discipline of his home Church. The Chinese Church has its rights doubly safeguarded, first by representations to the home Church in case a missionary gives cause of offence, and second by withdrawing in his case the invitation to sit in its courts.

This system makes it easy for two or more missions to combine the Christian communities connected with them in one native Church under one Chinese governing body. The missionaries of the several missions meet in this body on the same footing, and along with their Chinese brethren direct all work and control all finance that is purely Chinese. Apart from that each missionary holds his place in his own mission, and in its local committee or council controls all funds supplied by his home Church and all work done by his mission apart from the Chinese Church. This arrangement has worked well for many years, and no fear need be entertained of any difficulty arising from its wider extension.

The system provides for separate authorities for the control of the work of missions and of that of Chinese Churches; for adjusting the position of missionaries as members of missions, and as sharing in the government of the Chinese Church; and for the co-operation of members of different missions in administering the affairs of one united

Chinese Church, while yet maintaining intact the identity of the several missions to which they belong. It has been applied with conspicuous success to Presbyterian missions and churches, and seems equally applicable "*mutatis mutandis*," to Congregational, Episcopal, or Methodist missions and churches. In the Episcopal missions a considerable number of Chinese clergy have been already ordained, though none of them have yet been advanced to the Episcopate. That stage must soon be reached, and the first Bishops would presumably be consecrated by the home Churches or under their authority. But that step once taken, there would seem to be no difficulty in the way of the Chinese Church thereafter perpetuating and extending its own Episcopate.

Its Chief Advantage

But the crowning merit of the system outlined above lies in this, that by it the question of the independence of the Chinese Church is already solved. It does not lie in the future as a critical change, fraught with heartburning and peril, in the relation between foreign missions and native churches. It is on the contrary provided for and in a measure operative from the first, and the Church becomes naturally more independent as it gathers strength to take upon its own shoulders the responsibilities and duties which independence imposes. Independence is not thrust suddenly upon untrained, inexperienced, and unorganized bodies of men; and does not need to be wrested by a growing Church from a reluctant mission. It grows up spontaneously between a mission rejoicing to be relieved of burdens which threaten to become crushing, and a Chinese Church becoming conscious of its strength, already trained in the practice of Church government, and sobered by the responsibility which comes with the gradual assumption of serious duties.

Let us seek in all our missions to solve betimes in some such happy way as this, with foresight, sympathy, and generous confidence on both sides, the problem, which need be no problem unless we by unwisdom make it so, of the independence of the Chinese Church in self-government.

II. Self-support

Essential to Growth

It is at once apparent that the self-government of the Chinese Church is intimately connected with its self-support. At first, when every church, or place of worship or school, and every preacher or teacher must be provided and maintained out of foreign funds, the Chinese Church found little scope for independent action or effort. Its members did good work individually in witness bearing and bringing their own friends and neighbours to Christ. But they could not well go beyond the leading strings in which they found themselves. Such a position unavoidably created a feeling of weakness and dependence. All power and all initiative seemed to be in the hands of the missionaries, and Chinese Christians could not feel that they bore an equal responsibility. But efforts towards self-support, to which they were early called in most missions, first with a view to maintaining their own worship, and then to the extension of Christian work, awakened by degrees a new sense both of power and of responsibility. They were surprised to find how much they could do. And so the Christian Church advanced most healthily towards self-support.

In my own mission, in the Swatow field, the whole personal staff of Chinese clergy, preachers, and teachers, who serve some 75 churches and their schools, is now maintained to the extent of 80 per cent of the whole cost, by Chinese contributions, and the aid received for this purpose from the foreign funds is only 20 per cent of the whole. Many other Churches show as good, and some, no doubt, a better result. But when so much can be said, is not self-support now within easy reach at no distant date? It is no longer an ideal for a distant future, but a practical object to be immediately worked for and speedily realized.

The Swatow Scheme

Space will not admit of any attempt to record and compare the many methods of finance employed in various missions, though it is much to be desired that the varied experience of all should be put on record for the common good. I will only sketch here the scheme of finance which has produced good results in the last 25 years in the Presbyterian Church of Swatow. Various modifications of similar methods have produced good results in Amoy and Formosa, and no doubt quite different methods have produced as good or better results elsewhere.

I. As regards aid from foreign funds, this is practically confined to three items.

(1) Special grants towards purchase, rent, or building of churches and schools.

(2) Maintenance of Theological College, and one Boys' and one Girls' Middle School at the mission centre (less, in the case of these two schools, the considerable sum paid in fees).

(3) A small part (20 per cent of the whole, as above) of maintenance of preachers and teachers, with their travelling expenses when on duty.

II. All other funds are provided by native contributions under five heads of account, as follows:—

(1) Elementary School Fees (paid by pupils).

(2) "Preaching Fund" (by annual subscription).

(3) Home Mission (by annual subscription, and occasional offerings).

(4) Common Building Fund (by occasional thank-offerings).

(5) Local Expenses (by offertory at public worship and occasional special subscription: includes charity, expenses of local worship, and provides the sum levied annually for Synod and Presbytery expenses).

The last of these items is collected, held, and expended locally, and only the totals are annually reported to the Presbytery for information, the balance, if any, being retained by the deacons for local congregational use. No. (1) is paid direct to the mission as a contribution towards salaries of elementary school-teachers. No. (2) is paid in to two treasurers appointed by Presbytery, and is paid out by them in accordance with the allotment annually made of the amount by resolution of Presbytery. Nos. (3) and (4) are similarly paid in to treasurers appointed by the Synod and expended by them under instructions of the Committees of Synod.

The "Preaching Fund"

No. (2) is the backbone of the Church's finance, and its growth is the best test of progress towards self-support. It is contributed in each congregation, chiefly by subscription or promise, at the beginning of each year. Many of the contributors are poor cultivators, who only have money in hand at the time when their harvests come in. The money is therefore collected from time to time by the deacons. By instruction of the Presbytery the deacons transmit the sums collected, as nearly as may be, quarterly, to Swatow, to the Presbytery's treasurers of the fund, one foreign and one Chinese, who are appointed by the Presbytery. The native treasurer weighs the money as received, gives a receipt to the local deacon or treasurer, and keeps an account in which the sums received are credited to the congregations from which they come. He hands over the money to the foreign treasurer, who checks the amount, countersigns the receipt for the local treasurer, keeps a duplicate account, and takes charge of the money, to await the meeting of Presbytery. Congregational accounts are closed at the end of the twelve months of the Chinese year, but these general treasurers keep their accounts open till the end of the first month of the new year, so as to allow all contributions to reach them from the more distant stations. If any sums come in after that date, they are held over for the next year's account. When the spring meeting of Presbytery is held (usually in May) the treasurers of this fund report the sums received, and the Presbytery then deals with them in the following manner:—

Taking, first, the amount contributed by congregations or groups of congregations having ordained ministers, these treasurers submit a scheme of division. They set aside, out of the contributions from each pastorate a sum A, sufficient, by estimate, to maintain an adequate working balance, that is at least one year's salary in the account for that pastorate at the end of the current year. They then set aside B, all the remainder of the contributions from that pastorate, and recommend the Presbytery to vote this amount to be paid over to the E. P. Mission as a contribution in repayment of salaries of preachers and teachers, which have been paid out in the first instance by the mission. Then taking the sums contributed by congregations not connected with any pastorate, the treasurers usually recommend that these be voted entirely to the mission in repayment of salaries and teachers. A very few exceptions have been made in the case of churches which have nearly reached the stage of supporting a minister, and desire to place to their credit in the hands of the Presbytery treasurers a sum towards making up the reserve of one year's salary, which must be paid in before the Presbytery can give them permission to elect and invite a minister.

The scheme of distribution thus suggested by the treasurers may be amended when it comes before the Presbytery on sufficient cause being shown, and after adjustment the whole sum contributed in the past year is disposed of accordingly. (For detailed illustration of the working of this method see Appendix A.)

It is to be noted that the amount of this Preaching Fund is invariably spent within the year following that in which it is collected. Enough is placed to the credit of each pastorate to give a working balance and have always one year's salary in hand; and all the remainder is paid at once to the mission, in return for the salaries of preachers and teachers which the mission has advanced. There is no funding or investing of balances. This fact has greatly helped the life and progress of the fund, and the congregations who support their own clergy have developed a remarkable generosity in freely handing over the balance over their own expenditure to aid the weaker congregations. This again creates a sense of brotherly unity and helpfulness which knits together the scattered congregations in the conciousness of being one Church. Thus the "Preaching Fund," besides providing for needful expenditure, in the support of a Chinese ministry, forms a school of brotherly help, and enables our congregations to feel that they are really members one of another in the Body of Christ.

The head of account No. (3), contributions for the home mission, will be best explained in the paragraph below on the self-propagation of the Church. The item No. (4) is still of small dimensions, but it represents an effort to solve the problem of providing suitable buildings for churches and schools. This is perhaps the item in which foreign funds may with most justification, and with least injury to the sense of self-reliance, be given in aid of native effort.

Whatever precise form the financial arrangements may take in different missions, it is clear that the self-support of the Chinese Church is now perfectly practicable.

Fundamental Points

To sum up, the following points may be noted as important in any healthy system of finance.

1. That mission funds should be administered solely by the missions in their local committees or district councils.

2. That Chinese contributions should be collected and administered by the governing bodies of the Chinese churches.

3. That Chinese clergy should be supported entirely by Chinese funds; and that there should be a central administration knitting the Church into a unity for mutual help.

4. That local charity and provision for expenses in congregational worship should be locally administered by the governing body of the congregation.

There is more money among our people than we sometimes suppose, and they have been accustomed in native life to the idea of subscriptions and levies for common purposes both in religious observances and in carrying out matters of public utility. Wise methods of finance, where the

Chinese have a substantial control, and so are interested in successful administration, will draw out a hearty response, and we have now reached a stage where there should be no long delay in the complete attainment of "self-support."

III. Self-propagation.

The Church's Chief Function

Self-government and self-support are after all but means to an end. The end in view, the chief function of the Church, is self-propagation, that is, the spread of the truth and the gathering into fellowship with Christ and His people of those outside.

There are three principal forms which effort may take:

1. First, and most important, is the witness borne to the Gospel in daily life by Christian men and women, themselves taught and moved by the Holy Spirit. It is well known how zealous and how greatly blessed many of the Chinese Christians are in this witness bearing. But it must be felt all the more deeply how many there are in the Chinese Churches who take little or no part in it. It is often most active and fruitful in the earlier days of a Christian community, and is apt to flag as the community enlarges. It ought not to be so, but it is very necessary that the Chinese Church should be continually reminded of its calling to be the witness for Christ by the unofficial, but all the more warm and loving, effort of all its members.

2. A method has been found very helpful in some Churches, which both stimulates individual zeal, and also gives it the added weight of more systematic effort. A few church-members, men or women, join together as friends, without formal organization, and with no church appointment, to go out together in small companies in the towns and villages, talking with those whom they meet, "preaching" when opportunity is found, and when there is some ability for it, selling and sometimes giving tracts and portions of Scripture, and accompanying all with united and individual prayer. In this way much is done in making the gospel known for miles round the church to which these voluntary workers belong, and they themselves are greatly benefited.

3. A more organized form of aggressive work is carried on by the churches in a district establishing among themselves a mission society.

A Specific Illustration

In the Swatow District this work in the hands of a Chinese Presbyterian Church is carried on as follows:—The funds applied to this purpose are those collected from the congregations under the head of account No. (3) under the previous section on self-support. These funds are partly provided by church-members subscribing a definite annual sum, and partly by gifts put into boxes which are placed in the churches. These gifts are kept distinct from the weekly offertory at public worship for general purposes. The churches in two Presbyteries, one Hok-lo and one Hak-ka, are united in this work which is under the care of the Synod to which both belong. The Synod (of Chao-Hwei Chow) appoints treasurers to whom all these contributions are handed, and appoints also a committee of management. This committee acts unitedly and also through two executive sub-committees, one for Hok-lo and one for Hak-ka work. Thus the mission is directly carried on by the governing body of the church, not by an independent missionary society. For the Hok-lo work a field has been marked out on some of the islands on the coast, and the foreign mission abstains from entering this field. For the Hak-ka section ground has been broken in an untouched Hak-ka section of the Kiang-si Province. In both, evangelists, selected by the committees and approved by the Synod, are employed on a monthly salary, and some of the ordained Chinese ministers are appointed from time to time to visit the districts and supervise their work. As a result of this work begun some years ago in the Hok-lo field, there are now in the islands three congregations numbering 117 communicant members, and entirely self-supporting. When these congregations were formed it was agreed that they should be no longer under the care of the mission committee, but be handed over to the direct care of the Presbytery as fully established churches. In this way the fruits of the work were gathered in, and the mission committee's funds and energies left free for the special work of evangelization.

By those and other spontaneous or organized methods the Chinese Church learns its responsibilities and fulfils out of its own resources, spiritual and pecuniary, its proper function as Christ's witness to the non-Christian multitudes.

Conclusions

The above review of methods of administration under the heads of self-government, self-support, and self-propagation might be largely amplified by comparison of actual practice in the various churches. But for such detailed examination of so large a subject a Conference paper is not the place. What has been said may suffice to indicate, what a fuller examination would strongly confirm, that we have already in China a Church which in a substantial degree is already, and which is perfectly able soon to be entirely, self-governing, self-supporting, and self-propagating. It is no longer a feeble nursling of the missions, but a fresh embodiment of spiritual power, and it is our greatest honour and our weightiest responsibility that it is still permitted to us to develop its equipment, to concentrate its energies, and to help to launch it beyond the limits of our control on its great work of establishing the Kingdom of God in China. It must increase and we must decrease. We must decrease, that is, not in the sense that missionaries in future will find less work to do, but in the sense that we shall no longer appear as the official representatives and guides of Chinese Christianity. When the care of all the churches no longer rests on our shoulders we shall be the more free to enter upon large departments of helpful work for which the Chinese Church will still be thankfully our debtors. In Christian literature and education, in the theological and practical training of the Chinese ministry, as unofficial, but all the more welcome and helpful visitors of the congregations and Christian people, as friends and counsellors, and, let us hope, as examples of faithfulness in duty and godliness of life, we shall find large and more effective forms of service than ever before. We shall be free of much petty and burdensome detail, and be able as before to make full proof of our ministry. The Christian communities, no longer looked on as our helpless proteges and followers, will have a greatly increased influence with their non-Christian fellow-countrymen. We, on the other hand, standing now somewhat apart from the Chinese Churches, may come to wield a new influence as interpreters and reconcilers from an independent standpoint, between Christian and non-Christian Chinese.

IV. The Inner Life of the Church

Meantime, what are some of the matters at present calling for special care and effort, as regards the inner life of the Church?

1. Education

It is taken for granted that now and for a long time to come the Church must keep in her own hands the education of her young people. Already in some missions the whole scheme of elementary education has been revised and reconstructed, so as to conform educational standards and methods with new demands, and with the greatly enlarged aims of the new Government schemes of education. This is most wise and necessary, and will be productive of much good so long as it is not forgotten that the vital heart of the Church's educational effort must always lie in the religious and godly teaching and nurture which lie altogether outside of the Government plan. But it is needless to dwell further on this subject, as it will be fully reviewed by the special Committee No. IV, on Education. (For a similar reason, Theological Education, a vital necessity for the Church's advancement, is not dealt with in this paper, having been allotted to Committee No. II, on the Chinese ministry).

But it may be remarked generally that perhaps here also an opportunity may be speedily found for the development of the independence of the Chinese Church. Has the time not come, at least in the more advanced missions, when the whole care, support, and supervision of elementary education might safely be transferred to the governing bodies of the Chinese Churches? The missionaries, as members of these bodies, or as assessors in them, would still be able to advise and help, while greatly economizing their own time and labour. They could then concentrate their efforts with great advantage on the more efficient development of higher and normal schools and colleges, and of theological teaching.

2. Spiritual care of the Children of the Church

All elementary Church schools ought to be schools of religious teaching and spiritual nurture. But in addition to the ordinary day-schools there is still room for a great development in the Chinese Church of Sabbath School work. This may include children attending day-schools, but may also gather in many who for many reasons, good or bad, do not. It should also include many church-members who are above school age, and adult classes both for men and women can be made to give the best results. Sabbath Schools in China might very well, as in Lancashire in England, include the greater part of the whole church-membership, and so build up a Church well instructed in the Word of God. The great difficulty is to find competent teachers, and every effort should be made to overcome this difficulty.

Especially at the critical age of adolescence a watchful care should be exercised over the children of the Church. In Churches which practise infant baptism, the roll of infant baptisms supplies a most useful help; and where it is not practised, a record of the dedication service which is often employed will serve the same purpose. In the Presbyterian Church of Swatow a helpful plan has now been in use for some years with good results. Each year the names of all children baptized 15 years before, who are still in life and have not yet been received to communion, are copied out of the general roll and printed, grouped under the congregations to which they now belong. These lists are sent to ministers, elders, preachers, teachers, and missionaries, with the request that during the current year those named shall be specially reminded individually of their baptism and of its significance, dealt with as to their spiritual condition, and encouraged to seek to be received to communion. The matter is thus brought before these young people at a critical age, and the Church's knowledge of them and care for their salvation strongly impressed upon their minds. Failing some such action the critical period may pass without any definite decision, and those who should form the strength of the Church may be allowed to lapse, from mere oversight, from the faith of their fathers. Since this method was adopted in Swatow there has been a marked increase in the number of young people baptized as infants, who have been received into the full fellowship of the Church. A "Children's Day" has been appointed to be held annually on the first Lord's Day of the 11th moon, when, by special prayer and exhortation both of parents and children, an effort is made to lead the young people to the Lord. Sometimes on the same day names are received for the elementary schools of the following year, and parents are exhorted and encouraged to do their part in securing the godly upbringing and education of their children.

3. Young People's Christian Societies

The Young Men's Christian Associations and the Christian Endeavour Societies form an auxiliary force, which, if rightly guided, will greatly strengthen the Chinese Church. The working of such societies, if left entirely to the young people themselves, especially in the present mood of "young China," may not be without its dangers. Both in the West and in China there has sometimes been a lack of complete harmony and co-ordination between these bodies and the general Church organization. The attractive power of these societies depends on their enjoying a reasonable freedom and feeling the responsibility of conducting their own affairs. But there need be no antagonism, and nothing will be gained by an attitude of suspicion or aloofness on the part of local church authorities. So also unwise interference, prejudicial to the freshness and spontaneity of the young people's efforts, is by all means to be avoided. The governing bodies of churches, and of colleges and schools, while duly safeguarding church order and college or school discipline, should show a cordial appreciation of the purposes and work of such societies, and give every reasonable facility for their free action. Where this is wisely done, and the Spirit of Christ abounds, these societies will be fruitful of much good. They form a practical embodiment of the vital principle that every member of the church, old or young, is a member of the Body of Christ, and is called on for a full measure of Christian "endeavour" and service.

As our experience of these societies in my own field is recent and as yet limited; I avail myself here of notes supplied by others who have a larger experience and are better qualified to speak than I.

United Society of Christian Endeavour for China*

The history of the young people's movement during the last twenty-five years has shown the great value of such organizations as the Christian Endeavour and similar societies for training, within the church, a working force of young Christians. For more than twenty years in some parts of China, and very generally during the last few years, the plan of the Christian Endeavour Society (Chinese:—*Mien Li Huei*) has been used in the Chinese churches, and has seemed unusually well adapted to stimulate self-dependence and aggressive work for the spread of Christianity. The congregations of Chinese Christians, having not yet developed the extensive organization of church work often found in the home churches, are ready to recognize even more appreciatively the value of this thoroughly coherent, practical plan for stimulating and employing the thought and activities of all the members. Most of those in the churches are, in point of development, young Christians, and hence the helpfulness and the opportunity of the Christian Endeavour Society commend it to practically all of the members of the Chinese Church.

At the present time Christian Endeavour prayer-meetings are regularly held by three hundred and ninety Chinese societies under twenty-five different missions, in every province of China except two, and probably more than twenty thousand Chinese Christians take part in them. The committee work of the Chinese Christian Endeavour Societies has been more or less developed according to local conditions, the ability of the members, and the amount of oversight given by the missionary-in-charge, in suggesting and teaching the various forms of Christian work. Where the Chinese Christians have been introduced to the various Christian Endeavour committee activities they have shown eagerness to engage in them and a real appreciation of personal responsibility for the work, and the results of such committee work in many places have been exceedingly encouraging.

---

* Supplied by Rev. Geo. W. Hinman, M.A., General Secretary; and Rev. J. Martin, Vice President.

There can be little question that plans such as this of the Christian Endeavour Society which has been so successful in developing the spiritual capacity and multiplying the spiritual accomplishment of the young people in the home churches, must have a large place in the thought of those whose aim is the establishment of a strong working church in China.

The first Christian Endeavour Society in China was started in Foochow in 1885. During the next eight years societies were organized in Canton, Ningpo, Shanghai, Peking and neighbouring districts. In 1903 a United Society for China was organized in Shanghai "to promote the extension of the Christian Endeavour movement throughout the Empire." Four annual conventions were held in Shanghai; sixty societies from seven cities were represented and 116 societies from eight provinces were reported at the Convention in 1897. The fifth National Convention was held at Foochow in 1900; 142 societies were reported. A North China Convention was held soon after at which thirty societies were represented. It was scarcely over when many of the Endeavourers were called to prove their loyalty to "Christ and the Church" by their blood.

In 1903 Rev. George Hinman was appointed General Secretary of the United Society and spent two and a half years in travelling, correspondence, and editorial work for the extension of the Christian Endeavour movement. Ten provinces of China proper, and Manchuria, were visited, and an extensive literature for the movement prepared.

The sixth National Convention of Christian Endeavour societies was held at Ningpo in 1905. Societies have now been organized in 390 churches or schools, some of the latest being among the aboriginal tribes of Yunnan.

The Christian Endeavour societies are auxiliary each to its own local church, and the plan of the movement has for this reason recommended itself to practically every mission in China, although some societies are organized under denominational names.

The publications of the United Society of Christian Endeavour for China include a handbook of plans and methods in Wenli and Mandarin, each of which has passed through several editions, pledge cards, tracts explaining the way to establish the society, and topic cards, for the weekly prayer-meetings. These are also issued in booklet form with suggestive daily readings. All these publications are for sale at the Presbyterian Press. More than 151,000 copies of the topics were used last year, in several places, local vernacular editions in character or Roman letter being issued. Many of the Chinese Christian newspapers publish regular comments on the Christian Endeavour topics to aid leaders in preparing for the meetings.

Young Men's Christian Associations of China, Korea, and Hongkong.*

The Chinese church faces no problem of larger significance, urgency or difficulty than the problem of the young men. This is true in a very special sense in the large port cities. In them the forces of evil combine the attractive features of every nation and unite in a force almost irresistible in intensity, subtlety and virulence. The graduates of the missionary colleges, because of their superior equipment, are drawn in large numbers to these cities. When to this class is added all other young men who stream up to the ports, together with the vastly greater number already congested in them, the need of some special effort in behalf of these young men is most apparent. In this effort it is imperative that all the churches should unite. Where such united effort has been made—in cities like Tientsin, Shanghai and Hongkong—the results have been most encouraging. In Shanghai, for example, although compelled up to the present to do its work in inadequate and ill-adapted quarters, the Chinese Young Men's Christian Association has a membership of 355. 260 men are enrolled in its educational classes, four evangelistic meetings are held each week. In addition to its other Bible classes, four with an enrollment of fifty-eight are conducted to prepare young men for church membership. The annual budget, which is supplied by the Chinese, and which is some index of the interest manifested by them, is over $16,000. When its own building is completed a home will be afforded in the centre of Shanghai for a thousand young men. Such a thorough and adequate grappling with this problem is demanded immediately in not less than twenty cities of the Empire beside those in which the association is already established.

---

* Supplied by Fletcher S. Brockman, General Secretary.

The *literati*, for two thousand years the virtual rulers of China, have been succeeded within the past two years by the students of the modern colleges. These will probably soon number more than the students of higher learning in any other country in the world. A combined and determined effort is being made to deny religious freedom to the students in non-Christian colleges. And yet if the Christian Church is to have its rightful place in the empire it cannot ignore this tremendously important class. The Young Men's Christian Association has already proved at a few great student centres that it is possible by tactful and unselfish effort to break down prejudice and other barriers and gain a wide access to these students. Nowhere has this opening been so evident as among the more than 15,000 Chinese students in Tokyo. In less than a year after the inauguration by the association of an effort for them, two branches under the supervision of four secretaries have been organized, 500 men are enrolled in its classes, more than a hundred men have openly declared their decision to enter the Christian life, and several thousand have been brought under Christian influence. The Association has ten secretaries of its force that have had experience in work for students in England, the United States or Canada, who are appointed with special reference to this effort in behalf of students in the non-Christian colleges.

But it is not alone the students in the non-Christian colleges who present a problem to the Chinese church. How our missionary colleges, particularly those in which the number of Christian students is small, are to be more and more fired with the spirit of an aggressive Christian propaganda, is a question of largest proportions and of vital importance. Whatever else may be done by the college authorities or others, voluntary Christian efforts by the students themselves must be one of the leading factors in accomplishing this end. The promotion and direction of this voluntary effort by students is the office of the Young Men's Christian Association. The visits of travelling secretaries and of professors and students of marked qualities of leadership in Christian effort, training conferences held during the summer vacation in northern, southern and central China, the preparation of model Bible study courses and of literature on methods of work for students, the publication of a monthly periodical, national conventions and local Bible institutes are some of the methods employed to awaken and deepen the interest of the students. In the forty colleges of China where associations are organized, over sixty-five per cent of the students including non-Christians are members of the association. A larger number of students are enrolled in the voluntary Bible classes of the associations than the number of communicant Christians in these institutions. Remarkable revivals of religion have characterized the work in a number of the colleges. The Christian college is the source of supply for an educated ministry. There is abundance of material in the missionary college to supply the present dearth of candidates. The work of the Student Volunteer Movement in such missionary colleges as the Lovedale Institution in South Africa, the United Presbyterian College in Asyut, the Jaffira college in Ceylon, and several colleges in China, prove that as keen missionary interest may be developed in a missionary college as has been created in the colleges of Great Britain and North America.

Thus in helping to reach for Christ and draw into the Church the most important classes of young men in our great cities, in organizing the Christian forces to influence aright the multitude of government students, in carrying on a wise and fruitful campaign in behalf of the many thousand ambitious students in Japan and in the Occident, from whose ranks are to come a disproportionate number of the leaders of the new China, in co-operating under the leadership of the missionaries in making our Christian schools and colleges propagating recruiting stations for the Christian ministry, in its unique service to all the churches in the realm of promoting Bible study by the preparation and publication of the best Bible study courses, by the setting apart of experts to give their time to Bible study propaganda, and by its series of annual training conferences for the preparation of leaders and the deepening of the spiritual life, and in many other ways, the Young Men's Christian Association, within half a generation, has become in China what it has long already been in many other countries, one of the most efficient and indispensable agencies of our united Christian churches. Not least among the services which it has rendered has been its undesigned yet remarkable influence in promoting and realizing true Christian unity.

The problems arising out of the working of such societies are connected with two fields of mission work which are often supposed to be far apart if not mutually antagonistic. They are related on one side to the Evangelistic work, dealt with by the Conference Committee No. III, and on the other to the Educational work, the consideration of which is in the hands of Committee No. IV. It is perhaps, therefore, unnecessary to dwell at greater length upon these matters here. Other aspects of them will come before the Conference on the reports of these committees, and their importance must not be measured by the limited space given to them in this paper. The new movements in education and in politics and the whole awakening of interests in young China imperatively call on the Chinese Church to meet them with sympathy and insight. Young people's Christian Associations, wisely conducted in a loyal Christian spirit, not too closely modelled on western practice, but with due regard to the feeling and social usages of the Chinese, should be of immense service in mediating between awakened minds outside and the full organization of the Christian Church.

4. Church Discipline

Watching over individual life and character, and exercising a vigilant but discriminating and sympathetic church discipline is a most vital function of the Church and its officers. Especially in regard to the observance of the Lord's day, and temptations to laxity in this regard; abstinence from joining in pagan rites by personal participation or by contributions towards them; questions of conduct arising out of marriage and other social relations; the maintenance of chastity, truthfulness, and godly sincerity; every church should have a vivid sense of the dangers to which its members are constantly exposed, and should seek to secure their safety by sleepless vigilance, and the faithful and loving exercise of discipline in all cases of manifest offence. To many missionaries this will be a most uncongenial and trying part of their work. It requires patience and forbearance, often involving expenditure of time in inquiries, and minute attention to petty and sometimes sordid detail. But no Christian pastor or overseer can discharge his duty who is not persistent and faithful even in such uncongenial matters; and no department is likely to be more fruitful of good to the nurture and development of the spiritual life of the young church than this. Suspension and even cutting off from church-membership must be faithfully used when remonstrance and reproof are unavailing. It is a first necessity, both as regards those without and those within, to make it plain that the church has life enough to distinguish and cast off members who prove unworthy. If the leaves of a plant wither, but are presently thrown off by the outward pressure of the life within, it is seen that the plant is sound, and it will survive the loss of its leaves; but if the withered leaves continue to cling, the blight has gone deeper, and ere long leaf and plant will perish together. It is to be feared that we often err by postponing discipline too long, from too great fear of severity; but experience shows that the suspension of an offender or intimation of intended cutting off from church-membership gives the conscience in many cases the awakening impulse and brings back the wanderer who had turned a deaf ear to expostulation and rebuke. I have known some turned back from the very verge of apostacy by the wholesome and timely severity of the church's discipline.

Besides its bearing on the individual, church discipline is of great value in another direction. It is an instrument for developing and illustrating Christian ethics, and enables us to work out in detail the application of the law of Christ to the complex conditions of Chinese life. When we so use it we are both learners and teachers, and we clear our minds on questions of Christian casuistry in dealing with concrete cases. If we are wise we shall do this work largely along with Chinese brethren, and so learn from them to appreciate the Chinese standpoint in a given case, and come to understand the snares and dangers which beset the members of our churches. It is here that we come into the forefront of the battle and feel the stress of striving for souls. Here, too, in the winning back of the erring we may find some of our best rewards.

5. External Relations of the Chinese Church

Few words need be said here of the relations of the Chinese Church to the Government and the local authorities. It has been argued with much force that the principles of the Chinese Government are necessarily of a persecuting and intolerant character.* But, however that may be, it is matter both for surprise and thankfulness that a large amount of liberty is enjoyed in practice. Christians suffer along with non-Christians from the flagrant injustices and abuses of a corrupt administration; and they suffer further from the malice of their non-Christian neighbours. The Church is, however, endangered still more by the mistaken idea, which is undoubtedly fostered by the general practice of Roman Catholic Missions, that the Church may be used as an influential association, able to secure for its adherents preferential treatment in the eye of the law. This widespread idea necessitates constant vigilance on the part of all missionaries and Church authorities to guard the Church against the influx of "converts" even of good character, and much more if of dubious or bad character, whose determining motive is that of securing such protection. Such candidates should be rigidly refused until their motives are purified, and until the threatened trouble which has driven them to seek protection has passed by.

---

*See the thorough discussion of this point in a paper entitled, "Is there Religious Liberty in China?" by J. J. M. De Groot, from the "Sonderabdruck aus den Mittheilungen des Seminars für Orientalische Sprachen zu Berlin"; Jahrgang V, Abtheilung I.; Berlin, 1902.

Missions would be greatly helped in this wholesome action by the universal observance, as an absolute point of honour and loyalty, of the rule that no candidates refused for such reasons by one church or mission, shall in any circumstances be accepted by another.

With regard to the question whether any action should be taken by missionaries for the protection of converts, two views are held. Some argue that they should be taught to look for Divine protection, while the missionary declines to give any aid. This appears to me to resemble too closely the action condemned in James ii. 15,16, to be a safe rule of action. It is true that God can give, and does give, protection to His own, but it by no means follows that He forbids the missionary to be His agent or minister. We do not refuse to give food to a Christian in time of famine on the ground that God will care for His own, and that the righteous will not be left to beg his bread. On the contrary if we believe that protection from persecution lies within the purposes of God's providence, it is extremely probable that we are the agents through whom He will give it. I have no doubt that there are cases in which we shall fail of our duty if we do not seek to save Christian people from lawless violence. The difficulty is to distinguish which are the cases in which we ought to interfere, and here we cannot be too cautious. We should remember in every instance that when we have learned all we possibly can, we have never heard quite the whole story, and should practise caution and reserve in stating our case. We should also remember that by soliciting official interference it is possible that we may aggravate a temporary difference into a permanent hostility, and may only smooth the path of one for the moment at the cost of permanently hardening a whole clan or village against the Gospel. If we can once establish a character for fairness and integrity, it will often be possible to have cases of "persecution" settled in a friendly and therefore most effective way by the intervention of disinterested persons in the neighbourhood. When this can be done much is gained in every way.

But with the utmost care there will still be cases in which we must appeal to the officials. On this many hard things have been said against us by statesmen and public writers. We are accused of establishing a "protectorate over mission converts." In reply to this it is enough to make two remarks.

(1) We do not try to create a foreign protectorate outside of the Chinese law for Christians. We only ask that they should not be outlawed. It is not we but our opponents and critics who forget that Christian Chinese are still Chinese subjects. The mandarins forget and sometimes furiously deny this, and we are bound to remind them of it. The "protection" we seek to procure for converts is the protection of the Chinese law. Both we and our critics must remember that we do not even ask for "justice," *i.e.*, for justice after the high standards of the West, for our converts. We only ask that they should receive the same kind of justice or injustice, or quaint blend of the two, which the Chinese subjects are able to procure from their tribunals.

(2) The remedy for "missionary cases" does not lie in further restrictions upon missionaries or Chinese Christians, but in the impartial enforcement of the common law by the mandarins without prejudice or partiality on the ground of religion. This subject also comes before the Conference in another form in the report of the Committee No. XI. on "the Missionary and Public Questions."

Another external relation of our Chinese Church is that which it bears to Roman Catholic Missions. However much we may regret it, in the face of a pagan world the only attitude we can hold towards the Roman Catholic Church in China is that of entire separation. It is undeniable that our good name in many parts of China rests on the widespread recognition, which is now more and more freely accorded to us, that we are a wholly distinct body and that our methods are entirely different from theirs. But separateness need not imply hostility. I have known some Roman Catholic missionaries with whom it was neither possible nor wise to be on terms of intimacy. Others, again, I have found to be open to friendly approaches, and been able to avail myself of their good offices in adjusting disputes between their converts and our own. It is extremely desirable on all grounds to maintain good relations to this extent at least. To show that relations may even be still more cordial, I take pleasure in transcribing a Christmas card sent me a year ago by a missionary of the Missions Etrangeres whom I am glad to think of as a friend:—"Cher Monsieur, Que Notre Seigneur vous donne toutes les grâces qui vous sont necessaires pour le faire connaitre et aimer de plus en plus. Tel est mon souhait de Noël pour vous." I need not say the good wish was heartily reciprocated. Notwithstanding our fundamental differences from the Church of Rome, on which no compromise is possible, much would be gained if the spirit of this kind wish could dominate our personal relations with the missionaries of that Church. We need not imitate the bigotry of their Church in officially stigmatizing us as "hérétiques" and minimizing our work as is done in a recent handsome and finely illustrated publication, "Les Missions Catholiques au XIXe Siècle," edited by Père J. B. Piolet, S.J. In vol. III. of this work, "Chine et Japon," contributed by P. Colombel, S. J., Mgr. Favier, and others, the following figures are given, on p. 328, for the Province of Kuang-tung:—

"Population païenne, ...	30,000,000
Hérétiques et schismatiques	3,200
Catholiques, ...	32,000"

These figures appear to be given as those of the year 1899, for which I have no general returns of the Protestant Missions of the Province, though figures which happen to be at hand show the communicants of a few of the leading Protestant Missions in Kuang-tung to have numbered 8,000 as early as the year 1893. (See "China Mission Handbook," Shanghai, 1896.)

But the true figures for 1901 were 18,000 communicants in all the Protestant Mission Churches of the Province, and in the end of 1905 the number had risen to 40,000. This instance of extreme inaccuracy leads me to regard with scepticism all the figures of this handsome book.

We ought to inform our people plainly and temperately why we hold aloof from the Church of Rome, while eager to cultivate the closest fellowship with all sections of the Protestant Church. It is especially important to let them know that we differ from the Roman Church not on any outward question of ritual, but on the very core and essence of the Gospel itself. We believe in the Holy Catholic Church and regard its pastors as, under Christ only, shepherds of souls. And because we believe in the Holy Ghost and in the forgiveness of sins, we altogether reject and deny any right or need of priestly intervention between a sinner and his Saviour. We should describe to them the Reformation as what it really was,—not a mere doctrinal controversy, but a great revival of Evangelical religion, compelled to wage a controversial war against the errors which opposed it, but springing from deep spiritual sources of family religion and personal piety in most of the countries of Europe. So we may hope to lead them to build up their Church, not by victories in verbal strife, but by holy living and close walking with God.

6. Deepening the Life of the Church

The deepening of the Church's life can hardly be treated as a separate head. All that has been said in this paper aims at that, and is of no interest or importance except in so far as it may, by the blessing of God, suggest to brethren ways of deepening all over China the Church's life.

One might dwell on the Christian ministry, and especially on its great function of preaching; on the methods of public worship; on the prayer-meeting; and all means for stimulating family and private prayer; on the observance of the Lord's Day, and ways of making it not a vacant space in busy lives, but a day of active enjoyment and spiritual gain; on pastoral visitation and the exercise of Christian charity; on evangelistic zeal and its sure reward in the cultivation of zeal, faith, and love; on the use of special seasons for united prayer and mutual edification; and on the vital necessity of a far wider and more eager study of the Bible by all Christian people.

This last matter is one in which the Church in China falls grievously short. There are mission churches among barbarous or semi-barbarous races who in the power and enjoyment of reading the Word of God for themselves greatly excel the Church of this land of old literary renown. This ought not to be so, and we should make every effort to encourage the reading of the Bible as one of the surest ways of deepening spiritual life. Especially we should urge the use of the Mandarin and other vernacular versions, whether written in character or in Roman letter, as greatly to be preferred to Wenli Versions which throw on the reader after all the task, for which he is often but little fit, of translating the text for himself into his mother tongue. (See papers on this subject presented to the Conference of 1890 by the late Rt. Rev. Bishop Burdon, S. F. Woodin, and J. C. Gibson; also a pamphlet by the latter entitled "Learning to read in South China," London 1888.) I need not repeat what I have said elsewhere as to the immense advantages to be derived from pushing the use of vernaculars in Roman letter. Few sections of the Church in China can show a result such as has been reached in Formosa where a Church of 3000 communicants was found to have 4000 readers of the vernacular in Roman letter.

Time and space alike fail and much must remain unsaid.

If the Centenary Conference shall take steps to bring together in unity the too numerous sections of Christ's Church in China, to foster its liberty and independence, its energy and self-reliance, to make it a Church steeped in the Scriptures and filled with the Spirit, its life deepening, widening, and intensifying, as the years of the second century roll by, its young men seeing visions, and its old men dreaming dreams, we shall know ere long as we have never known it yet, that God is with us of a truth. Even in China, weary of her long wanderings, we shall hear the voice of a great multitude saying, "Let us be glad and rejoice, and give honour to Him;" and the time will not be long till the answering signal shall fill earth and heaven, "Surely I come quickly!" "Even so, come, Lord Jesus."

Appendix A. Self-Support of the Church

Pastorate No.	Number of Congregations.	Number of Communicants.	Contributions to "Preaching Fund."	Placed to Credit of Minister's Salary.	Aid Received from Mission to Preachers' and Teachers' Salaries.	Total Repaid to Mission (Including Elementary School Fees).	NETT AMOUNT OF AID GIVEN OR RECEIVED.	
I.	3	178	$230	$ 72	$247	$207		$40
II.	3	116	268	168	263	183	..	80
III.	3	255	323	223	102	138	$36	..
IV.	3	163	251	159	114	114	..	..
V.	3	169	221	11	276	250	..	26
VI.	3	190	349	189	117	206	89	..
VII.	2	139	222	147	82	75	..	7
VIII.	2	75	207	47	206	181	..	24
IX.	3	353	641	357	96	361	265	..
X.	1	30	135	15	110	134	24	..
XI.	3	225	338	213	181	207	26	..
XII.	4	116	232	12	261	264	3	..
Tot.	33	2009	3417	1613	2055	2320	$443	$177

For 40 stations or congregations not yet under pastorates the figures are:—

Tot.	40	764	$883	60*	2551	1016	$74	$1609

---

* Credited in anticipation of formation of a pastorate.

The table given above shows the actual working out in detail for the year 1905 of the plan sketched on pp. 14 to 16 of the paper, in an actual Church of 73 congregations, with 2,773 communicants. Thus, of twelve pastorates, six are self-supporting, and aid-giving to the amount, in all of $443. This sum is handed over to the mission as a free gift in aid of support of preachers and teachers in weaker congregations. Of this amount $177 goes to balance the deficit in the other pastorates, and the residue, amounting to $266, goes to support preachers and teachers in stations under the care of the misssion and not yet under Chinese pastorates. One pastorate, No. IV, is self-supporting, but neither gives nor receives aid, while the remaining five receive aid to the amount in all of $177. Of the other forty stations only three were aid-giving to the amount of $74, while thirty-seven were aid-receiving to the amount of $1,609. Thus the whole received aid to the net amount of $1,535, and this, less the $266 of aid from excess over self-support of the Pastorates, left the whole net charge on the mission $1,269. The total cost of salaries for the whole staff of Chinese ministers, preachers, and teachers, was $6,278, of which the Chinese church provided $5,009, or 80 %, leaving only $1,270, or 20 % to be borne by mission funds.

THE CHINESE MINISTRY

Rev. D. Z. Sheffield, D. D., Tungchou

(Chairman of Committee)

Introduction. — The Christian Ministry in Preparation — Selection of Candidates — Preparatory Training — Theological Training — Continuous Culture — The Christian Ministry at Work — Preacher — Pastor — Evangelist—Member of Society — Temptations — Relations with Missionary — Christian Literature — Appendix — Individual Opinions of Members of Committee.

Introduction

In preparing to write this paper a series of questions was sent to the members of the Committee in charge of the topic, to which careful replies were given by most of the members. These replies so far as possible have been embodied in the paper without using quotation marks, since it is not the work of an individual but the Committee. The material in hand proved so abundant that to give fuller individual expression of thought on special phases of the subject extracts from the papers are given in the Appendix to the limit of allotted space.

D. Z. S.

Christ Training Leaders

The four Gospels are a record by four independent witnesses of the life and teachings of Christ, and upon that life and those teachings is being builtthe Church of Christ in the world. The work of the Master divides itself into two main lines of activity, one in preparing the hearts of the people to become members of his Church, one in training a select company of leaders to take up and carry forward the work which he had inaugurated. A thoughtful study of the Gospels reveals the fact that Christ attached the highest importance to this second line of work. These men were to constitute the heart of which others were to become the body, and the heart must be brought to beat in harmony with the pulsations of the heart of the Divine Teacher, that the blood of the new life might give nourishment to the new body in Christ.

Among the proofs that Christianity has its source in the Divine thought and life there are none more convincing than those that witness to the impress of the thought and life of

Christ upon the minds and hearts of his disciples. That, surely, was a marvelous course of theological teaching at the feet of the great Master, crowned with the pentecostal baptism of the Spirit to fit them for their work. The Scriptures tell us that the life of Christ was the very "impress" of the life of God, and the purpose of Christ's coming into the world was to impress that life upon the life of humanity. This Divine impress was made deep and abiding upon the early leaders of the Christian Church. We see the life of Christ, the life of God, in the person of John and James, of Peter and Paul, with a perfection of quality only second to that of the Master, and the fulness of their appropriation of this life from above has made them fountains of life to others from age to age.

They were filled and inspired by the Living Truth, and thus became the worthy teachers of that Truth to the succeeding generations of men. They taught the final truth concerning the being and character of God, the person and work of Christ, the Son of God, the Son of man, concerning a life of fellowship with God in Christ, concerning the guiding motives in the activities of life, concerning the destiny of the human soul. These truths, set on fire by the Spirit of truth, were the inspiration of a suffering but conquering church during the early centuries of the Christian era. It was because a degenerate ministry in the Church of the middle ages, through ignorance and self-seeking, lost the vision of these truths, that a long night of spiritual darkness set in, though never wholly unillumined here and there by lights kindled from the Great Source of Light, that the True Light might continue to shine in the earth.

A Cultured Ministry

The great revival of classical learning among the leading states of Europe in the period preceding the Reformation was a preparation without which the wide and permanent benefits of the Reformation could not have been realized. It not only prepared efficient leaders of the great spiritual movement by widening their knowledge, and disciplining their powers of thought; it also taught them to interpret the history of the Church, to distinguish between the true and the false, and above all it taught them to study the Scriptures with new insight and inspiration, that they might restore God to his place as the ever loving and present Heavenly Father, Christ to his place as the only Mediator between God and Man, and the disciple to his place as the friend of God in Christ, and not a child in leading-strings of pope and priests.

The history of the Church during these later centuries gives added emphasis to the necessity of a cultured and spiritual ministry for the proper growth and stability of the Church. Not that a cultured ministry may not mislead the Church. The examples of such misleadings are many and serious, but a cultured and devout ministry gives the highest promise of a steadfast and spiritual church ; while an ignorant ministry has always proven to be in the end a blind ministry, leading away from God, or into a sterile religious life. The manner of planting the Church of Christ in the world, the history of its growth, its degeneracy, its revival in modern times, teach the lesson with the greatest clearness that a living, growing Church must be under the guidance of a trained, broad-minded and aggressive ministry. The efficiency of an army is no more certainly measured by the quality of its officers than is the efficiency of the Christian Church measured by the quality of its ministry.

The primary needs of an efficient ministry for the expanding Church of China are, that it may gather converts into the Christian communion, that it may edify them in the truths of the Christian faith, and lead them into ever fuller and higher apprehension of a life in fellowship with the Divine life.

I.—The Christian Ministry in Preparation

The Selection of Candidates for the Christian Ministry

The Church of Christ while a human institution in its external form is a Divine institution in its inner life, since it is infilled with the Spirit of God. It follows that the leaders of the Church should be men "called of God" to their office and work in some very real sense. How shall we interpret this call to young men so that it may be a guide and not a stumbling-block in choosing their life work? There are many men at the end of a fruitful ministry who could give no other account of their "call" than conviction of the needs of the Church and of personal duty to help to meet this need. The supposed call of God is sometimes a misinterpretation of overwrought religious feelings. In general the call speaking through the emotional life should be confirmed by the voice of a sound judgment, and ratified by those best fitted to give counsel in spiritual things.

Paul accounted himself "a debtor to Greeks and Barbarians, to the wise and foolish" to preach to them the glad tidings of Christ. This sense of indebtedness was primarily towards God for the grace of redemption in Christ, and then towards the whole world for which this grace was prepared. The conviction, then, of indebtedness towards God to have a share in his work, and a sense of responsibility to lead men into the Kingdom of his Son, if accompanied with knowledge of physical and mental fitness for the ministry, ought to constitute a call in which mind and heart could rest without question or anxiety.

To the question as to where the chief responsibility should lie in directing young men into the Christian ministry, the answer should undoubtedly be: *With the ministry itself.* It is the duty of the ministry not only to do its own work in its generation, but to select and train men to enter into its work, and carry it forward to a wider, richer fruitage. To this end the Christian minister should always modestly but earnestly magnify his office and work as first in order of importance among human activities, and this because his office is of Divine appointment, and his work for the accomplishment of Divine ends. The answer should again be: *With Christian parents.* The ruling life-motives of parents often stamp themselves upon the minds and hearts of children before they have reached the years of intelligent choice. The list of laborers in the ministry in Christian lands, directed into their work by the prayers and counsels of devout parents, is a long and distinguished one. On the other hand the secular and secularizing spirit of many Christian parents has been the determining cause on the part of their sons of life-activities in which they have failed to serve their Master, or have given him a stinted and divided service. Still again, a living Church in one generation holds in its life the promise of a living ministry in the succeeding generation. It is only life that can beget life, and while in the creative period of the Christian Church, before there was an organized body of believers, the Master touched into a new life the hearts of his disciples, committing to them the message of his Kingdom. He taught them that this Kingdom must contain in itself seed after its kind, that the life of the Church of one generation must propagate itself in the next through the body of its membership and especially through its spiritual leaders.

It is evident that in China during the period of laying the foundation of the Church, the missionary must act in place of the Chinese ministry, the Christian family and the body of believers, in holding before the church the true ideal of the Christian ministry, and in this his own life-example,—if the spirit of his life has in it the savor of the Spirit of the Master,—will powerfully confirm his teachings.

Preparatory Training

The lack of candidates for the ministry, or the necessities of a rapidly expanding evangelistic work, will justify the use of imperfectly prepared Christian workers, and even the ordination of pastors of second-rate ability and preparation; but the aim and effort of the missionary should be to produce an educated ministry to serve the first generation of the Christian Church. The method too often illustrated in mission activity in the past of giving the maximum of missionary effort to the work of multiplying converts, and the minimum to the selection and training of a worthy ministry, cannot be commended for the future. To relegate the responsibility of producing such a ministry to the second or third generation of the Chinese Church is practically to keep the Church in missionary leading-strings for two generations, when it might, under its own trained leaders, have early become a self-reliant, aggressive body of men and women. As we reflect upon the rapidly evolving New China, with its new thoughts and motives and ambitions, many of them in antagonism to the Christian Church, added emphasis is given to the urgent need of preparing a body of Christian leaders fitted to meet and overcome the intellectual and social difficulties that are certain to confront the Church in its future expansion.

Students looking to the ministry should have a broad and thorough general education, which if conditions permit should cover a carefully wrought-out college course of study. This will give a mental training and a knowledge of the conditions and problems of life, which will fit them to gain the full benefits of the added years of special theological training. Theological teaching without such a basis in general education will produce a ministry which is intellectually weak and narrow, not fitted to justify the faith of Christ to the mind of China. The Chinese Classics should be studied, as they are the well-spring of national thought, ethical, social and political. They should have thorough training in the art of writing and speaking, especially of public speaking, that they may become acceptable preachers and teachers. They should be trained in mathematics that they may learn to think accurately, and not in the loose "it will do" fashion which is the habit of Confucian scholars. They should study the physical sciences that they may wisely point out the footsteps of God in nature. They should study general history, and should learn more of Bible history and the scope of Bible teaching than is usually given in Christian schools. They should be trained in ethics, psychology and pedagogy, that they may apprehend the essential and abiding quality of truth and duty, that they may trace its source to the constitution of the human mind, and so as preachers and teachers may understand the paths of approach to the human heart, and the manner of influencing its judgments and affections.

Theological Training

The Theological School conducted by the Divine Master,—not in its letter but in its spirit,—should be taken as an example in all training-schools for the Christian ministry. We distinguish three main elements in this teaching,—imparting knowledge, moulding character, training in work. He imparted knowledge of the things of his spiritual Kingdom, of the character and purpose of God, of the nature and destiny of man, of his own peculiar redemptive work, and of human life in fellowship with the Divine life. He moulded character by impressing his life in its thoughts and affections and purposes upon the lives of his disciples. He trained them in work by associating them with himself in his work, using them as. . . . . .there was opportunity, treating them as a class in pedagogy, keeping them by his side to study the matter and manner of his teaching as he went about among the people.

With the Master's example before us in training the first preachers of his Kingdom, we must conclude that the central teachings in a course of theological instruction should be directed to the person of Christ as the supreme revelation of the thought and heart of God, and to his redemptive work as the final expression in the world of the beneficent will of God, always including and emphasizing the work of the Spirit whereby God in Christ abides with his people. This instruction should include a thorough knowledge of the Old Testament, which contains a record of the Divine preparation for the coming of Christ, setting forth the manner in which the thoughts and affections of the chosen people were made to turn towards the one true God, in a pure and spiritual worship, while the world without was still bound in multiplied forms of false and degrading worship. This instruction should contain a faithful unfolding of the Epistles of the New Testament, since in these we find an inspired interpretation of the Divine method in man's redemption, and yet again we find a record of the highest response of the human spirit to the teachings and life of Christ, and the work of the Holy Spirit.

Church history should be taught both for instruction and warning, for illustration in Christian living, and for evidence of the Divine patience and perseverance in lifting human character from age to age to higher levels of ethical and religious life.

Theology should be taught, taking care that it shall be biblical rather than "systematic," that it shall set forth the facts of the Divine self-revelation, avoiding dogmatism as to theories of interpretation of these facts ; taking care to be generous towards new aspects of truth held by devout men, and directing the attention of pupils to important and sometimes vital truths that because of wrong associations become the inspiration of false doctrines and wrong practices. The teaching of theology should be in a spirit of humility, since an important element in theological knowledge is the help it gives to a realization of the limits of human thought, and of the mystery that enspheres all human knowledge. Pastoral Theology should be taught with careful reference to Chinese conditions, and the teacher should make discriminating study of these conditions that his instructions may prove to be wise and timely. There are many subjects relating to the life and work of the Christian minister that should be carefully presented in the class-room,—the necessity of Bible study, methods of study, the place and meaning of public and private prayer, the conduct of meetings, pastoral visitation, need of the infilling and constant guidance of the Holy Spirit as the condition of a fruitful ministry. The art of meeting men to strengthen them in spiritual things can be learned only in practice. The Church under the care of a wise pastor will strengthen and enforce the teachings of the professor in this regard. Thorough training in the. . .art of preparing and delivering sermons is a matter of the first order of importance. Pastoral ability and sermonic power are the two chief tests of fitness for the Christian ministry.

In general, theological teaching should be made *scriptural*, *practical*, and above all *spiritual*. We should constantly ask Divine help to so present the great truths of the Kingdom that students shall forget in their own soul-appropriation of such truth that they are learning in order to teach others, since only those truths that have gained power in the heart will have power when presented in the hearts of others. It is by profound appropriation of the deep truths of man's redemption in Christ that men are able to apprehend and present to others the true ideals of the Christian life, and inspire them with a purpose to accept these ideals in place of those that are low and outward ; at best the product of an unprogressive civilization. Our constant aim should be to lead our students to ever higher levels of thought and purpose, and to teach them to admire and love the hidden life of the Spirit. If we succeed here we shall set the crown upon our whole course of preparation for the Christian ministry; if we do not succeed our best efforts will be finally summarized in the single word, failure!

Reasons of considerable force can be given for taking up theological studies along with the junior and senior years of the college course, thus helping students to keep clearly in mind the close relation between "secular" and "sacred" studies; but reasons of, perhaps, equal force can be given for making the theological course separate and independent, as it insures instruction under a new and specially trained set of teachers, and gives an emphasis to theological themes that they are in danger of losing if taught in conjunction with themes on widely differing lines of thought. It is of great importance that students for the ministry should enter upon their special studies with disciplined minds and in their full mental maturity.

To the question as to the study of English in the theological school the Committee has no positive judgment to give. Clearly it should not be made an unconditioned requirement, and studies should be chiefly pursued in the use of the Chinese language, but the knowledge of English, if put to its right uses, will be an added element of power to the Chinese preacher. Among the men who stand in the first rank of the future leaders of the Church of China will doubtless be included not only those who have mastered English, but also those who have studied abroad, and have thus widened their vision of the conditions and problems of human life. The work of the Christian ministry of the New China will give scope for the exercise of the best mental powers and the broadest general culture.

The Continuous Culture of the Chinese Ministry

A living ministry must be a growing ministry. Its intellectual and spiritual outflow for the edification and instruction of others should always be kept full and limpid and sweet by the infilling of new truth through the study of the Scriptures, of general learning, and of human life in its relations and needs, its capacities and hopes. To the missionary is committed the chief responsibility at the outset in producing an earnest, progressive ministry, and his work is beset with serious difficulties, chiefly because of habits which have wrought themselves through the centuries into Chinese heredity, and of environment which down to the present time has been stagnant and unprogressive. Under the old order the scholar who had mastered the teachings of the sages was filled with all essential knowledge, and if he studied it was only to refresh his memory in things he already knew. The present intellectual awakening in China will do something to stimulate the Chinese ministry to continue in study that they may keep abreast of the new thought that is moving among the people ; but without sympathetic help at the hands of the missionaries, the Chinese ministry will largely accept its collegiate and theological education as its stock in trade, and while it will of necessity add something to that stock, study will be desultory and rambling, lacking in mental concentration and definiteness of purpose.

A carefully prepared course of study for men actively engaged in the ministry ought to be of great value. If to this could be added occasional conventions which should be occupied in examinations, discussions, lectures, Bible study and devotional services, a greatly added stimulus would be given to thoughful study. A circulating library, including all works of permanent value that have been translated into the Chinese language, whether secular or religious, would prove of great benefit to the Chinese ministry. The native ministry should be stimulated and helped to have in hand and to read papers giving the religious and secular news of the day, as wide general knowledge and interest are an inspiration in direct, personal work.

The efficiency of the native ministry will be measured in no small degree by its temper of mind towards the institutions of China, its system of government, its classical learning and the customs of the people ; and missionaries will be largely accountable to the native Church for this temper of mind, since the leaders of the Church, especially of the first and second generation, are in greater measure than the body of converts the product of the missionaries' thought and life. If missionaries, while laying the foundations of the Christian Church on the life and teaching and redemptive work of Christ, do proper honor to the names of the great teachers of China, presenting an ideal of government and social life which in its ethical content is vastly higher than Chinese human nature has been able to realize in actual life ; if again missionaries in their criticisms of the evils that disfigure the political and social life of China, are careful to temper criticism with a generous charity towards a great people born into conditions weighted with the traditions of past ages, which of themselves they have little power to change, then will the Chinese ministry, in the spirit of its foreign teachers, set forth the truths of the higher life, not as men saying, " We are better than you," but as saying, " We have entered into a new and better inheritance ; come and share its benefits with us!" The truths of Confucianism if rightly presented will be made stepping-stones to the higher truths of Christianity, but if ignored or treated with disregard, they will be changed into barriers against the progress of Christianity among this people.

II.—THE CHRISTIAN MINISTRY AT WORK.

The Preacher

The preacher, pastor and evangelist are usually combined in the same person, and the same lines of qualifications are fundamental to his success in each of the three lines of activity. He must be a man in love with the message of redemption which he is set to proclaim, of faith in God that he will cause his word of truth to bring forth fruit unto life, of faith in man that he will hear and heed the call of God to return from his prodigal wanderings to his true life in the home of his divine Father. He must be a man who communes with God in prayer, in the study of the Scriptures, in the study of the divine work in and for the Church, in the study of the on-going of Providence in the evolution of human life. In the early Christian centuries the art of public address, discovered and perfected by the gifted Greeks, was baptized into the Church, and became a power of the first order in the propagation of Christianity. During the period of the Church in decadence preaching fell into general neglect, but to revive again with renewed power during the period of the Great Reformation. In the Protestant Church of the modern centuries the preacher has occupied the first place in the work of edifying its membership, and of leading the Church in its spiritual conquests. The pulpit with its ministry, has been the central source of power in the modern Church,—a ministry that has constituted a true, spiritual priesthood to place the offerings and sacrifices of devout hearts upon the altar of God.

As a body of missionaries we should seriously ask ourselves: "Are we doing our full duty in producing an efficient and adequate company of Chinese preachers?" There are causes lying directly in sight that have operated to hinder missionaries from presenting to the native Church the highest ideals of the preacher of the word of life. The older generation of missionaries began their work without a Church to which to preach. Many of them gained but an imperfect mastery of the difficult Chinese language as a mens of communicating religious truth. For a long period their preaching was to babes in the Christian life, begetting too often the habit of feeding with milk even after their hearers were capable of digesting stronger food. Again, missionaries needed assistant preachers before there was time to qualify men for this work ; and so unqualified men were employed without knowledge of the standard of excellence to which their work should conform, and thus too often ignorant preachers have fed their hearers with the platitudes of Christian truth, mixed with things relevant and otherwise, and the missionaries have submitted to this feeble ministry as an evil that could not be avoided in the opening stage of work. With the largest sympathy for Christian workers doing their best under conditions above indicated, we need to remind one another that this low form of religious teaching and life tends rapidly to crystalize into a fixed type which is difficult to depolarize and set free to take on a higher order of life.

Other qualifications for the ministry must be emphasized in their place, but the man who is a shallow and unedifying preacher is failing in a position of the highest importance. The occasion of gathering together for united public worship is one peculiarly fitted for receiving deep and abiding spiritual impressions. The day is usually Sunday. The place is where the people are in the habit of coming into the Divine presence. They come with their sympathies and needs, and many with a true spiritual hunger, and truths forcefully presented under these conditions have multiplied power over the minds and hearts of those who listen. The people are feasting on spiritual food presented to them by the hands of the servant of God, and they partake in joyous fellowship with God and with one another. Great indeed are such opportunities for spiritual ministry, and deeply thankful should the preacher be who through his life-habits of study and thorough preparation is fitted to meet the requirements of these occasions, and to be to the people as the very voice of God teaching them the deep things of his Kingdom.

The Pastor

Inter-related to the duties of the minister as a preacher are his duties as a pastor. He should take the first place in the work of the church in cultivating the spiritual life of the people, in selecting and preparing proper candidates for baptism, and in the discipline of the church, that its membership shall be composed of a company of true and devout believers. He should be, so to speak, chairman of the Christian society, with special responsibilities in the guidance of the weak and erring, in the care of the needy and suffering, and in looking after the general interests of the church. To these things, together with the preaching of the word, should the lives of the Chinese ministry be devoted ; they should be central in all their thoughts and efforts. When once this principle is accepted and acted on the relation of the ministry to other things becomes simple. The ministry outside of its direct work will be brought into contact with societies and movements which will command attention and sympathy. It should be the aim of Christian ministers to aid as far as possible all efforts that have for their end the manifest good of society, such as reforms in education, suppression of chronic evils, the enactment of beneficent laws, and the promotion of a wise patriotism. But the minister in interesting himself in these things should take care that he *does not lose himself in them*, to the neglect of specific work. There is no small danger that the sweep and volume of the present movements for education and reform will draw many of the Chinese ministry into them to the neglect or secularizing of their own specific work. It cannot be over-emphasized to the Chinese ministry that their calling is not first in order to be reformers, or patriots, or educators, but to be builders with God and for God in laying the foundations of his Church in China.

There is a vital element in the work of the pastor referred to in general terms in the previous paragraph which should be brought into greater prominence. Our Saviour taught that the Kingdom of Heaven was like leaven, and that every member of that kingdom should have leavening power in the lives of others. The pastor should make himself the center of the leavening life of the church. He should follow up his public teachings by carrying home vital truths to individual hearts, persuading them to immediate action in the direction of their best convictions. The scales which are weighted with eternal issues, and balancing between decision and indecision, are often tipped by a wise and timely word of pastoral counsel. The great general impresses his soldiers with the thought that his eyes are upon them individually inspiring them to their noblest efforts. So, too, the great pastor impresses a like conviction upon every member of his flock, stimulating each to live always towards the best ideals of the Christian life.

The Chinese Church should be always taught by the missionary to look forward with hope and effort to the time when it shall be free from foreign help and under the efficient care of its own ministry. To this end every church should be taught the duty and privilege of giving for the support of public worship. The time of instituting the pastorate is a propitious one at which to stimulate the church to take advanced steps in self-support. Some would say with emphasis, and support their words with strong confirmatory experience, "Nothing less than complete self-support," as a condition for establishing the pastorate. Others would urge that in their experience they had met with conditions where it seemed wise to ordain a pastor before a given company of believers was able to meet the entire pastoral support. In matters of the life and ministry of the Church we are dealing with spiritual things, and cannot perfectly weigh its interests in silver scales, but there is a spiritual element in giving to the Church, which is giving to the Lord; and we are safe in treating companies of Christian believers as still in leading-strings and not ready to stand alone, until they are glad to make a self-sacrificing effort to support their own ministry.

The Evangelist

The word Evangelist has somewhat different usages in different Christian denominations. We will use it as a wide general term, including ordained men without pastoral charge, and unordained preachers under missionary supervision. An ordained evangelist put in charge of several companies of Christians in a given region is essentially a pastor ministering to these flocks. Conditions may exist where such a ministry is desirable before these little groups are strong enough to give united support to the ministering evangelist. In such conditions, where not hindered by a predetermined mission policy, foreign help will be usually given, but always in a manner to stimulate the earliest local support.

The employment of a company of trained preachers under the direction of the missionary is primarily a question of intellectual and spiritual fitness for such work, and the source of support should be made a secondary consideration. The problem of the use of foreign money in the support of a native Christian agency is properly solved when it is so used that it stimulates to the spirit of self-support. Hard and fast rules are sometimes laid down on this subject which are held by their advocates to be of the nature of ultimate truths, but are found on wider study to be conclusions from a given set of conditions that do not find perfect application under other conditions. Christian young men, if rightly trained and wisely directed, ought to multiply the missionary's evangelistic power, and in addition they are preparing under favorable conditions for the later and higher work of the pastorate. Such a training holds in it another element of the first order of importance for a successful ministry. The church in its growth and spiritual life is largely dependent on pastoral wisdom in distinguishing between the worthy and unworthy in receiving into church membership, and in this delicate and difficult work there are pitfalls into which the native pastor easily stumbles if lacking in experience and firmness of character. There is a proper desire for the good of the inquirer and the growth of the church, but there are often blended with this desire others of a less worthy type, sometimes to prevent retreat from a decision taken in ignorance or towards selfish ends, again to secure to the church a man of social influence, or to satisfy the wishes of friends without testing their reasons; in short, gathering into the church for other than the one and only motive which justifies the seal of church fellowship, evidence of the life-giving work of the Spirit in the heart. Happy church that is under the charge of a pastor who has had his training at the hands of a wise missionary, a pastor who understands men and motives, and who can say " NO," with a good-will that rebukes pride and arouses conscience, checking wrong motives and stimulating right ones, inspiring men with a desire to apprehend more completely the higher life which they are beginning to apprehend in broken outlines.

It should not be forgotten that the first generation of the Christian Church on mission fields stamps its temper and quality in very large measure upon following generations, and this gives urgency to the matter of properly training native Christian leaders, that they may have courage to guard the Church against the serious evil of baptizing unworthy men into its fellowship.

The Minister as a Member of Society

Christianity is a world religion; Christ is a world Saviour; the Church is a world leaven. Its end is to renovate human society and gather men into its own life and fellowship. This means that the minister, while remembering that his own work is central and supreme, should be in intelligent sympathy with all the moral problems that concern the society in which his life is cast. He is seeking to assist individuals to overcome obstinate evils that beset them from without, and to purify the Church from the leaven of a degenerate social life. He is set as a light in a light-house, and not as a light within the limits of the church walls. There are no conditions or relations of men involving moral ends where the minister may not concern himself for the cure of public evils and the promotion of public good; and yet in the exercise of this principle there is needed a high order of wisdom, that intended good to society may not result in evil to the Church. There are public evils such as the use of opium, intoxicating liquors, gambling, sexual impurity, condemned by the general conscience but tolerated in society by reason of lack of moral vitality. Against such evils the voice of the ministry should be clear and explicit, and for their repression the higher motives of Christianity should be set in order. There are other evils imbedded in laws of government, in systems of worship and institutions of society which are not recognized as evils by the general conscience. We are justified by the example of Christ in leaving such evils to the cure of time and the leavening power of Christianity in society, but taking care to remove them from the life of the Church.

There is a further reflection, that evils lying below the general moral consciousness are less evil in effect upon character, and more difficult of removal, by reason of the public indifference to their existence, than those already stamped with public disapproval. It is a part of the work of Christianity to produce an ever widening atmosphere, charged with the moral ozone of a purer ethical and religious life, setting a higher standard of thought and motive, and inspiring with a more resolute purpose to live towards this standard. The minister who contributes to this end in his public instructions serves the Church while he serves society, and is leading the Church into a richer, fuller life, while he is preparing those without to enter into this life. There is a real sense in which the Church should withdraw from the world to fill itself with the life of God. There is, again, a real sense in which the Church should enter into the world to fill it with the life of God in all its relations and activities. Let us not tie the hands of the native ministry too closely to the local church with the thought that we are thus increasing its efficiency. Rather let us seek to broaden and deepen the sympathies of the church leaders—as we do our own—that they may help society as they are able in its wide range of needs, and in so doing they will minister to their flocks with added wisdom and power.

Temptations to the Chinese Ministry

Chinese life has run in deep grooves for long generations, stamping the individual with a hereditary tendency to do things after a fixed pattern. Christianity introduces men into a new order of life which should be an ever growing one, but native Christians, inclusive of the ministry, are inclined to satisfy themselves with the general requirements of the new community into which they have entered, counting that they have "already attained," have come into full possession of their spiritual inheritance, and have little of the mind of the great apostle, who was ever pressing forward and striving after the higher things still lying beyond. It is a proper missionary ambition to take "hands off" the native church at the earliest possible date, but that date must be placed at a period succeeding the creation of a virile and progressive Chinese ministry, a ministry inspired with the thought that there are always higher things towards which the individual and the Church should strive in the ever expanding revelation of the riches of the Kingdom of God.

The minister is tempted to forget that his office is spiritual and not secular, that he is not in the place of "a judge or divider" over men, but is a shepherd of the flock, who, while being a leader of the sheep, is himself a follower of the Great Shepherd, and his leadership should always be in the spirit of service rendered to his Lord.

The temptation to compromise with a good conscience is a serious one to the Chinese ministry. In China the individual counts for little and the family and clan for much. The strength of custom is such that it is difficult for a man to separate himself from his traditional attachments, and stand firmly for his convictions. The fear of making enemies, of taking away another's "face," of saying "no," often leads the native minister into serious temptation, which he will only overcome with the help of the Divine Spirit operating through an enlightened understanding and a disciplined will.

The temptation to untruthfulness is a frequent besetment to the Chinese ministry. Truthfulness is a cardinal Christian virtue. Men must pass through the door of truth to find Him who is "The Way, The Truth, and the Life". In China truthfulness has never lost its place in the general theory of virtue, but in social life the sense of its value and necessity is sadly lacking. No public opinion upholds the minister in his stand for truth, and the virtue of truthfulness in the native Church is an evolution and not a sudden acquisition. But so important is this virtue that it may be accepted as the measure of individual capacity for growth in the Christian life; and a minister without a high order of truthfulness will be without power as a Christian leader.

Dishonesty is untruthfulness in action, and has its roots in the same soil of selfishness, in placing self-interest in the first order of importance, to the neglect of the interests of others. Dishonesty has many degrees of moral quality, but it is always an evil plant whose roots draw nourishment from the soil of the old nature; at best it is a hurtful weed in the garden of the Lord, and at worst a upas tree to poison all that falls within its shadow. There is a blessing in store for those who "hunger and thirst after righteousness," and honesty is a first condition in creating an appetite for righteousness. The minister who does not command the respect of his people for sterling honesty is fatally disqualified for the right discharge of his duties.

The final word to the Chinese ministry against temptation is the grand exhortation of the great apostle; "Wherefore, take up the whole armor of God, that you may be able to stand in the evil day, and having done all to stand."

Relation of the Missionary to the Chinese Ministry

The fundamental relationship of the missionary and Chinese ministry is that of fellowship in the common work for the common Master. All forms of united work require regulation and supervision, and this need is nowhere greater than in Christian work. For the most part the different branches of the church in the past have made regulations to meet this need, in appointing officers in the church and defining their duties; involving the duty of the membership to work under the direction of its superintendents. The missionary is essentially a superintendent, but in developing his work it becomes necessary to gather about him assistants, who in due time are to enter into his work and bear its responsibilities. This means that he must direct in the use of foreign money for mission work, and in the employment of native preachers supported by such money. He must be governed in the discharge of his duties by the character of his assistants, their training and general fitness for independent work.

Missionaries need to remind themselves that one or two decades spent in the supervision of men with imperfect training for Christian work, requiring close oversight for proper results, may prove a partial unfitting for the wise supervision of young men with collegiate and theological training. Habits have been formed that are not easily changed. They often command where it would be better to give counsel; they fail to discriminate between the old and the new, and not infrequently offend without knowing in what regard, by the superiority and authority which are discerned in their words and acts. In the New China the sense of individual rights is outrunning the sense of duty. It is important in Christian teaching to impress the two truths upon the minds of the young in their proper correlation, and train them to be as sensitive in respecting rights as they are in exacting duties. The New Chinaman is quick to resent any slight against his right to equality of treatment in the common relationships of life, and the feeling of superiority however manifested is an element of derangement in Christian fellowship, and in association in Christian work.

The missionary begins his work with a certain necessary authority, which may be called the authority of order, and which is slowly transformed into the authority of influence, by reason of wider knowledge and fuller experience in Christian work. This authority should remain until the native church is able to stand alone in its independent strength. The missionary should be quick to lay down burdens when there are hands fitted to take them up. He should sustain and encourage the Chinese pastor in the right discharge of his difficult responsibilities, taking care that he place his hand not under the burden, but under the man carrying the burden! The missionary should take his assistants into counsel in administering church affairs, and should seek to establish a relationship of mutual confidence and helpfulness. He should further train them to meet in some organic way for orderly counsel in all matters of general importance. Chinese character is too often marred with the defects of timidity, suspicion, secrecy, double-dealing, shirking responsibility, and these elements of moral weakness are not suddenly corrected in the Christian life. Public training and practice in sharing responsibility ought to help in developing the opposite virtues of courage, frankness, open-mindedness, and truthfulness. These are secondary graces to those of faith, hope and love, but they must inhere in the character of a strong and efficient Chinese ministry. The missionary is set in his place to impress these graces both by precept and example upon the character of the leaders of the future Church of China.

The Chinese Ministry and Christian Literature

The Chinese ministry should not only be trained to edify the Church and gather men into its communion by its ability in preaching and teaching; it must be further trained in the art of writing for the instruction of the Church, for the defense of Christian truth, and for general enlightenment as to the scope and end of Christian teaching. Throughout the centuries the literature that has contributed to the edification and inspiration of the Christian Church has in large measure been produced by its ministry. The need of such a literature for the rapid and healthful expansion of Christianity in China is equally urgent with the need in Western lands, but down to the present time the Chinese ministry has made no considerable contributions to such literature. Confucianism has long since grown sterile with old age, and the few modern writings that have appeared are servile and unprogressive. This spirit will pass away, is beginning to pass away, with the entrance of new thought and life; but the older portion of the Chinese ministry, which has fully reached the productive period, is largely in the grip of early habits, and will produce little at first hand. It is to the generation of students now in training to which we must look for men who have learned the art of writing to edification, and whose hearts are kindled with burning thoughts to which they cannot but give expression for the help and inspiration of others.

The foregoing discussion has set before our thoughts the Christian ministry standing in the place of Christ to feed and guide his flock, to go in and out among them in the spirit of the common Master. Such men are chosen to be ministers of the new life, the life which is from above, and their own heart must pulsate with the quickening power of this life. They should have that broad general training which includes discipline of mind, will and affections, that the entire self may be well in hand. They should have a special training that fills their minds with the deep truths of the Kingdom of God, and above all with the spirit and life of Christ. They should be powerful preachers of the word of life because they preach out of conscious fulness of life. They should be able to break the bread of life to the individual with the same tenderness and earnestness that characterizes their public ministry. They should hold Christianity as the supreme cure for the evils of society, and should give generous sympathy and help to all secondary agencies for lifting society to nobler ideals of life. They should be so "strong in the Lord" that common temptations beat upon them as dust upon the polished stone, leaving them still white and untarnished in the beauty of their characters. Long before this ideal has been perfectly realized mission work will have been gladly passed into the hands of the Chinese Church, under the care of an enlightened, devout and earnest Chinese ministry.

APPENDIX

The Importance of the Chinese Ministry

"The supply and training of men for the ministry are matters of the first importance in missionary work. Missionaries begin the work of conversion, but the care of the native Christians and the extension of the church must be the work of the Chinese ministers. To them the missionaries must, sooner or later, hand over their work, and the future of the church in China will depend on the character and wisdom of these men."

F. R. GRAVES.

"The preparation and training of the native ministry should be made the most important work of every mission. We must plan to get out of China as soon as possible; leaving behind us men of God trained to fulfil his service."

A. L. WARNSHUIS.

What should a young man understand to constitute a "call" to the ministry?

"First, the testimony of the church to your fitness, made known by election, examination, or however else the selection is made. This may be taken as a providential guidance that God is calling you. Second, the testimony of your own conscience that you apply for or accept the office not for any private, selfish ends, but with the desire to serve God for the promotion of his glory and the edification of his people."

W. S. MOULE.

"The call of God to the young men of China to-day is a call to devote themselves to the moral and spiritual uplifting of their country. It is clear and distinct. Let us show them that the path of truest patriotism lies in the direction of the Christian ministry though so few think of following it. The need of China is God, and it is the duty of the ministry to make God known to men, and bring them back to Him. We shall thus be interpreting the call to the ministry in the language of the day."

F. R. GRAVES.

Responsibility in Directing Young Men into the Ministry

"Begin with the fathers and mothers and Sunday School training. So long as parents are not willing to consecrate their children to this work, but look only to the worldly profit which their education brings them, we face an almost hopeless task. The prevailing sentiment in college should be Christian, and the influence such as to lead men to respect the minister's calling, and think of it as the profession offering them the greatest opportunities for usefulness. The rewards of the minitry should be clearly exhibited to offset the difficulties. There should be at least one special day in each school year when 'the call to the ministry' should be brought before the students."

A. L. WARNSHUIS.

"This responsibility rests first with the parents. We ought to bring before the minds of Christians the great privilege of having their sons serve God in the ministry, and their own duty to lead the minds of their children in this direction, as also to warn them to refrain from placing obstacles in their way either by active opposition or by persuading them to engage in callings where money is to be made. The Chinese pastors and foreign missionaries should exert themselves to select able and good men for the ministry, and to put before them the great opportunities which it affords for the service of God and man. And the teachers in our schools and colleges have a mighty influence which they ought to use to win men for the ministry. Their teaching and conversation are always influencing young men to choose the higher things of life. Let them set the Christian ministry as among the chief of these, and point to it as a noble and influential calling in which a man can do a great work for the world."

F. R. GRAVES.

Preparatory Training for the Ministry

"Students purposing to enter the ministry should without fail include in their special studies a course in *pedagogy*. The Gospel is not a law which men must obey. There is no means we possess by which we can compel men to be converted. Neither is the Gospel merely words of exhortation, urging men to do good. The Holy Spirit converts men, and he does this by means of the truth. How to reach the soul, then, with the truth, should be the question of those who would work with the Spirit. The avenues to the soul are to be discovered, if we would be the Spirit's messengers to carry along these avenues his truth and power. Psychology may be called a map of the avenues to the soul. The object of the minister is not so much to impart knowledge as to mould character. His work is tested not so much by what his pupils know as by what they are. He must know, therefore, not only the subjects to be taught, but also the nature of the pupils. He must not only know his Bible but also his man."

A. L. WARNSHUIS.

"I would not approve of students graduating from an Anglo-Chinese college before taking up theological studies. It might be well for some to take such a course after finishing their theological studies. We sent one of our students to Foochow after leaving college (theological?). He was much helped, not spoiled, by this further course. Now he occupies a quite unique place among our preachers. If we had a dozen such men it would alter our outlook. I would leave the way open to receive earnest workers into the theological school who had not enjoyed a full preparatory course, but who might by a few years of special study qualify themselves for much useful work. Such workers might occupy pecuniarily and otherwise a somewhat different grade from those fully qualified, and might seldom come forward for ordination."

T. BARCLAY.

Should Young Men go Directly from College to Theological Institute?

"Students should not as a rule make a break between college and seminary, for that is the most critical time, and I think it will be found that those who do seldom reach the pastorate. After they have had a taste of seminary work, those who ought to go on will usually do so. It is bad policy to wait until the iron gets cold before trying to get it into shape."

W. M. HAYES.

"In the Church Mission the clergy are drawn from the ranks of the lay evangelists. These men have all passed through a middle and normal school, and have served five years as school teachers before entering the theological class—a two years' course. After this they become lay evangelists, and are eligible to a call for pastoral work. The five years between college and theological course gives time to meet real life, and test character and aspirations."

W. S. MOULE.

"Our experience in Amoy is leading us to make it a general rule that students should go directly to the theological college. The young students are not qualified for satisfactory work at the earlier stage. Later, after two years in the theological course, they should be given the practical test of a year's work out of school, in connection with some church. In particular cases the answer to this question depends upon the age and experience of the student."

A. L. WARNSHUIS.

Theological Training

"The School of the Prophets should have an atmosphere breathing which is a continual inspiration and uplift, a vital force in the preparation for the ministry. A part of that influence should be in the intellectual life of the institution. Christianity throbs with life and begets life. All the great life forces of the Occident are the product of Christianity. The institution which is to win students, and prepare them for the ministry, must possess in a good degree quickening mental forces. Yet more, deep spiritual life must possess the school, that is, always begetting spiritual impulses. The teachers should be men deeply taught by the Spirit, vitalizing their teaching and giving to it its spiritual value."

C. GOODRICH.

"I have been engaged in training men for the ministry ever since I came to China, and experience has taught me that the best way to teach theology is to make the Bible the center of all the teaching, and to devote the greatest amount of time to giving the students the fullest knowledge of the Old and New Testaments, and in addition to teach all other branches of theology with constant reference to the Holy Scriptures. In this way the training is made more real and practical. Church History and Dogmatics become living when we show their present application to the Church in China."

F. R. GRAVES.

Training in Practical Work.

"Take note as to the form of work a student is best adapted to do, and allow him in the main to follow his special bent. Have students, if possible, go out with the best workers, and learn by close contact with them. Have practical men give addresses to the students."

W. M. HAYES.

"Let students engage in work for others so far as they have time and opportunity, such as delivering short addresses to Christians or heathen, Sunday school work, etc. When the course is finished a service of one or two years as a catechist in active work is the best preparation for the work of their future life."

F. R. GRAVES.

Chief Duties of the Ministry.

"The special care of his flock is the first duty of the minister. He is primarily responsible for teaching them the truth, showing them God's will in doubtful matters, rebuking sin, exercising discipline. He should of course unite others with him in this work, and endeavor to make the Christians strong in dependence on Christ, but the charge and responsibility is his own."

W. S. MOULE.

"The work of the ministry is that of teaching, ruling and administering the sacraments. Each has its place and importance. Now one and now the other is the foremost duty to be done."

F. R. GRAVES.

Temptations of the Chinese Ministry.

"Spiritual and intellectual centrifugal drying up, gradual evaporation of what he once knew ; a disposition to allow small things to come first ; growing propensity to spend time t-a-l-k-i-n-g."

W. M. HAYES.

"One of the chief dangers is laziness, the temptation to regard two sermons a week as their principal work, and to spend the rest of their time in drifting. Another danger, I am afraid, is to interfere in lawsuits of their people. I heard in one mission of a young man who was afraid he would be a failure in his work because he did not know how to write legal statements of cases for presentation to the Yamens."

T. BARCLAY.

Relation of Missionaries to Chinese Ministry.

"'Mutual subordination with independent jurisdiction'. If I visit the station where the native pastor resides I do not conduct worship in his church except at his request. He would act similarly in those parts of the field still under the foreign missionary."

T. BARCLAY.

"Remember the parity of the ministry. Treat him as a brother and examine yourself once in a while whether you are doing it or not."

W. M. HAYES.

"Let the pastor in each district be the leading man. The missionary must learn to *keep rank*, to push from below and not to run on in front and show the way. If he gets on the top he hinders. Push by all means but *keep rank*."

W. S. MOULE.

"Lay responsibility on them, and show that you honor even if you do not always follow their judgment. Make them feel that they are fully as responsible as you are before God for the state of the work. Don't always act for them and make them feel that they must wait to see you before doing any thing."

W. M. HAYES.

Dignity of the Office of a Minister of Christ.

"Who holds the highest place in Chinese history? A teacher. How sacred in Jewish history was the place of the prophet, the man who stood between men and God! And how exalted at the present time is the office of the man who is the teacher of Sacred Truth, and a guide into a holy life! The Bible should be the center of his teaching, and the center of the Bible is Christ. He is the revelation of the Father and the giver of the Spirit. He should be the pivotal point of theological teaching as his coming is the pivotal point of human history."

C. GOODRICH.

EDUCATION

By Rev. F. L. Hawks Pott, D.D., Shanghai

(Chairman of Committee)

New Educational Movement in China—Great Opportunity for Christian Missions—Value of Christian Education in Providing Leaders for Church and State—Christian Colleges: Their Scope and Limitations—Mission Schools and Government Education—A Union Christian University—Obtaining Government Recognition—Training of Teachers.

I. THE NEW EDUCATIONAL MOVEMENT IN CHINA: A GREAT OPPORTUNITY FOR CHRISTIAN MISSIONS

Its Extent

We are now witnessing a phenomenal educational movement in China. Although no exact statistics are obtainable, yet from all parts of the empire reports reach us of the opening of new schools and colleges, both by the officials and the gentry. It is safe to say that probably in nearly all the prefectural and district cities schools have already been established. The Central Board of Education at Peking is manifesting much activity, and seems anxious to organize a thorough system of education for the whole empire, and local boards have been established in all the provinces.

As an example of what has already been accomplished we may take the province of Chihli. According to the report of Dr. Tenney there are at present in that province 3,000 primary schools with 9,000 students, 200 elementary schools with 10,000 students, 18 middle schools with 900 students, 1 provincial high school with 300 students, one university at Tientsin with 200 students, one normal school at Pao-ting-fu with 400 students, and 14 prefectural normal schools with 1,200 students.

The Rev. Arnold Foster, in the January number of the "Recorder," 1906, gave an interesting account of the educational activity in Wuchang, in the province of Hupeh. As what is going on in this city may be taken as a fair sample of what is taking place in other centers, we make the following condensation. The following schools have been founded:

1. The Primary or Elementary Schools.

They were first called into existence about two years ago. In them are gathered children about seven or eight years of age. The teaching is all in Chinese, but includes arithmetic, singing, and drill. To find accommodation for all the scholars, many Buddist temples were cleared of their idols, and were converted into school-rooms.

2. The Advanced Elementary Schools.

Of this class there are five, each provided with accommodation for 200 boarders. Boys are taken in at about thirteen years of age, and are boarded, clothed, and taught at the public expense. The subjects taught are the Chinese classics, composition, history, arithmetic, geography, natural science, physical exercise, and singing.

3. The Middle Schools.

In this there are two departments—the military and the civil. These two departments are carried on in separate establishments, and are practically two distinct schools.

4. The Agricultural College.

5. The Normal College.

At present there are four Normal Colleges in the city.

6. The School of Languages.

This provides a five years' course in English, Russian, German, French, and Japanese. There are 150 students, of whom 30 are told off for the study of each of the above-mentioned languages.

Furthermore, there is the increased activity of the press. Such publishing concerns as the Commercial Press, are doing an enormous business preparing text-books and circulating them throughout the empire. Many of these books are of a high order of merit and are translations of the best school books used in Western lands.

Then there is a large number of students studying abroad. It is estimated that in Japan there are 13,000 students, and it is probable that in Europe and in America there are at least another 1,000. Nor is female education entirely neglected, for girls' schools have been founded at various centres, and much interest has been manifested in the work of educating the girls as well as the boys of the country.

What has already been accomplished in a comparatively short space of time shows that the Chinese are thoroughly in earnest in regard to this matter, and will not rest until they have developed a system as complete as that of Japan.

The task is indeed a stupendous one. When we consider that in Japan, according to the most recent statistics, out of a total of seven and a half million children of school age (6—14), some five and a half million were at school, and that the Government had provided for their education, 27,383 elementary schools, 967 middle schools, 8 high schools (colleges), 75 normal schools, 95 girls' high schools, 49 special schools, 1,954 technical schools, 1,902 miscellaneous schools, 20 schools for blind and dumb, and 2 universities, we immediately perceive how much remains for China to do. The population of China is, roughly speaking, about ten times that of Japan, and therefore to make adequate provision for the education of the children of China there should be at least ten times the number of schools of each grade that there are in Japan.

Difficulties in the Situation

This new movement is marked by certain characteristics not altogether of an encouraging nature.

First, there are connected with it much haste and superficiality. The principal desire seems to be to get knowledge as quickly as possible, and the Chinese themselves have invented an expression for the "short cut" in education. Men whose minds have received no early scientific training and discipline expect to absorb a knowledge of the sciences in a few months' time, and this leads many to go to Japan and spend a few months there in acquiring a mere superficial veneer of learning. When they return to China they pose as men who have been abroad and who know all about Western education. The new education in China is often described by the character meaning "broad" and indeed it seems to be much more characterized by the quality of *breadth* than that of *depth*.

A second characteristic is that the new education is viewed almost entirely from a utilitarian point of view. The young men are not seekers after knowledge because they recognize the value of knowledge for itself, but on account of the useful purpose which they think it will serve. They perceive that the new knowledge is necessary to make China strong, and their quest for it is connected in no small degree with the wonderful development of national spirit that is now taking place—the spirit summed up in the expression "China for the Chinese." Many of the students have not even as high an aim as this but seek Western learning because of the personal advantage it will be to themselves. From a monetary point of view they can benefit themselves by obtaining this education for it will secure for them lucrative positions in government service. There is, we fear, a good deal that is merely selfish in this great demand for enlightened education.

Further, this new movement places the emphasis on the intellectual rather than on the moral side of education. The old ideal of Chinese education was that learning and virtue were almost identical and to be a scholar meant to be a man of high moral ideals. At present it seems as if the old conception was entirely disregarded, and thus in the new schools we see but little attention paid to the development of moral character. The acquisition of knowledge is the all absorbing aim.

Lastly, this new education is to a certain extent anti-Christian. The young men of the country take up very eagerly with the agnostic and materialistic explanations of the universe. The doctrine is current that religion is in no way necessary and that a country can become prosperous by accepting the material side of Western civilization. This, after all is not to be wondered at, for the Chinese people are not by nature a religious people, and when through the study of science they begin to see the folly of their old superstitions and throw them aside, they are apt to put nothing whatsoever in their place.

When the new learning came into Italy at the close of the Middle Ages something very similar to this took place there. For a time the effect of the humanistic studies upon the Italians was to encourage scepticism and infidelity, and they gave up their old religion and adopted a sort of cultured heathenism. Probably this materialistic phase of thought in China is only temporary and after the destructive work has been accomplished, positive religious convictions will again grow up.

Encouraging Features

As Christian educators what concerns us most is the bearing of this movement upon Christian educational work in China. Notwithstanding all the difficulties presented by the present situation the door of opportunity is undoubtedly opened to us wider than ever before. In the first place, the inertia of China has been overcome. Men are ready to receive new ideas and fresh conceptions. Their sense of curiosity has been aroused. They are anxious to inquire about everything in heaven or on earth, and their minds may be compared to a huge interrogation point. Even if they oppose strenuously the reception of the spiritual truth which we wish to teach them; yet this opposition is more encouraging than their former state of indifference. Now they are, at least, willing to investigate and argue, whereas formerly they did not even wish to inquire what the Christian missionary had to teach.

In the second place, we can now find many new points of contact with classes of the people hitherto but little influenced by our efforts. Missionaries are constantly consulted by officials, heads of schools, and the gentry in regard to this all important subject of education. In many places opportunities are given for delivering lectures upon historical and scientific subjects, and thus missionaries are brought into new relationships with the influential classes of China.

Thirdly, the demand for our work in education is greater than ever before, and in this respect the experience of all in charge of well-established schools or colleges is the same. More applicants wish to be admitted than can possibly be received with the means at our disposal. Perhaps, this demand may somewhat diminish when government schools have been further provided, but at present it affords an unparalleled opportunity for reaching the young men of China.

In some parts of China, especially in the far west, we find grave apprehensions felt by the missionaries that the new regulations recently put forth by the Board of Education in Peking will seriously affect their schools. Some go so far as to say that unless missionary schools can be registered, and formally recognized by the government officials, and unless the graduates from these schools can be entitled to all the privileges granted to graduates of government schools, what will amount to a virtual boycott of the missionary institutions will take place.

The question of government recognition of missionary schools and colleges is discussed more fully in a later section of this paper, but here we will say that we believe that the obnoxious regulation can result in only a temporary inconvenience to our work. Even if not rescinded, it will fail to accomplish its purpose. The Chinese are a sensible people;

and will send their sons to the schools where they can get the best instruction. Our schools and colleges will flourish or decline according as to whether they do their work efficiently or inefficiently.

On the whole then, as we view the situation, we find a great deal to encourage us. We should not give way to timidity or anxious forebodings as to the future, but remembering that real learning and real Christianity can never be opposed to one another we should seize with alacrity the opportunities now put into our hands and use them to the best advantage. We might perhaps sum up our duty and its responsibilities in the words of St. Paul writing from Ephesus: "A great door and effectual is opened unto me, and there are many adversaries."

II. The Value of Christian Education in Providing Capable and Trustworthy Leaders in State and Church

Opportunities in Government Service

As to the value of our work in providing leaders for the State, at first glance it might seem as if we had failed in this respect, for the high officials in China at the present time for the most part are not men who have come under the influence of Christian education. Upon further reflection, however, we find that Christian education has played no unimportant part in training men for the service of the State. For instance, many of the youths who were sent to America thirty-five years ago as members of the first Educational Mission came under the instruction of Christian missionaries here in China and of Christian teachers in America. Some of the men of that Educational Mission now occupy governmental positions of great importance.

Again it is significant to note that among the young men who were successful candidates at the recent examination held in Peking for conferring higher degrees on students who had studied abroad, eight were Christians, and had received their early training in connection with Christian missions.

Furthermore, many of the young men who now graduate from missionary colleges complete their education abroad and upon their return to China are employed as secretaries to the high provincial officials. Some of these young men are Christians, and those who are not have, at all events, for a time been brought under Christian influences.

The great obstacle preventing the young men whom we educate from taking a more prominent part in the government service is the fact that China has not as yet adopted the principle of religious liberty. It is impossible at present for a consistent Christian to occupy a high official position in China. Not only is this the case because he would be required to take part in heathen ceremonies, but also because the whole of officialdom is so honeycombed with moral corruption that it would be impossible for him to live a life of strict integrity.

Still we believe that sooner or later China will be forced to adopt a policy of religious toleration. The example of Japan and of the leading Western nations will lead her rulers to see that this will be the wisest course to adopt and the one that will save her from internal dissensions. Unless China follows this course she will be rent by quarrels between religious factions, and the Christian and non-Christian portions of her population, that will lead to endless complications. How soon religious liberty will be granted none of us can tell, but wisdom dictates that we must be prepared for the larger opportunities that will come to us when it is, and should now be so training our young men that they will be capable of a larger part in the service of the Government.

Again, although not directly employed as officials yet the young men who are teaching in the new government schools and colleges are furnishing China with very valuable service. Many of these young men are graduates from Christian institutions, and if our colleges were on a more extended scale it would be possible for us to supply China with a still larger number of the teachers she so sorely needs to carry on her work of education. It is difficult to conceive of a larger sphere of usefulness than this of training the teachers of this nation under Christian influences. In this way we may hope to leaven with the spirit of Christianity the new education.

Leadership in the Church

Turning now to the church, we may say that we have already provided China with some remarkable men. Among those who have taken a leading part in the evangelization of China will be found native evangelists and preachers of high mental and moral qualifications. To instance only one, the late Rev. Y. K. Yen was a man of whom the church in any country might be proud.

Our failure to accomplish more in this line has been largely due to the fact that in the past we have not laid enough emphasis upon the importance of training men thoroughly for the Christian ministry. We have been content to employ men who had zeal, and have considered their intellectual training to be of secondary importance. The present situation calls for men of the highest training. It is not sufficient to give those who are to be employed as pastors or evangelists, a superficial theological education, but we must first give them an education that is liberal in the true sense of the word. They should be graduates from the academic departments of our colleges, and before they enter upon their theological studies should lay a broad foundation of general knowledge. When we come to give them their specific theological education that also must be much more thorough than it has been in the past. It will not do for us to put on one side all questions of biblical criticism, and to consider that it is unimportant to give our young men the results of the latest investigations. What is known as "the higher criticism" is bound to find its way into China. If our ministry is composed of men entirely ignorant of these questions, we will be called upon in the future to face a serious dilemma. When the Chinese learn what the biblical scholars of the West now hold in regard to the Bible, they will either think those who instructed them were men without real scholarship or that they were men who acted disingenuously, that is, kept back a part of the truth. Either conclusion will react unfavourably upon our influence.

Then it is absolutely necessary that we should have in our ministry men of the highest intellectual attainments so that we can furnish the church with Christian apologists for which there is an every increasing need. The Church in every age calls for men who are able to repel the attacks made upon the faith and to state the rational grounds for their belief. None will be better able to do this work than the Chinese themselves. They understand the sort of argument that appeals to their countrymen and know the method of approach to their minds better than the foreigner ever can. We would do well to learn a lesson from the careful and painstaking way in which the Roman Catholic Church trains her ministry.

Of course, we do not mean to imply that no men except those of the highest mental qualifications should be employed in missionary work. Just as in the home lands it is often found that men with but little education make successful evangelists among the uneducated classes, so it will be here in China. We can use indeed both classes, one of higher mental qualifications and one of more humble attainments.

Another point that should be emphasized is the fact that in our training for the ministry we are apt to overlook the importance of giving our young men a thorough knowledge of their own language and literature. One of the reasons why the Christian ministry in China at the present time commands so little respect from the educated classes is undoubtedly because the Christian ministers possess so little real Chinese scholarship. We earnestly deprecate the disposition shown by some to underestimate the value of teaching the Chinese classics. Let us by all means adopt the best methods of teaching them, but let us at the same time realize that unless our young men are thoroughly familiar with the teachings of their own sages and philosophers, their work in the ministry will be seriously handicapped.

In all that we have said we have not overlooked one danger of this superior education, and that is, lest we educate our young men so highly that they are put out of sympathy and out of touch with the masses of the people. This is a real danger, and can only be avoided by painstaking care in the practical training of our candidates for the ministry. They must be warned over and over again against the peril of intellectual pride, and be taught how to use their knowledge to enlighten those who are in the densest ignorance.

Another way in which we see the value of our work to the Church is in the leading part our graduates take in such movements as the Young Men's Christian Association. As Christian laymen, they are doing much to extend Christ's kingdom among the young men of China. Thus then we see how the work we are doing may be considered of the highest importance both to state and church.

III. CHRISTIAN COLLEGES—THEIR SCOPE AND LIMITATIONS.

We believe the day has long passed when the validity of educational work is called into question. We all recognize now that it is an integral and indispensable department of missions. When we reflect that there is a gospel of creation, and a gospel of the divine government of the world as well as a gospel of redemption we see that the founding of the school and college is a necessary duty of the missionary. In later years since men's conceptions as to the function of the Christian Church in the world have been enlarged, we understand that we are not only working for the salvation of separate individuals, but for society as a whole. Our great ideal is the establishment of the kingdom of God upon earth. We aim at influencing all the strata of society. Christianity is to save the world and to bring all human relationships, political, social, commercial, and industrial into harmony with the laws of God. The imparting of an enlightened and Christian education is one of the great means for the accomplishment of this end.

When we ask the practical question of how far we shall extend this educational work the simplest answer seems to be that the only limit to our effort should be the means at our disposal. We should be foolish, however, if we were led away by the idea that in order to increase our influence the only thing necessary is the enlarging of the number of students received into our institutions. We must never allow our schools or colleges to grow so large that the important element of personal influence upon the students has to be sacrificed. Smaller institutions where quality, and not quantity, is the aim will have greater influence as a leavening force upon society at large than the large and crowded institution in which the pupils have but little personal contact with their teachers.

Again we must be careful not to swamp the Christian spirit and tone of the missionary college by too large an influx of the non-Christian element. The fact that we can get non-Christian students to attend our institutions and so obtain an opportunity to influence them for good is apt to be a temptation to take in more than we can properly handle. Too large an element of non-Christian students will have the effect of chilling the Christian atmosphere of our institutions. It is impossible to lay down any definite rule as to the proportion that should exist between Christian and non-Christian students, for the only criterion is how many can be received without lowering the Christian tone.

We hear a good deal nowadays about the Christian institution being intolerant because it demands from non-Christian students attendance on Christian worship, and on classes where religious instruction is imparted. This criticism seems to be altogether aside from the mark. One of our objects is the propagation of a knowledge of the Christian religion, and all students who seek admission to our schools know in advance that this is one of our primary aims. No hardship is inflicted upon them by requesting that they conform to the regulations of the institution in regard to these matters, for if they have conscientious scruples against so doing they should never have asked to be received as students. There is a distinct difference between the missionary college and the Government college in regard to the right to insist upon attendance on religious worship. The former is supported by the Christian church, and not by public funds. The latter is supported by money which indirectly comes from the taxes paid by the people. The Christian founders of a Christian institution are quite within their rights in introducing into the regulations of the school attendance on divine worship, and courses in religious instruction. If the government institution does so, it interferes with the religious liberty of the people, and debars many of them from educational privileges on account of religious scruples.

It would seem that if the matter of attendance on Christian worship were placed in the right light before the non-Christian students any reluctance they might feel at being obliged to conform might be removed. There is common standing ground for the Christian and non-Christian students. It is the worship of the Supreme Being. I have never found a non-Christian student who objected to acknowledge that he believed in one Supreme Being, and when it was explained to him that in his case all his attendance upon our worship necessarily implied was this belief, he was quite willing to conform.

The attendance at chapel services is one of the most important features of our work. It is the time when all the students are gathered together, and may be addressed by the head master in regard to questions of discipline, ethics, and religion. The Sunday sermon ought to be regarded as the most important duty of the whole week. Moreover, if this were left out it would be hard to develop the *esprit de corps* which is so necessary in an educational institution.

IV. How far will Mission Schools and Colleges be Affected by a system of Education Established by the Government, and What is our Best Policy in view of this Government Education?

A Friendly Attitude

We must avoid anything that appears like assuming an attitude of rivalry toward the new schools and colleges being founded by the government. We should gladly welcome all the efforts China is now putting forth in the line of education, and should do all in our power to help forward the movement. We must not look upon these new schools as hostile to us, for however imperfect their work may be at first, still they are helping in the spread of enlightenment among the Chinese. As far as possible the most cordial relations should be established between the mission and government institutions. The fact that China is now exerting herself to introduce a better system of education should lead us to re-double our efforts to do more efficient work than we have done in the past.

The present is certainly a critical period, for unless we can prove that our work is of great value to China it may come to pass in the near future that there will not be so great a demand for it as now exists. It is quite possible to suppose that the Chinese, with the help of the Japanese, will organize a complete system of education, graded from the primary school up to the university. In a sense we shall be forced into a friendly competition with these schools, and unless we can in some ways do as good work, or better work than they may come to do, one great reason for our existence will be gone.

The important question arises: How can we develop our work and make it more valuable to China than it is at present? The one all inclusive answer to this question is by co-operation. The time has passed for the establishment of weak and ill-manned schools and colleges. We ought to strengthen those that already exist and are doing efficient work, and we ought to be careful not to found new ones except where there is every possibility of their becoming strong and flourishing institutions.

We must guard against re-duplicating our work, that is, establishing mission colleges where they already exist. We should make some wise division of the field and place the new institutions in centres which have not as yet been occupied.

Union Necessary

But we must go even further. If we are to develop our institutions, so that there will be no possibility of their being surpassed by goverment colleges, we must adopt some policy of union.

There are three kinds of union possible.

First, there is actual organic union of existing institutions. This has already taken place in the north at the Shantung Union college, Weihsien, the Gotch-Robinson Theological college in Chingchowfu, and at the Union Medical College in Chinanfu. All these three institutions are under one Board of Directors, bearing the collective name "Shantung Protestant University." Union Medical Colleges have also recently been established at Peking and Wuchang and it is now proposed that there should be a union of three mission colleges in Nanking. Of course, there are great difficulties in carrying out a plan of union like this and perhaps it can only be considered at present as being in the experimental stage. The advantages from the point of economy, of time, money, and men are so manifest that they need no elaboration.

Secondly, there is the plan of Federation. It consists in a division of labour. The several missions carrying on educational work might determine to divide the different departments of that work; one developing the elementary school, one a collegiate department, one a medical school and one a theological school. This plan commends itself on account of the economy in time, and effort, and money which it makes possible. Much in this line has already been accomplished by the missions in Peking and Tungchow.

The third plan is what might be called the English University scheme. This was admirably described by the Rev. Arnold Foster sometime ago in the pages of the "Missionary Recorder." According to this plan each mission working in one province would still go on developing its own college, but there would be a central board of examiners consisting of representatives of all the colleges who would conduct the examinations for the granting of certificates or diplomas. This method would certainly tend to unify the courses of study in the different institutions and would lead to the adoption of the same standard.

In West China a scheme has been adopted for the federation of all Christian Primary Educational Institutions, and also a plan has been proposed for a Christian University in Chentu. Space does not allow of our giving a detailed account of the organization of the new university, but in general oulines it follows the English University idea.

At the present juncture there is still a more difficult problem for us to face and that is in regard to higher education. Thus far, aside from theological and medical schools, mission institutions have done nothing to develop professional schools or schools of applied science and technology. The government will establish such schools and the question arises as to whether we are going to let that department of education slip entirely out of our hands. We do very little at present in the way of giving our students the practical training necessary in order that they may fill the positions now open to them in building railways, opening mines, and developing new industries. We would therefore bring forward a plan of great magnitude which, it seems to us, it would be well for the missionary body to consider seriously. It is the proposal to found here in China an Interdenominational Union Christian University. By university we mean an institution that will be doing the work of the post graduate courses, the professional schools and the science schools of an American university. It would not interfere with any of the existing colleges because it would be undertaking work of higher grade than is attempted by any of them. It would be situated at some city near the centre of China, and the present mission colleges could all act as feeders to it. When the young men had obtained their diploma from the mission college they would be ready to pass the entrance examination of this union university. It might contain the following schools—

(1). A medical school, training men thoroughly as physicians and surgeons.

(2). A school of law and political science giving training in the art of government and the new system of jurisprudence which China will shortly adopt.

(3). A school of civil, mining, and electrical engineering, training the men to build China's railways, to open her mines, and develop her industries.

(4). A school of agriculture and forestry, training men how to increase the fertility of the soil, and teaching them how to prevent floods and droughts.

(5). A school of architecture, training men to build the new style of edifice needed for public buildings, schools, and colleges.

(6). A school of mechanical arts and manual training, training men so that China may again make an advance in handicrafts.

(7). A school of pedagogy, training men how to teach others.

(8). A school of dentistry, introducing a much needed profession into China.

Possibly a school of theology might be developed later on, but at first owing to the barriers now dividing us into many folds it might be as well to postpone the founding of this department.

Advantages of a Union University

The advantages of such a course are manifold. There is only space here to summarize them very briefly.

First, it would be a great impetus to Christian union not only in China but throughout the whole Christian world. It would be a practical evidence of the union already existing among us and would help to the further development of that spirit. It would not interfere with any vested interests for it does not call for the amalgamation of existing institutions, but in an unoccupied field enables us to unite in developing our work.

Secondly, it would be a great stimulus to the already existing work. The incentive placed before mission colleges would be the training of young men so that they might be capable of entering upon the work of the university. In this way it would tend to unify the courses of study in the different colleges.

Thirdly, it would be an inestimable boon to Christian young men. At present they are debarred from attending the government universities because of the religious disabilities under which they are placed. In the union Christian university they would still be in the Christian atmosphere, and everything would be done to develop their Christian character,

Fourthly, it would confer upon China an incalculable benefit for it would furnish her with some of the men she so sorely needs in this period of transition from the old to the new. Our hope would be that men turned out by this university would be men of moral integrity and high ideals, and that in all walks of life they would serve their country faithfully and efficiently.

Fifthly, in an indirect way it would have a great influence upon the evangelization of China. In order that China may become Christian the leaven must be set to work in every profession and calling. We must have Christian doctors, lawyers, engineers, scientists, architects, merchants, teachers and officials. These young men would go into those ranks of society and would act as a leaven preparing the way for the reception of the Gospel.

Sixthly, it would enable us to continue to have a part as leaders in the education of this people. Missionaries in Japan regret that when they had the opportunity of developing educational work of the highest standard they neglected to use it. They left all this work for the government. We should profit by their experience and should develop our university, so that we may offer advantages to our students equal if not superior, to those that will be offered by the government. Soon in China we shall be called upon to face a crisis; we shall have to decide whether all this work of higher education is to pass out of our hands or not. Unless we do something quickly in the way of establishing a Christian university, we shall lose the opportunity and our day of leadership will be past.

Seventhly, it would help us in obtaining the recognition we desire for our work from the government. The Educational Association of China through the British and American ministers has petitioned the government to recognize the schools and colleges conducted by missionaries. That petition stated that as far as the course of education goes missionaries were quite willing to conform to all the regulations drawn up by the Board of Education and to submit to government inspection, and asked that the graduates from missionary schools and colleges should be considered entitled to all the rights and privileges accorded to graduates of government institutions. This petition thus far has not been granted, and many have been alarmed by the recent statement of the Board of Education that schools and colleges under foreign management could not be recognized. Some may feel inclined to think that we must continue to urge this matter and to bring pressure to bear upon China through our ministers and home government until we have obtained the recognition to which we think we are justly entitled. The wiser course, as it appears to us, would be to go on quietly developing our work to the utmost efficiency. If we build up a university, the value of which the Chinese cannot fail to recognize, and if they see that the spirit which actuates us is purely an altruistic one, their reluctance to recognize us will be changed into willingness. We repeat, the best way to obtain recognition is by providing the best proofs we can of the value of our work.

Eighthly, from a point of economy in time and money and effort this plan would prove a great advantage. Several mission colleges at present call themselves universities, and hope in course of time to add some of those departments to which I have referred. It will be the height of absurdity for each mission college to attempt to develop in this way. It will call for a large staff of professors and a larger expenditure of money than any one board of missions can supply. By union we may obtain a university in the true sense of the word. Without it we may only have abortive attempts at establishing universities, unable to do efficient work.

Difficulties to be Overcome

We recognize very fully that this scheme is full of difficulties, but all great plans are only accomplished by overcoming innumerable obstacles. It is well, however, to face these difficulties frankly so that we may see what the accomplishment of such a scheme involves.

In the first place, to launch the enterprise would require a large sum of money; at the very outset at least one million dollars must be devoted to this purpose. If, however, all the different missions now working in China were united in this project it seems to us that the necessary funds could certainly be secured. The very fact that this was a united effort of the Christian Churches would appeal to many generous men and women at home who are tired of our dissensions and long for some practical evidence of unity. It would be absurd to say that the Christian Churches of England, Europe and America interested in the missionary work in China could not give a sum of money sufficient for this undertaking.

Secondly, there is the question of the site of the new university. It would centainly have to be in a Mandarin speaking district, for the Mandarin language would be the only possible medium of communication between students gathered from all parts of the empire.

Thirdly, there is the question of control. An international and interdenominational board of trustees would have to be established giving proportionate representation to all the missions in China.

Fourthly, there is the question of organization and management. Here, perhaps, we put our finger on a most vital point. A man possessing the qualities of the late Dr. Harper of Chicago University would have to be found, one able to present the cause eloquently to the home churches, possessing rare powers of executive ability, capable of harmonizing conflicting interests, and competent to inspire faith and hope in all those with whom he should come into contact.

Fifthly, a difficulty would arise in obtaining the professors for the different faculties. Only a few of the men now in China are specialists in any one branch of science and we should have to secure men from the home lands. This would raise the question as to how we are to remunerate them for their labours. We could hardly expect to get the best talent for the small missionary stipends now paid to missionaries in China.

Sixthly, There would be a difficulty in regard to the language to be employed in imparting instruction. It would be difficult for the professors secured from the home lands to learn the Chinese language, and yet there would be a large number of students who would not know enough English to attend lectures delivered in that language.

Seventhly, there is the point of the religious teaching in the institution. The different churches would be called upon to show their desire for unity in this respect for it would be quite out of the question for all the different religious bodies to be represented in the department of religious instruction. In order that the religious work of the University should have due emphasis, it must have a chaplain and regular services. Would all be willing to agree to this?

Eighthly, a most serious difficulty arises when we try to forecast what the attitude of the Chinese government would be towards this proposal. Already, to our regret, they look upon our work with a good deal of suspicion. They do not desire that Christian missionaries should retain their influential position as the teachers of this people. This plan to develop our work still further might meet with their serious opposition, and they might place untold difficulties in our way. For instance, it is quite supposable that the Chinese government might cut the ground from beneath our feet by deciding that none but those educated in government institutions could be employed by the government, at the same time removing all religious tests imposed upon students at government institutions. If the government of China secularized her education we could not complain that any hardship was placed upon Christian students.

As has been well pointed out this agreement would apply to the existing colleges as well as to the proposed university. Still it is one we must take into serious consideration before committing ourselves to the adoption of a school of such vast proportions as the one we have outlined. We must certainly look before we leap!

Inasmuch as the question is one which is very debatable we would propose that this Conference appoint an International and Interdenominational representative committee to consider the advisability of the adoption of some such plan and to report upon it before the Conference adjourns. In case it is found feasible this Conference might authorise the members of that committee to place the matter before the home Churches, to raise funds for its undertaking and to proceed with the organization as soon as practicable.

Obtaining Government Recognition.

Doubtless to many it will seem that in one way the crux of the whole situation at present is the possibility of our obtaining government recognition for our educational work. Some are so pessimistic as to think that unless we can secure this our work is fated, and that the day of our great usefulness is past. We realize very fully the great advantage that would accrue to our work if it could be officially recognized, and at the same time liberty offered us of using our schools for the spread of Christian truth. We hope that some *modus vivendi* will be arrived at, and that we shall not find ourselves entirely side-tracked, and placed under such disabilities that it will be impossible for our work to flourish.

We have already expressed our opinion that if harm is done by the recent pronouncement of the Board of Education in regard to the non-recognition of schools under foreign management it will only be a temporary set-back. We think it is quite possible that China will reinstate in a modified form her old system of civil service examinations, and that in these, Christian and non-Christian students alike will be able to compete. If China does not do this and determines upon the policy that only students from Government Institutions are eligible for government service and Government degrees it will certainly bear hardly for a time upon the Christian young men educated in Missionary Institutions. Still as we have already said, we feel confident that if our young men are well qualified to be of use to the country in course of time they must win their way and obtain recognition. The question arises as to what we should do under the present circumstances. We have already stated what has been done by the Educational Association in presenting a petition on the subject to the Board of Education through the British and American Ministers in Peking. Is it wise for us to move further in the matter? Should this Conference make some statement on the subject, and urge further diplomatic pressure to be brought to bear on the Chinese Government?

We believe our wiser course is to adopt a policy of quiet and patient waiting upon the trend of events, and that it would be foolish for us to appear to be trying to gain our end by relying upon the arm of our home governments. Some of the reasons for this policy of inactivity have been well stated in a recent number of the "Recorder" from which we take the liberty of quoting: "Apart from the question of whether we would wish to have pressure brought to bear on the Government, it is more than doubtful whether we could get such assistance. The present policy of foreign powers toward China is one of inaction,—present treaties are to be maintained but no effort made to secure new rights. China is to be given a space to work out her own salvation. If she abstains from violence toward the foreigners within her territory, and does not disturb the peace of the world, she is to be let alone. Since diplomatic assistance is not to be called in, then it seems as if there were nothing for us to do except to acquiesce patiently in the policy of the Government and abide our time. That there is absolutely no hope of our getting concessions from the present administration is proved conclusively by the recent action of the Government toward education, especially in the founding of the new Confucian University in the province of Shantung. The recent decree in regard to this shows clearly that the time has not yet come for mission schools to be considered as an integral part of the educational system of the empire and so without Government assistance, we must again take up earnestly our work of battering at the ignorance, blindness and folly of this vast nation."

V. NORMAL SCHOOLS AND THE TRAINING OF TEACHERS

The Chinese are proverbially bad teachers. All missions alike suffer in their work from the need of competent instructors. If the union university outlined above could be organized it would greatly help us in supplying our need, for the university would contain a school of pedagogy, the special object of which would be the instruction and training in the science and art of teaching. At present, however, the need is so urgent that it seems impossible to wait until such a plan can be carried out. We would suggest, therefore, that as soon as possible union normal schools should be established at various points in China. There might be one in each of the following cities—Peking, Hankow, Shanghai, Foochow and Canton. We would also recommend that inasmuch as a very large proportion of our graduates take up the profession of teaching after they have completed their studies, pedagogy should be introduced as an optional study in the last two years of our college courses.

The two remaining subjects to be dealt with in this paper, namely "The Education of the Blind, the Deaf and the Dumb," and "Industrial Education" are treated in the Appendices, and so here we omit their discussion.

In this paper almost no reference has been made to primary and elementary schools. This has not been because we do not realize their immense importance. We all appreciate the profound truth contained in the saying, "Give me a child until he is twelve years of age, and you may have him the rest of his life." This question, however, was not specially committed to us for our consideration, and we doubt if there is much that is new to be said upon it. It we wish to make our high schools and colleges what they should be, we must of necessity devote time and energy to making our primary and elementary schools more efficient. It has often been noted that the Chinese failed to realize the importance of this primary education and were inclined to attack the problem from the wrong end, developing the college, before they had a complete system of rudimentary education. Christian missionaries must continue to call attention to this fatal mistake, and must set the example of developing the schools where the foundations are laid.

From the tenor of this paper it will be seen that we deem that the times call for a forward movement, and that all thought of retrenchment should be banished from our minds.

Through united endeavour we must make Christian education a greater force in the land. Upon the policy we adopt depends in no small degree the fashioning of the intellect, the conscience, the character, and the destiny of the future generations of the men and women of China.

APPENDIX I.

INDUSTRIAL EDUCATION*

Importance of the Subject

Industrial Education in China has been slow in securing the recognition accorded to it in other mission lands. At the Indian Decennial Conference of 1902, held at Madras, a strong representative special committee of twenty-one missionaries reported upon this subject. Their report occupies seventeen pages of the volume giving the proceedings of the Conference, as against twelve pages given to Missionary Comity, fourteen to General Education, eighteen devoted to the Medical, and twenty to the Evangelistic Work. Clearly in India the missionaries regard this subject as one of vital importance. It may be said that: "The missionaries of India have had this question forced upon them of late years because of the large number of famine orphans left upon their hands." But China has been by no means free from famine during the same period. Might not the China missionaries in many places have rendered similar service in caring for thousands of orphans, if we had been prepared to do so? Here, instead of appointing a special standing committee to consider this subject, one member of the Committee on Education is detailed for that service. The Executive Committee in making this arrangement recognized the fact that the subject has not yet assumed such proportions, either in the minds of the missionary body, or in our plans of work, as to justify a special committee. However, there are signs of a marked change coming over the Christian educationists of China in this regard. They are feeling the swell of the rising tide of popular judgment that it is the educator's business to fit young people for life-service, and that efficient service in any calling is largely the result of intelligent training. The stupendous changes in China that are now beginning and will continue with increasing rapidity for some time to come, will not be wholly, nor indeed chiefly, political. They will be essentially industrial. Ultimately these transitions will revolutionize the whole social and industrial situation in the empire. No system of education can ignore this fundamental fact without forfeiting in large measure its claim to be thoroughly modern and efficient.

---

*By Rev. W. N. Brewster, Hinghua, Fuhkien.

Key to China's Industrial Weakness

We have the paradox of a nation occupying a land of unsurpassed latent resources, its people possessing natural abilities not inferior to any and with a diligence scarcely equalled by any other, yet averaging the lowest wages, and the greater proportion living in comparative poverty. The paradox ceases to be a mystery when the student of economics observes the traditional relation of Chinese education to all kinds of industry except purely literary pursuits. The literary men form a distinct class and the laboring men another. For decades of centuries they have not mixed. This attitude has had a no less damaging effect upon the scholar than upon the laborer. The scholarship of the former has been made as pedantic, and in the end, as profitless, as the labor of the latter has been toilsome and unproductive. For the cheapest labor is not that which can be had for the lowest wages, but that which is directed by the highest intelligence. That the educated Chinese has sat in the seat of the scorner in his attitude toward all manual labor is neither to be wondered at nor to be severely blamed. Even in the most Christian lands brainless labor has never commanded social regard. The tendency of modern education is to glorify the humblest tasks by putting brains into them. If it is in this direction that the social elevation of the toiling masses may be looked for even in Christian lands, how much more must the industrial thraldom of both the educated and the uneducated in China depend upon the infusion of intelligence into the performance of all kinds of labor? Wages and social position rise and fall together; wages rise with the productiveness of the labor; and productiveness is increased in proportion to the applied intelligence. It is for these reasons that the subject of Industrial Education is coming to take a more and more prominent place in the plans of all great educational institutions and systems.

What Has Been Done

Partly for the purpose of finding out what is being done in Industrial Education, but more particularly to learn the attitude of the missionary body of China upon this subject, the questions drawn up by Dr. Pott, chairman of the committee, were sent to one hundred and two principals of mission schools. These formed by no means an exhaustive list, but they were chosen from all parts of China, and nearly all missionary societies, with a view to making the symposium as representative as possible. The one hundred and two requests brought sixty responses. It is fair to assume that very few of the forty-two who made no reply have any industrial work in their schools. A number who responded did so only to say that they had no experience nor opinions to express. Of these sixty, forty represented schools, for boys, and twenty, schools for girls. Of the forty principals of boys' schools, sixteen, or forty per cent, had industries of some kind in their schools, and seven had given the subject very especial attention. Of the twenty in charge of girls' schools, nine had done nothing, five had the girls do their own housekeeping, generally with plain sewing also, and six had a department of some industry requiring training, generally drawn-work, lace-embroidery, or weaving. So that fifty-five per cent of the schools for girls which reported, and forty per cent of the schools for boys, have industrial employment for their pupils. Among the industries taught in the sixteen schools for boys may be noted: printing, five; carpentry, four; household work, five; weaving, three; shoemaking, two; farming or gardening, two; masonry, one; milling, one. Often several lines are carried on in the same school. But it must not be assumed that this average would hold throughout all the mission schools of the empire, for the unresponding forty per cent must be counted as having little or nothing to report. It may be reasonably safe, however, to estimate that some kind of industrial work is being carried on say in twenty per cent of the schools for boys, and, including housework and plain sewing, in fully forty per cent of the schools for girls.

In response to the question, "Should not a certain amount of manual training be introduced into all our middle schools, on account of its educational value?" Nineteen did not reply; ten said, "no;" while thirty-one said, "yes." This commits nearly fifty-two per cent of the entire sixty to the desirability of manual training for its educational value.

Difficulties

Naturally the question, "What are the principal difficulties?" brought out a great variety of replies, and a close analysis of these furnishes us with what seems most likely to prove a solution of the great problem. Twenty-four of the sixty made no reply; the remaining thirty-six gave chiefly seven answers; most of them mentioning more than one of the seven. Twelve believed that the chief difficulty is, 'The lack of foreign missionaries skilled and in other ways equipped for this peculiarly difficult work'. Nine thought the trouble lay largely in, 'The impossibility of securing qualified Chinese artisans to superintend the various departments.' Eight mentioned, 'The prejudice of the literary Chinese against manual labor of any kind.' Seven found a great obstacle in 'Competition with Chinese markets.' An equal number considered, 'The time consumed from hours for study a chief objection.' Six thought, 'The amount of capital required greater than could be reasonably expected from mission boards.' Four put very emphatically, The lack of interest and of persistent effort upon the part of the missionary body,' as the chief source of partial or entire failure.

Remedies

When our correspondents were asked to suggest remeedis, they were more reserved in their replies, forty-five being altogether silent, and few having any concrete suggestion. Three recommended more persistence by the missionaries, and two advised prayer for more grace. Two thought that specially qualified missionaries should be sent out for this work; and one would have the boards furnish sufficient funds. One discouraged educator saw no chance to train Chinese hands 'until the more honorable literary professions were so overstocked that the young men would have to fall back upon manual labor for a livelihood!' Two advised that union industrial schools be started. Of this we will speak again more particularly.

The question, "How do Roman Catholics manage to make their Industrial Schools successful?" brought replies from seventeen, the substance of which was that: 'They take in many orphans, and thus control their entire time. They give them a very limited education. Much of their output, especially the church furnishings, is consumed by their own constituency. They have skilled foreign instructors, and carry on their school factories on a purely business basis. Result:— A business success, but generally an educational failure!' Of the twenty-five who replied to the question: "Without a large church-membership, can students trained in Mission Industrial

Schools compete in gaining a living, with those educated by the Chinese system of apprenticeship?" five said "no," six were doubtful, and fourteen believed they could. Twenty-eight replied to the question, "Can new industries be introduced into China by mission Industrial Schools?" Of these nine doubted, and nineteen believed it could be done.

Manual Training *Versus* Industrial Education

One correspondent called attention to the apparent lack of clear distinction in the questions between Industrial Education and Manual Training. This is a very important point. Manual Training for its educational value is one thing, and Industrial Education is another and a very different thing. So far as the writer of this report can learn, there is practically no "Manual training for its educational value" being given in mission schools in China. Dr. Wisner, of the Canton Christian College, wrote: "Our college faculty are unanimously in favor of introducing some kind of manual training in connection with our preparatory work in the college. We will do it chiefly for its educational value, rather than with a view of developing a trades school." However, this kind of education is very expensive, requiring not only specially qualified instructors, but also equipment in the way of tools and raw materials. It seems to be an ideal to be aimed at as an ultimate goal, rather than a thing generally attainable in the immediate future.

The industries taught in the trades' schools seem to have, in the main, two objects. First, in order to give the pupil a means of earning a living after leaving school. Second, in order to help the pupil to support himself while in school. There is a very marked difference between education in industries and education with industries as an adjunct. The first is a trades school, where book education is given chiefly during the comparatively brief hours of rest from manual labor. The second is a school whose first aim is to give a liberal education, in which manual labor is introduced either for economical or ethical purposes. Amongst Protestant missions in China the trades school type seems to be confined almost wholly to schools for girls and women.*

---

*As "Industrial training for girls and women" is a sub-topic under "Woman's Work" the further discussion of this important feature of our subject will be omitted here.

The fact that mission trades schools for boys are still a thing of the future is not to be wondered at, nor to be seriously regretted. The demand for even very ordinarily well qualified teachers and other mission agents has been so far beyond the possible supply from our mission schools that there has been little occasion to make of them artisans after the already existing type. But is it not probable that that time is now fast passing away? Not a few new trades and professions are already in great demand, and many more will be so in the immediate future.

New Trades

The thick-soled Chinese shoe, made chiefly of paper and cloth, is sure to be displaced by one of leather. The Chinese shoemaker who can make a good serviceable leather shoe will be kept busy not only in the large ports but in the interior as well. The making, and especially the mending, of watches and clocks skilfully and honestly is a want that every missionary in the interior has felt most keenly. To supply these four hundred millions with timepieces, and then to keep them in order, will employ an army of men. Photography is sure to be immensely popular. May we not look forward to the time when the gallery of family portraits will supersede the ancestral hall with its idolatrous and inartistic tablets? Nothing will keep the power of electricity in its countless forms out in China except the absence of electricians. There must be not only electrical engineers, but workmen who can fit and mend and make electric appliances. That no less modern artisan, the plumber, will be greatly in evidence in giving to China a twentieth century civilization; for who doubts that hundreds of cites will be supplied with water-works during the life time of many members of this Conference? And if "cleanliness is next to godliness" the water-works of China will be a genuine evangelistic agency! The wheelwright will take the burdens from the shoulders of countless toiling men and women. The wagon-maker will be one of the busiest men in China, when this quarter of the human race takes to wheels. The necessary John the Baptist to the wheelwright will be the road engineer. We hear much about the coming railroads of China: no less important are the wagon roads. In South China there are no roads whatever for anything but the feet of men and animals, and where there are cart roads in North China, travelers despair of giving any adequate description to the uninitiated. All this must radically change before anything like modern civilization can prevail.

Do any of us doubt that schools where such trades are taught will be in great demand all over China in the not distant future? We may ignore this entire class of education, on the ground that "it is not within our sphere," but surely somebody will give these things to China,—a little later perhaps; but nothing is more certain among future contingencies, than that China will become a modern state during this century, yes, during the first half of it. This stupendous industrial revolution cannot be ignored by the missionary body without putting it out of touch with the whole trend of the age and nation. We may stand aloof from it, and say with one college president, in reply to our question, "I am not even interested in industries, except in the way of applied science;" but if that is our attitude, are we likely permanently to maintain a strong hold upon the masses of the people?

As Aid to Needy Students

The other object in establishing industrial departments in connection with our schools is in order that the poor but deserving student may be able to earn his education in whole or in part. In America nearly all the colleges have many students who are working their way through school. They are able to find employment for themselves. Not so in China. Unless the workshop is provided by the school such students will be compelled either to borrow, at ruinous interest, or the school funds must be used to provide free board. The plan of giving everything was at one time necessary in order to have a school at all. That system served a most useful purpose in its day; but few educators would claim that it is now necessary. Times have changed, and our methods should be modified, if possible, to suit the new conditions. The other extreme is to require all students to pay all their expenses. This is practicable where only a well-to-do constituency is sought: but it puts education out of the reach of the great mass of our Chinese Christian community. The alternative plan is to furnish work by which a student can earn in at most, half a day, sufficient to pay as much of his expenses as his parents are unable to provide. Thus far, this seems to be the principal object in the industrial work for boys reported by our correspondents.

Small printing plants have been used in this way with very general success. This is not in competition with the native market, and has, upon that account, a better chance of financial success than other industries. But in the very nature of the case, the work is limited in quantity, and no large school can depend wholly upon this kind of work. Two correspondents spoke especially of success in farming, or rather, gardening. In other lands, especially in India and in Africa, agriculture is one of the chief mission industries. Conditions in China are very different, owing to the exceptional qualities of Chinese agriculturists, and the great difficulty of securing land. But the method, so successfully tried elsewhere, of giving to each student a plot of ground, making him wholly responsible for its cultivation, and allowing him to earn all he can from it, ought to succeed in China as well as anywhere else in the world.

Probably the industry that involves the least risk and capital, and is adapted to the widest localities, is weaving cotton cloth. This has been most generally used in India, and with very good success. In one school in South China there are forty-nine boys weaving, while nineteen little fellows spend part of the day winding bobbins. The report of the tenth moon, given by the Chinese superintendent, is of considerable interest:

Time employed, about three and one half hours daily for each.
Total wages to 49 weavers, \$63.83.
Average wage \$1.30. Highest wage \$3.00.

Earning \$1.50 or more, 22 boys. This is about the average cost of food. Weavers range from 13 to 18 years of age. The 19 little boys from the Orphanage, aged from 9 to 13 years, earned in winding bobbins, \$9.72. or an average of 51 cents, per boy.

Effect on Scholarship

The claim that all industrial work interferes seriously with scholarship does not seem to be sustained by the experience of this school. The records of the first term of the year 1906, of the three classes in the Middle School and four in the Intermediate School, show the following.

Working at industries 50. Not working 43. Total 93.

Taking the first eight in scholarship in each of the seven classes, we find:

Working 42. Not working 14. Total 56.
The 56 are divided as follows:
First honors, working 6, not working 1.

Second honors, working 3, not working 4.

Third honors, working 6, not working 1.

Fourth honors, working 7, not working 0.

Fifth, sixth, seventh and eighth each, working 5, not working 2.

In short, the students who worked, being less than 54% of the entire number, took 75% of the honors, and all but one class was led by a student who spent three or four hours daily at manual labor of some kind. In all but the second honors the working students largely outnumbered those who did not work, and in this the proportion was as four to three. This experience agrees with the testimony upon this subject from other lands. A recent and high authority declares: "Nor does the time given to manual labor hinder general education. Government examinations in India and South Africa show that pupils in schools with industrial courses are on a level in literary attainments with their competitors from purely literary schools, the time given to working being compensated for by the greater alertness and application of the industrial pupil. The same testimony comes from the schools for the American negro."*

Suggested Solution of the Problem

We are now prepared to return to the difficulties enumerated by our various correspondents, and see if there is any way of overcoming them. The impossibility of competing in native markets, mentioned by seven, is one that can best be met by not trying to compete. The way out seems to be indicated by the financial success of this weaving plant. The business is managed entirely by the weaver, to whom the mission has loaned without interest, on security of fields, one thousand Mexican dollars, or twenty dollars for each student employed. He buys his yarn, sells his cloth, and pays the students as any other manufacturer would do. The plant is provided by the mission. These favorable terms make it possible for him to pay wages even to apprentices, and yet to compete in the local market. He sells all his cloth readily at the best market prices. This method eliminates at once more than one of the most serious of our difficulties. The question of capital is really a secondary one. Until mission boards are satisfied that we have adopted safe and practicable methods in this kind of work, we can not reasonably expect them to put mission money into it. As soon as we demonstrate upon a small scale that the risk of loss is reduced to a minimum, and that the advantages gained are commensurate with the outlay, capital will be forthcoming. Indeed it is probable that as soon as we have reduced our methods to a business basis we will find that capital will become available here in China. One correspondent, of the Basel Mission in South China, told of a committee of Christian business men waiting upon him to petition the mission to send out a skilled mechanical missionary. They proposed to supply the capital for the enterprise. Is it unreasonable to expect that school factories in time will be provided with capital in this way?

---

*Encyclopedia of Missions. Funk and Wagnalls, 1904. page 328.

The Personal Equation

We have now reached the real difficulty, the one that embraces all others. It was expressed in one form or another in nearly all of the replies received. It is neither the question of markets nor of money, but of *men;* given the *man*, and all else follows. It is Garfield's definition of a college over again, "Mark Hopkins, a log and a student": the personal equation is really all there is to this or any educational problem. Many thought that the work could be done if specially qualified foreign missionaries were sent out from Europe and America; others saw the chief difficulty in the lack of competent Chinese managers; while still others believed it could be done by the present missionary body, if they would. The writer of this report doubts this. Not every one is so endowed, nor are all so called. That the skilled foreigner is needed, probably all will admit, but we agree with those who express a doubt regarding the probability of the mission boards sending out missionaries in large numbers for this work. The expense would be enormous, and the peculiar combination of qualities required for the highest success is rare. Moreover, the qualified Chinese workman is equally essential. The foreigner alone can not succeed, any more than the foreign evangelist, unassisted by Chinese, can build up a Christian community.

These undisputed facts force us to the conclusion that in order to make industrial education at all general in our work there should be established one large, well equipped, union, central School of Manual Training and Technology, where a few foreign experts could teach and train many Chinese artisans who in turn would take charge of local school factories all over the empire. With one such central institution, the various school faculties desiring to establish industries could select trustworthy and intelligent men, and send them to this school for instruction in some special line of industry. They could afford to pay the expenses in whole or in part of a man under contract to return and give his services to the school. The system of loaning capital would relieve the overburdened missionaries of any responsibility except that of general oversight. Such a central school would not only train the hands of its students, but constantly have in view the fact that many of these men are to teach others, and hence it would be a Normal as well as a Manual Training School; methods of practical management also would be taught, and new industries added as the needs and opportunities developed. There seems to be no conceivable reason why such an institution might not be a union one. There are no "vested interests" to be interfered with. The ground is wholly unoccupied. There is no doctrinal difficulty. The best possible way, in our judgment, is to make this a part of the larger scheme, which is now before the Committee on Education, to call upon all Christendom to establish a great Union University that shall embrace in its wide curriculum whatever knowledge will be of benefit to the New China. It will be, we believe, easier to raise ten million dollars (gold) for the largest proposition than half a million for the Manual Training School alone.

But once in the life of an individual or of a nation or of a Church does God give the greatest opportunity. That flood-tide comes to each, and when it is gone, it is gone forever. Such is the supreme opportunity that comes to the Church of Christ in China as it meets in its first centenary. It may be questioned whether any such opportunity has ever been put before any Church council. May His people have enlarged vision, and courage, and faith to "Expect great things from God, to attempt great things for God;" lest a decade hence, when we meet again, we look back with heavy hearts upon this lost opportunity, and lament together over the might-have-beens.

APPENDIX II.

WORK AMONGST THE BLIND IN CHINA.*

Should be Educative

So far as we know, work amongst the blind of China has been entirely a branch of Christian missions, and up to the present time this has been done more as philanthropic than educative work. But our personal experience is leading us to see there is greater scope for a thorough educational system to be established for, and on behalf of, the blind in this country.

The last Missionary Conference recognized the value of this work as a branch of missionary effort, and devoted an afternoon to the discussion of that and kindred subjects, and appointed a permanent committee to consider the whole subject of work amongst the blind in China. So far as we know, no definite results have followed the appointment of that committee, but we learn with great joy that there are now——schools for blind boys and——for girls in various parts of the country.

After ten years of work amongst the blind in Hankow, this branch of mission work appeals more than ever to the writer as a humane, philanthropic and Christian effort to uplift and enoble the lives of a great proportion of the human family of this large empire, who otherwise would be social outcasts, oftener than not neglected beggars on the streets—or worse. The late Rev. David Hill, who founded the Hankow Blind School, computed that in that city alone, there was one blind person to every six or eight. Our school contains 25 blind lads from amongst that great crowd. On certain days, long processions of blind beggars beseeching alms from door to door, are to be seen, while young children of both sexes, blind and destitute, are a familiar, but sad, sight as we go in and out amongst the people.

The crying need for our sympathy and work amongst this afflicted class is ever before us, and must enlist the love and pity of all, while the little done so far for these sightless ones, proves the pressing necessity of their case, and should appeal to us, and enforce upon us how important it is that we should bestir ourselves on their behalf.

---

* By Rev. David Entwistle, School for the Blind, Hankow.

Claims of This Work

It is not our intention in this paper to give a tabulated report, but to call attention to the crying and insistent claims this noble work has upon us. We could give numerical statistics which would prove how successful our small efforts so far have been, but our one aim is to enforce on all missions and missionaries how really necessary it is that we should seriously undertake this branch of education and philanthropy.

The scope is immense, but not apparent at a casual glance. Great numbers of the blind, especially girls and women, are never seen by missionaries or other Europeans, but were there well-equipped schools in every province, and in connection with each mission station, they would soon gather round seeking admittance, and the immensity of the need would be felt.

There is a duty incumbent on us all as followers of Christ, who Himself took pity on the blind and taught us by His example that all sick and neglected ones claim special love and interest.

Methods

As regards writing and reading so far an adaptation of the Braille has found most favour amongst teachers of the blind Chinese, but in this, as in other parts of our work, we need carefully and thoroughly to consider how best we can provide something that will be of general use throughout the whole of China. The dialect difficulty has, up to the present, hindered any one particular method from becoming of general use for all the eighteen provinces. However, it is sincerely hoped that soon we may have one uniform system, or an adaptation of one system, now in use, that will serve for all workers, and prospective workers, amongst the blind of China. Until we can have one uniform method of writing, our scope for providing literature for these students is most limited, as at present each pupil writes his own books—a slow and expensive method, and the books when written are of use in only a limited area. We earnestly hope and believe we are nearing the time when books shall be printed for the blind which will serve for all China, and thus leave more time and money to be devoted to other branches of study.

General Subjects of Education

Our experience is that most blind children are quite as gifted mentally as sighted ones, and should have the same curriculum of school-work. The best teachers possible, whether European or native, should be given them, and specially trained ones when procurable. Our great aim and object should be to try to train our scholars to forget that they *are* blind. If we do this, we shall not be disappointed in our results.

The boys in our Hankow school find great delight in the study of geography with raised maps, arithmetic and instrumental music made easy by the special appliances provided for their instruction, and vocal music, besides the usual class work of an ordinary school. Physical drill, with dumbbells and clubs, is taught to all, and in suitable weather, out-of-door games are played with the lads. The juniors revel in kindergarten and clay modelling.

Industrial work, under a sighted instructor, gives employment to several. Many useful branches of work can be taught, such as the making of cane, rattan and bamboo furniture, hammocks, nets, mats, brushes and baskets of all kinds. Knitting is also a favourite and remunerative occupation. Amongst the musicians, piano-tuning could be quickly learnt and turned to good account, while the doctors suggest the teaching of massage to strong well grown blind boys and girls. From our Hankow school we have lately sent out four who now earn their living as organists and music teachers. Our own music-master was trained here. We have also three youths in the workshop who are self-supporting.

A grand scope is also before the trained blind as preachers and evangelists amongst their own people. Seven old boys are now fully engaged in various parts of the country in this capacity. They support themselves, are respectable men, doing as great a missionary work as many Europeans—messengers of the Cross, earnest followers of the Lord Jesus Christ. Let us give the best training possible—airy school and bedrooms, spacious playgrounds, constant watchfulness over bodies often physically weak and neurotic and tuberculous, and a tender leniency towards the hyper-sensitiveness of disposition so frequent amongst this class of people.

One matter is essential—a good Chinese classical training by competent Christian teachers to fit them to answer the multitudinous questions of their countrymen. Why should any branch of learning be neglected that helps to make a man better, brighter and more qualified to stand up before men and say, "Though I am blind, the eyes of my mind have been opened, and now I know and understand, whereas, before, all was dark and dreary."

The schools for the blind in Japan are worthy institutions of such a worthy people, and until China herself awakes to her duty towards all her needy sons let us who are sojourners in this land for her good and uplifting, shew her in every possible way how *good* may come out of a seemingly useless and neglected part of her people.

This work for the destitute blind is still in its infancy, but as an auxiliary to the higher ministry of the Word, as an expression of Christian compassion, and as a faint reflection of the One Blessed Life, it is simply invaluable—to the individual, to the country, to the Church.

Precarious Life of the Blind.

"It is stated on reliable authority that there are 40,000 blind persons in the United Kingdom of Great Britain to-day—the majority of whom are poor. Various means have been tried to relieve their sufferings, but none of them can be considered of a satisfactory character. Voluntary aid, as a rule, is not worth much, therefore it is considered necessary that something else should be tried.

"Out of the 40,000 blind, about 20,000 were adults, dependent upon labour. *How* were they employed? Five thousand were known to be in workhouses, and almost an equal number received outdoor relief, and about 7,000 were obtaining a precarious living mainly by begging on the streets; and as to the remaining 3,000, they were engaged in such work as brush, basket and mattress making. The earnings of these 3,0co only averaged 7-s. per head per week. The only branch of trained blind who are able to entirely support themselves are musicians."

Startling facts and figures are these, and when placed by the side of our own little work, and amongst such overwhelming numbers as compared with those just given, are well-nigh heartbreaking. Yet our work and its results need not discourage us even to-day. We must toil on in faith and patience, even amidst difficulties and hindrances. There is one great fact which cheers. Our efforts soon show grand results, even if it be only in the changed lives and circumstances which our Blind Schools provide for those who enter. And, whatever the seen results may be, we know one day we shall hear the "Well done" if we are faithful to our opportunities, which are greater to-day than ever.

China must be purified, and why should not the educated blind have a large share in this grand work whether as worthy citizens or by more publicly proclaiming the Gospel of Christ to their fellow countrymen?

CONFERENCE OFFICERS.

1. Rev. J. C. Garritt, D.D. } *Minute Secretaries*
2. Rev. E. C. Lobenstine }
3. Rev. H. H. Lowry, D.D., *Chairman Bus. Com*
4. Rev. W. J. Doherty } *Recording Secretaries*
5. Rev. F. B. Turner }
6. Rev. C. H. Fenn, D.D }

APPENDIX III.

Work Among the Deaf and Dumb*

An estimate based on the average of the percentage of deaf-mutes in other countries, places the probable number of that class of unfortunates in China at nearly four hundred thousand. (400,000.) As far as I have been able to ascertain, the only work being done for them by missionaries is represented by a class of girls in a girls' school under the care of the Methodists in a city near Foochow, a mixed class at the convent in Siccawei, and the School for Chinese Deaf at Chefoo. In these three schools about forty deaf children are being instructed,—an average of one in ten thousand. Among the Chinese themselves I can hear of nothing further than a little instruction, in isolated cases, in the writing of Chinese characters. In general their condition is most pitiable. I have had quite a number of applicants, especially girls, whom I could not receive owing to lack of funds and accommodation.

The Chefoo School was first opened in Tengchowfu in 1887; closed in 1896; re-opened in Chefoo in 1898. It is non-sectarian and is supported by the voluntary gifts of the deaf and their friends in many parts of the world. His Excellency, Gov. Yang Si Hsiang, at a recent visit commended it highly, recognizing its worth with a gift; as have, also, some of our local Chinese merchants and Christians.

We have twenty pupils in attendance and as many more have been with us for a longer or shorter time and then returned to their homes.

Two native, hearing teachers have been trained and the best methods used in American and British schools, many of which have been visited, have been adapted to the Chinese language. Valuable charts, pictorial and phonetic, have been prepared covering the whole syllabary. These were shown at the St. Louis Exposition of 1904 and brought the award of a gold medal. The plan of instruction and course of study are now developed so that we are ready to train native teachers for other parts of China. This training would be useful to any teacher of primary schools, and forms an excellent basis for a more extended study of the language for hearing people. Unfortunately, we have not the funds to enable us to offer this training free of charge.

---

*By Mrs Annetta [illegible]. Mills, School for the Deaf, Chefoo.

It is our desire to see schools for the deaf started in many of the thickly populated centers in China. There is no reason, except the expense, why mission schools should not have connected with them a department for the deaf, thus keeping them in touch with hearing people, which is far better than to segregate them in large schools.

As a class they respond most heartily to instruction and to gospel influences, from which they are entirely shut out unless especially taught. In this respect they are more helpless than the blind, who through their hearing and speech can know Christ without school instruction. The ordinary evangelist can reach the blind, but not the deaf.

What relation these unfortunate people are to sustain to the regular mission work is a matter to be considered. Seconded, heartily, by the workers in the field the Chefoo School could do much more than it is doing to extend the work. They are everywhere unnoticed, because their infirmity is not apparent, but appealing to us by their very silence, and affording one more opportunity to show the Chinese the practical application of Christianity in the relief of the unfortunate.

Our Saviour, during His three short years of ministry, paused in His busy life to heal two cases of deafness. Shall not we, following in His footsteps, reach out a helping hand to these shut-in souls and "break to them the Bread of Life"?

EVANGELISTIC WORK

REV. J. W. LOWRIE, D.D.

(Chairman of Committee.)

Introduction—Evangelistic Work Defined—The Teacher and the Evangelist—The Believer an Evangel—Principles and Methods Described—The Use of Salaried Evangelists—Efficient Agents—Economical Agents—Fruitful Agents—Training Schools Necessary—A Threefold Agency Desirable—A Clarion Call to the Church.

INTRODUCTION

That Jehovah's eternal Son has for the very love of us been born to the human family through the Virgin, that Jehovah's Son has lived a spotless human life, that Jehovah's Son has suffered on the cross for man's sin and, conquering death and Devil, has returned to his primal majesty on high, and now offers himself, an infinite Saviour, to the trust and love of every man, and that his name is Jesus—this is the evangel.

The influence of this evangel led us out from the home land to live among the Chinese, and its power constrains the hearts of those who sustain us by their intercessions and their gifts. The pressure of this evangel whether intense, moderate or feeble, in the soul of us preachers, physicians, and teachers determines our missionary quality. On this rock rests the missionary work represented in this Conference, and the gates of hell cannot prevail against it. Every healing potion put by missionary physicians to the lips of China's thronging sick tells of the love of the evangel and woos to a calm consideration of its claims ; every mathematical formula taught the mission pupil is in the hope of clarifying his mind to apprehend the evangel, and ultimately to live and propagate it with a Christian intelligence ; and every volume from the mission presses is, directly or indirectly, a silent advocate of its blessings.

In it lies exhaustless heat and light and life ; in it and it alone lies the spiritual hope of this teeming race.

Evangelistic Work Defined

Thus the entire labours of the missionary body are in reality envangelistic, but in this paper evangelistic work is defined as bringing by preaching and conversation, tract in hand, the world's infinite Redeemer to the knowledge of individuals so that they may trust and obey him.

The attitude of millions of the Chinese people toward the Christian faith since the Conference of 1890 has become distinctly favourable, and the ruler of our universe as a consequence of the earthquake throes of the Boxer year, and the titanic struggle between Russia and Japan on China's doorstep, has brought to pass the downfall of one of the Gospel's greatest foes—the ancient system of education, more replete on its spiritual side with fell superstitions soaking the brain of her intellectual leaders, than is Buddhism itself.

The best people in the community are recognizing that China has nothing to fear from our Evangelical Church, that, indeed, it may be even an aid to her in the unbeaten road of reform on which she is entering.

Roman Catholic and Evangelical Churches

There is also a clear line of demarcation between Roman Catholic and Evangelical which is crystallized into couplets characteristic of Chinese sagacity: the Roman Catholic 管事不管人, the Evangelical 管人不管事, that is to say, the former control a convert's lawsuits but not his conduct; the latter, his conduct but not his lawsuits: and another, comprehensive as it is epigramatic: the Roman Catholic Church is 好入不好出, the Evangelical is 好出不好入; the former is easy to enter but hard to leave, the latter hard to enter but easy to leave. Volumes of commentary could add nothing to this characterization of the two forms of Christianity as now promulgated in China. This is one of the fertile deposits left by that terrible Boxer inundation. For, while there are none who do not desire that ultimate union of Roman and Reformed Christianity in China and elsewhere, it is better for the cause of Christ as a whole that they should be clearly distinguished in the mind of serious Chinese until such day as Rome shall lay stress upon humble goodness and not upon secular authority.

The Teacher and the Evangelist

The wonderful interest in Western studies has served to exalt the religion which in other lands has been intimately associated with those studies, and especially has acquaintance with Western history disclosed the noble religious characters, both men and women, who have rendered heroic service to state and society in every age—characters which the Chinese moral standards enable them to appreciate and revere, but which in China recent centuries, at least, have failed to furnish.

Has the eagerness about us for modern education influenced the missionary body to exalt the mission school to the depreciation of the chapel and the evangelist? In some quarters perhaps, yes; yet should it not rather operate to depreciate neither, but alike to emphasize the importance of both evangelist and teacher as the right and left hand of the Western friend who seek only China's permanent and highest welfare?

By all means multiply the mission school and perfect its every feature and detail. No finite mind can estimate the influence of a single consecrated, cultured teacher upon the China of tomorrow. But what of the tendency of the teacher to become more cultured than consecrated, inherent in the nature of his daily occupation, so much of which is necessarily secular? The teacher needs the example and contact of the evangelist to quicken the flame of his own spirit lest the products of his toil be mere dilettante intellectual youth, at best favourably disposed to the evangel, but indisposed to proclaim and implant it. The teacher so inspired brings forth a higher type of evangelist informed, alert, adaptive, statesmanlike, able to teach others also. In the economy of God's Kingdom each reacts upon the other.

But no conceivable turn in social or political affairs can nullify the mission of the evangelist, for it is Christ appointed. The only order of men he personally created were heralds, persuaders, witnesses. This he was himself. Yes, he bade men to teach also, but specially to teach "all things whatsoever I have commanded you." So long as his Holy Spirit is given to dwell in men, so long will there be a company of leaders in the church of God who cannot but speak the things they have seen and heard, who begrudge every moment spent in serving tables, and give themselves wholly to prayer and the preaching of the Word.

Crying Need of Evangelists

The spiritual needs of the Chinese people cry imperatively for a host of qualified evangelists to penetrate every hamlet and present the Gospel, not once nor twice but until it is understood, to every creature. The Chinese field is far from being white to the harvest, though sometimes sentimentally said to be; but undoubtedly there is "an open door" and also "many adversaries." The far larger part of the century's sowing has been, through no fault of the sower, on fallow ground. Where the plough of war or famine or social transformation has broken the crust the seed has entered and borne fruit in largest measure. Apart from districts thus awakened, it is the few chosen souls, honest enough to repent, humble enough to believe, gentle enough to love, and brave enough to endure, the called-out of the Most High—who in this first century have responded to the holy evangel. But it will probably be increasingly otherwise hereafter.

Chinese Learning Blinds Spiritual Perception

Commonly, the more thoroughly steeped in Chinese learning the hearer, the more appalling is his spiritual incapacity to apprehend the fundamental fact that a personal God *is* and is the rewarder of those who diligently seek him. Some years ago the writer welcomed as a learner a sober-minded graduate, who had made in Peking several trials for the second degree, and was, presumably, a man of superior ability and insight, and assigned him for the first day's lesson Premare's tract on God—which is, perhaps, the most perfect as well as the most sublime presentation, in small compass, of the truth about God in the Chinese language. At our first recitation next morning he said, "Teacher, I don't understand a word of it." Whereupon we spent three days considering the evidence that there is a God over all, distinct from Heaven and Earth, until it seemed to break in upon him as the revelation of his life.

If this be a typical instance, and few would question it, how much more persistent than by a village tour or two must that proclamation of the Gospel be which can be faithfully described as a "testimony unto them." While extensive itineration must be a component part of all sane mission policy, yet evangelistic effort for any community should be sufficiently continuous and prolonged to enable its individuals to apprehend the meaning of the message in such a sense as that it appeals to their wills for acceptance.

The Jews were two thousand years being prepared for Pentecost, and what was the personnel of that multitude of whom three thousand were baptized in one day? Were they not men who had left their business, many in distant lands, travelled at no small expense to Jerusalem, and for what purpose? To worship Jehovah at the time and place of his appointing. They were spiritually speaking the *elite* of the one spiritually intelligent people of that age. How many humble, holy, longing souls were there who needed no instruction whatever further than the announcement from trustworthy lips that the Redeemer has come.

The Pentecost group stands at the other pole from our friend the scholar, alluded to above. That company was a storage battery waiting only the final electric charge and the wire contact by which to discharge its power upon the nations; our *hsiu ts'ai* friend was, spiritually speaking, a keg of copper, zinc and scrap iron, requiring to be picked over and readjusted for days. They were a battle-ship on the stays requiring the pressing of the buttons to project her into the ocean's arms for service, while in him the oak timbers were still bearing acorns and the steel had not reached the puddling moulds. Our God occasionally does transform such a hearer into a working Christian but the testimony of many veteran missionaries to the writer declares it to be a very rare occurrence.

China and Judea Contrasted

Such is the difference between China after a century of missionary effort and Judea after fifteen centuries of it, and here lies the stimulus to this gigantic evangelistic campaign. China must be charged with knowledge; and with this conviction the church in China and at home must give herself to a great evangelistic movement to make the Redeemer's mission known to the Chinese people individually, definitely and quickly, ere the dry rot of agnosticism has further withered the juices of their heart, and while the restraining power of the old style scholar is temporarily in abeyance.

The outlook is far from dispiriting. Dr. Milne a century ago ventured to predict that there would be one thousand believers in China after one hundred years. There are one hundred and seventy thousand. And at the present rate of increase—doubling every seven years—there would be four hundred million at the close of another century. But it is easier to double units than to double myriads and to really evangelize China, whose doors are open wide before us, there must be the wisest use of at least three methods of evangelization, two of which as employed by veteran missionary workers, we will consider below, and the third, suggested from abroad, is the ideal development of these two on a scale hitherto undreamed of.

I. THE CHINESE BELIEVER AN EVANGEL

First, the Chinese believer a voluntary evangel. This, since the Christian era, has been the ideal for the Christian leavening for any community—the church a soul winning army, every man, woman and child not only on the rolls but in the ranks, and not drilling merely but engaging in the work of salvation, and the pastor a marshal directing, inspiring, feeding, going before every soul. Had the purpose that filled the heart of the Emmanuel upon the cross filled alike the heart of all his followers, there would be no need of missions to-day. The knowledge of the glory of Jehovah would long since have filled the earth as the waters cover the sea. Christian missions now, as compared with the resources of Christian nations, are a puny enterprise because the Western believer's voluntary evangel falls so far short of his Redeemer's yearning to save. Well does Dr. Torrey say that the three essentials of Christian existence are feeding upon the Word, breathing out communion with God, and activity in seeking the lost. Unless the souls within the church are active what use to bring in other souls to be chilled with their stupor?

Here lies the crux of the evangelization of China. How much of it is the believer freely doing? How can he be enabled to do more? How can he be taught to count the souls he himself by God's grace has won as the sheaves of his harvest? How can he come to see his pastor as a skilled soul-saver lovingly overseeing and directing him, an apprentice in the same art, and not view him as an agent deputed to do the soul-saving of the church? These are questions as pertinent in the West as here, once solved and China's millions are soon kneeling at the foot of the Cross. The Chinese believer's zeal is not behind his brother's in the West, but he—shall we not say, we—falls so far short of what the Crucified One has a right to expect. This is not a question of method but of life—the type of life, the abundance of life, the force of life, the continuance of life. The question crouches at the door of us leaders, what type of evangel life does our daily doing communicate to the believers, and especially to the Chinese leaders about us?

Principles and Methods described

The principles and methods of a living worker * in China are so valuable in this connection that I transcribe them in full.

"How to create and sustain in the Chinese Church zeal for evangelization.

---

* Rev. Aug. Karlsson.

"(1.) The first necessity for this is to me: that the pastor, preacher or leader himself get a new refreshment through the knowledge of God for his own heart, and the zeal and earnest fire of the Holy Spirit for enabling him to create and sustain zeal for evangelization.

"(2.) Teaching the church the Word of God concerning his own great love to a lost world and their responsibility in doing their *duty* to save the lost.

"(3.) Special meetings for prayer and waiting on God on behalf of the heathen, especially their own families and relations.

"(4.) Meetings for the study of the lives of men of God, both of the old and modern times, who have given themselves wholly to this work of evangelization; finding out the secret of their success and therefrom derive inspiration.

"(5.) By giving the church a true knowledge of the greatness of the population of the district, of the increasing rottenness and corruption of their social life, going on generation after generation without God.

"(6.) By trying to let them grasp the value of a soul, the shortness of time and therefore its unspeakable value in the light of an unending eternity; if we press on their heart the inspired Scriptures concerning eternal reward and eternal punishment, it will surely awaken the church to renewed earnestness in saving their countrymen.

"(7.) Wisely arranging to put the Christians into active evangelistic work—not taking them from their usual occupations, but in it feel their own responsibility of their own part in the Lord's work.

"(8.) By calling an evangelist or pastor from another place, who has got an earnest zeal in his heart for the salvation of his countrymen, letting him show by word or example what can be accomplished.

"(9.) Letting the Church be acquainted with the progress of Christ's Kingdom all over the world."

And here we append the method employed by Mr. Karlsson:

"(A.)—Luke x,1. "sent them two and two before his face into every city and place, whither he himself was about to come."

"Intending to follow the Lord's example, at certain times of the year I call the church-members together for prayer and conversation about evangelistic work in villages and towns.

"I then ask, how many feel their responsibility in this work and are willing to offer some time for it. The names of the willing ones being put down, I put before them the official list of the villages belonging to the district and reminding them of Luke x, I say, we will follow our Lord's example and send two and two forth.

"Forthwith I divide them into two companies those who can sing form the one, and those who can preach the other. And being called upon to choose his yokefellow a singer will look over the company of the preachers or *vice versa* and choose one—thus the two are coupled together.

"The two, asking God's guidance, then tell me, which place of those on the list they think they should go to, and all the places being supplied, the meeting is closed.

"On a previously fixed day all these little groups start out on their campaign and the end of the period decided previously they all return, when again a meeting is convened to hear their testimony, and prayer and praise is offered. Some bring with them idols, and names of men, who have given more earnest heed to the preaching. This is a joyful meeting and though the men receive no salary for this work, they feel they themselves receive blessing in doing it.

"(B.) I myself with an evangelist or colporteur, supplied with books and tracts go out to one of these districts, which the native Christians have visited; choosing one village for my headquarters. I follow up their work, visiting the villages around that place throughout the district—say a circumference of twenty *li*—returning as a rule to my headquarters for the night

"When we have preached and sold books all around and I have made a map of the district, before our return I invite all those men, who have listened with interest to the Gospel, to come and stay for two or three days at my headquarters, to understand and learn some fundamental truths of the Gospel of Christ. Leaving with them an invitation for the Bible school in the next station, which is generally held during the autumn or at New Year, we go on.

"(C.) We follow up the work by establishing Scripture-readings in as many villages as possible. Trying to get acquainted with the head-man of a village, a school teacher or a farmer of good reputation, we get him to read the four Gospels and Genesis through to his audience on autumn evenings and during the winter time some four or five times in succession. Some will do this without remuneration, others are glad to receive a little money, a present of a foreign lamp or something similar. It is also good if the school-teacher can read in his school one or two chapters a day. This work can be inspected by sending a church-member to see how the reading is progressing."

I like to add here the words of St. Paul in Phil. i, 18: "What then? only that in every way, whether in pretence or in truth Christ is proclaimed; and therein I rejoice, yea, and will rejoice."

Method Employed in Korea

A method employed in Korea, whose believers are the evangel princes of the centuries, and which is now being introduced into China, may well be given place here also. It is somewhat as follows: At the annual meeting of the Christians or at some gathering of believers for Bible study the needs of the field are set forth and their privilege and duty to supply those needs according to their measure of ability. They are then given opportunity to subscribe of their time in terms of days, individual believers promising to devote a certain number of days during the year to publishing the Gospel at their own expense outside their own villages. At one such meeting the total number of days subscribed aggregated a period of three years.

But the quiet daily evangel of a company of believers so full of the grace they have received that they live and talk it out over the counter, at the market, by the wayside, over the needle, and under the lamplight, this it is which brings in a constant succession of such as are being saved, brings them into an invigorating atmosphere, and infuses them with the same spirit of evangel. This is the norm of all evangelistic enterprise; could we bring it to pass, China would perhaps be won within the lifetime of those now living.

II. THE USE OF SALARIED EVANGELISTS

We turn now to the second great method of evangelizing China's multitudes, namely the use of faithful salaried men led by the foreign missionary. By this agency has the bulk of evangelistic work been accomplished. And precious above rubies is the devoted Chinese helper. Some think that his influence is nullifed because he is in foreign employ.

And doubtless this is often cast at him by those who are opposing the truth, thereby greatly increasing the hardship of his life; but it must be remembered that to such opposers even our Lord was a "glutton" and John the Baptist had "a devil." Yet nowhere on earth is sincerity and devotedness more quickly discerned than by the Chinese, and if a man be free from covetousness and loyal to his calling, he is truly respected by those that are without, though he be receiving salary from a foreign mission. It is necessary to pay him with foreign funds only so long as the Chinese constituency is small. Usually when the church is numerous enough to assume his support they increase the salary previously paid him by the foreigner.

It is common in some quarters to make a hobby of the unsalaried helper theory and ride it to the death; to look upon the paid evangelist as an evil, and to prefer maintaining a limited work without paid agency to carrying the Gospel into the regions beyond by means of it. The chief peril in using a salaried staff of helpers lies in the limitations of human discernment. Some unworthy men are apt to creep in and, alas, to have sometimes the implicit confidence of their missionary superintendent.

Practical Methods Suggested

Some interesting methods of employing helpers in opening new fields have been reported in the correspondence upon this subject.

A city church enrolling 1363 names has grown to these proportions "through the systematic visitation by class-leaders many of whom are students in the biblical training school. These men receive a small allowance from the pastoral support fund of the circuit, and give Saturday and Sunday of each week to this work. Year after year new circuits are set off from this central circuit, the many new stations opened becoming strong enough to stand alone......Every Monday evening the pastor meets the leaders, receives their reports and gives instruction."

This well known worker* adds two practical suggestions.

(1.) It is the foreigner's business to set Chinese Christians to work rather than doing it all himself. As D. L. Moody said: "Better be able to set fifty other men to work than to do the work of fifty men."

---

* Rev. W. N. Brewster.

(2.) Not only give the Chinese workers employment and supervision but put responsibility upon them. They will often disappoint you but they will never learn to bear responsibility without experience or penance.

In this important phase of our discussion we incorporate the words of *one whose experience abundantly qualifies him to speak.

The Subject of Prime Importance

"I consider this topic to be of prime importance. We stand to the evangelization of the unreached masses of China as the Reclamation Committee of Congress in the United States of America to the unproductive lands of the far West. The problem is how to get the water on the lands and that not in uncertain quantities and at unknown times, but how to assure to those lands steady streams that will bring fertility and fruitfulness. The work in which we are engaged as evangelists is not merely to announce a message, but to make disciples of all nations. The proclamation of the message once in scores of villages stands to the conversion of that village as one shower of rain to the harvest of grain. That shower helps, but does not produce, the harvest. Many showers over a long period are essential to the production of ripe grain. To revert to our illustration. The Reclamation Committee must erect large reservoirs and must at times tunnel mountains and construct canals and make every needed provision for conveying the water to every part of the waste territory, and all this must be accomplished by heavy outlays of money before there are any visible results. We confront vast stretches of territory, the abodes of millions of men and women dwelling in thousands of cities, towns, and villages—in 'waterless places'—and the burning question is how to give these in helpless idolatry a knowledge of that water of which if a man drink he shall never thirst. And I take the position that the most efficient, economical and fruitful method of accomplishing the speedy reclamation of these abodes of idolatry is by the fullest possible use of trained native helpers, both men and women.

Native Helpers Efficient Agents

(A.) "Trained native helpers are most efficient agencies in this work. They know the language as no foreigner after forty years of study can know it. They are intimately acquainted with their own people. They have an acquaintance with the customs, manners, and peculiarities of Chinese life which we

---

* Rev. A. A. Fulton, D. D.

cannot equal by twenty-five years' residence in this land. They can gain access to their own people as we never can, and by their knowledge of village and city life and practical acquaintance with Chinese methods of legal procedure are vastly our superiors, and are invaluable to the propagation of our work. They possess the qualities of patience, perseverance, and endurance, so essential to permanent results. They have executive and administrative ability, and once properly instructed in ecclesiastical affairs, will be able to manage successfully all church matters. Along certain fundamental lines they have qualifications that we can only approximate after long years of intense application.

"The head of a banking firm said to me recently 'we should be helpless without our large body of Chinese assistants.' Not less helpless is a missionary without trained helpers. Boards would act wisely if they would determine to send out no more missionaries than are necessary to train and superintend the work of the largest possible body of native helpers.

Native Helpers Economical Agents

(B.) "Again, the native helper is by far the most economical agent. What board and mission does not bitterly regret the spending of thousands of dollars every year in returning to their homeland broken-down missionaries? Tens of thousands of dollars are spent every year by societies having work in China in returning missionaries to their home lands. The utmost care on the part of examining committees will not eliminate the great liability to disease which the unsanitary conditions of these tropical lands force us to encounter. The native helper is acclimatized. He possesses the needed vitality. He can endure where we would perish. Long centuries of existence in an unsalubrious environment have given to the race a hardiness that makes them indifferent to surroundings where we could not live and work. We can employ fifteen of these men cheaper than we can employ one missionary, and they will do as efficient work as a missionary can do. True it is that the missionary is needed as a leader and disciplinarian, but no battles are won by leaders only. The true function of a missionary, I maintain, is to act as a leader, and to train as many native helpers as he can effectively oversee. Appoint ten picked missionaries to China, and at the end of ten years the probabilities are that one-third of the number will have been permanently returned to their native land. If at the end of fifteen years, after a cost of tens of thousands of dollars, the board has five of the original number in service, that board may well congratulate itself. Sanitariums and costly health trips are not needed by the native helper.

Native Helpers a Most Fruitful Agency

(C.) "The native helper is the most fruitful agency in evangelistic work. He has powers of persuasion growing out of his knowledge of the literature and life of the people such as no missionary can acquire. His power to persuade lies in his intimate knowledge of the inquirer's wants, his superstitions, and his temptations. He is able to meet and answer the most subtle objections of the man or woman who seeks to know the conditions of salvation. He can get nearer to the men than we possibly can, and is better qualified to sift their inquiries. The very large part of the men and women brought into the church in my district had their attention called to the truths of the Gospel by the efforts of these native helpers. If it can be demonstrated that we can support fifteen of these men cheaper than one missionary, by what kind of logic do we lay the utmost stress on appeals for missionaries instead of for means to equip large bodies of native helpers? Navies do not furnish admirals for every battleship. Commercial firms send out no more men than are necessary to superintend a large native force, without which they would be helpless. That this agency of native helpers is the most effective, economical, and fruitful of agencies in the work of evangelization is not a debatable question. Where can we get the men and women, and how are they to be trained? There is not a non-Christian land under the sun where such an unlimited supply of the best material for the making of native helpers may be found as in the Lone Man's Empire. Here are the tens of thousands of scholars, accustomed to study, whose average income is about one hundred silver dollars per year, obtained by teaching schools. Hundreds of these men have been converted, and many of them are scholars with high reputations. Every missionary should strive to influence this class, not only on account of their influence in their own communities, but in the hope that after a sincere acceptance of the truth, they may be led to offer their lives to evangelistic work. They must be gathered in as others are because they accept the truth, and the greatest care is needed that no intimation of prospective employment be held out to influence their choice.

The Training School a Necessity

"I have pointed out the pressing need of these helpers, and the vast supply of material that may become available, and the only problem is how to adapt this material to the work of evangelization. Here again I revert to the former illustration.

"No irrigation scheme will succeed that does not take into account the construction of reservoirs. Mighty streams must be deflected, and confined temporarily within massive walls, and ultimately be directed into proper channels for specific needs. Efficient evangelistic leadership is not possible apart from a properly equipped training school. The workers must be trained. To-day there are scores of societies laboring in this empire without well equipped training schools, and their missionaries are crying for able helpers, and are unable to exert one-tenth of the influence they ought to exert, and would exert, if the supply of helpers were at hand. For this reason we must concentrate strongly on the training school. The day has gone by when any ramshackle building in the rear of a compound will do for a training school. Of all the assets in the work of evangelization the training school should be the most complete. The building should be thoroughly lighted and ventilated, with ample recreation grounds, and, above all, with the best teaching force the mission can command. Pay salaries sufficient to secure the best native talent.

English Undesirable in Training Schools

"Into this school we should try to bring every promising student. This training school is not a college. The school should have as its specific aim the training of native helpers for evangelistic work. I have no place for the teaching of English in such a school. It is not needed more than an Englishman needs a knowledge of Chinese to be an efficient sea-captain. I believe thoroughly in teaching English to those who pay for it in universities, but in a school whose concrete aim is to fit men to become evangelists the teaching of English is not only superfluous, but puts a temptation in their way as soon as they have a smattering of the language. The school stands for a definite purpose, which is to prepare men who shall be qualified to take charge of chapels in market towns, and to preach the gospel in villages, and make converts of the hearers. Gradually these chapels in the markets will become self-supporting churches. Many of the native helpers will be found worthy of ordination, and will be called to these churches. As the churches become self-supporting they will be able to support their own schools, and from these schools the brightest boys should be chosen to be sent to the training schools."

A wise use of the consecrated Chinese medical man has been wonderfully blessed in the opening of some of the most prosperous fields in China. The work of the Church

Missionary Society in Fukien Province has been greatly aided by this means as also the vigorous and substantial work of the London Mission at Ts'ang Chou near Tientsin. The advantage of sending a fellow-countryman into a new district to heal those sicknesses of which all are conscious and thereby win a hearing for the Healer of soul sickness is too obvious to need an advocate. The only possibility of failure lies in employing men who are merely practitioners, without faith or fervour, whose labours as evangelists are unavoidably barren, if not positively harmful.

III. A Threefold Agency Desirable

Turning now to the third subdivision of our theme, namely, the swift and thorough evangelization of China by employing the triple force—foreign missionaries as leaders, Chinese trained, salaried workers, and the host of Chinese believers—on a scale commensurate with the task to be accomplished.

A Clarion Call to the Church

For some years past bodies of missionaries in various countries, keenly realizing the disparity between the evangelistic force employed and the mighty mass of ignorance and iniquity to be moved, have suggested to their administrative bodies in the home land to seriously consider furnishing men and means proportionate to the area and populousness of the districts wherein they labour. This, at first a seemingly impracticable proposition, has within the past year or two met with the favourable consideration of at least two somewhat conservative missionary bodies, one of which has issued a pamphlet entitled the "Distinct Missionary Responsibility of the Presbyterian Church in the U.S.A." The gist of this pamphlet lies in the question—"How many missionary leaders associated with how many Chinese salaried workers, requiring how much money, in addition to that furnished by Chinese, for their maintenance and that of the institutions under their care, are requisite for the evangelization within twenty years of the regions for whose evangelization this church is exclusively responsible?"

The Proposition Perfectly Sane

The proposition comes like a clarion call to the missionary toilers of the church. It is perfectly sane, though daring; and is as urgent as it is unexpected. It is sane, for it is the recognition in statesmanlike fashion of an obligation that has rested on the followers of Christ since he ascended to glory; sane also, since it rightly estimates the latent ability of the Western church in question, and similarly of all churches, to multiply manifold the force employed in winning all nations to the standard of the Redeemer; and sane again in assuming that one essential towards nerving the home church to such a gigantic expansion of the plan o compaign is the presentation of it as a business proposition in definite, tangible form—so many square miles containing approximately so many familes to be continuously ministered unto by so many foreign leaders and Chinese associates, until after a period of not more than twenty years, the people individually apprehend the Gospel proclamation, myriads will have closed with it and the national church be able to carry on its own work.

The Proposition is Urgent

The proposition is urgent, because within twenty years China will have adopted Western civilization, possibly without the recognition of the Infinite Redeemer, wanting whose authority that civilization, we believe, would be more curse than blessing; urgent also, because other institutions of the West are being introduced on so extensive a scale that the Christian enterprise suffers in the eyes of the Chinese in comparson; and urgent, because life is speeding and only by this means will every soul in China have an early opportunity to hear God's gracious terms of peace.

A company of missionaries in Shantung have taken up the proposition seriously and have ascertained that to adequately provide the field for which they are exclusively responsible with foreign leaders and Chinese workers they will require sixty foreign missionaries and six hundred Chinese associates, half of the latter to be supported by their fellow-countrymen.

Ten years ago such a proposal would have been hare-brained indeed. Now, it presents itself thus: Shall we concentrate ourselves upon a period of twenty years of enormously expanded evangelistic effort, with the confident expectation that thereafter, if not before, the Chinese church will be able to prosecute the work alone, or at least with the aid of a comparatively small selected staff of foreign missionary specialists, involving a comparitively small financial outlay on the part of the Western churches? or shall we proceed on the present tentative, indefinitely prolonged and inadequate method, so disproportioned to the financial, intellectual and spiritual might of the people whom God's evangel has set among the foremost of the peoples of the earth?

APPENDIX I.

THE RELATION OF THE GOSPEL TO POLITICAL QUESTIONS

REV. GEORGE DOUGLAS

There used to be a cheap and rather thoughtless cry in the home church to the effect that the pulpit had nothing to do with politics. As if it could ever be possible to surrender to Christ the throne of one's life and yet withhold from his control one of the most important functions of one's being! What was really intended, of course, was the condemnation of the degradation of the pulpit to the level of a mere party platform. But that is another story.

Similarly I find a disposition in missionary circles to frown upon a preaching of the gospel that "meddles with politics." Healthy missionary evangelists have indeed very good reason, I admit, to take warning from the political aspirations and unspiritual methods of our confrères, the representatives of the Roman Catholic Church. Their grand mistakes of the assumption of temporal rank and their creation of "*chiao min*", and the like, have proved no trivial matters to us who have suffered many things in their entanglements. But let us take heed how we allow the heat of our righteous indignation to becloud our spiritual vision and drive us into mistakes at the opposite extreme.

I venture to maintain that a *laissez faire* attitude on political questions is for missionaries not only a profound mistake but a positive disloyalty to the spirit of our commission. ("*Laissez faire*" may frequently be translated "shallow thinking"!) In what follows I shall attempt to shew that to evade in our evangel the political problems that confront China to-day is to neglect a God-given opportunity.

God in History

Nothing under God is so *interesting* as God himself, and the reverent attempt to trace his guiding hand in the gradual working out in history of the sublime plan of redemption becomes at times absorbing. At the same time the recollection that few subjects have yielded so much solemn nonsense, as presumptuous attempts to read that plan, ought to keep one sufficiently *en garde*. It is therefore with becoming sobriety that one proceeds to point out an overruling purpose of God in such a detail as the postponement of our modern ecumenical council at Shanghai.

In 1900 we were not ready for it ; the present situation had not then been so much as conceived. Instead he gave us the fires of persecution and the scourge of war, which we now humbly acknowledge to have been a dread necessity. But with the turn of the century the missionary looks out upon a new world; he is confronted with an entirely new set of problems and is surrounded by a new environment. And it is noteworthy to observe in passing how many of those whom we have always been accustomed to associate with the great first century giants have been called away in the short seven years' interval.

God has cut us adrift from our first century moorings, and we are afloat without the help of the Old Masters. Then in his kindly providence he gathers us in council away from the customary routine that we may take breath, that we may scan the new horizon and get new bearings without their help; ay, maybe, without their hindrance, too, for even the youngest of us finds it difficult to adapt himself to the new surroundings. Let us hope we are thereby thrown back the more humbly upon himself.

Our Call and Commission—What are they ?

Now the first necessity it seems to me that is laid upon us is to re-state our Call. What are we aiming at, we who are called to be bearers of his commission, ambassadors and consuls for God to this great empire ?

In the autumn of 1890 Professor Henry Drummond, who was an acute yet kindly critic, lecturing to the Glasgow Theological students upon the results of his observations during a recent missionary tour of the world referred to China thus after passing a warm enconium upon the missionaries:

"But from the ideal of a Christian evolution there remains very much to criticise. This band of missionaries is no steady phalanx set on a fixed campaign, but a disordered host of guerillas recruited from all denominations, wearing all uniforms, and waging a random fight. Some are equipped with obsolete weapons, some with modern armament; but they possess no common programme or consistent method. Besides being confusing to the Chinese this means a great waste of power and great loss of cumulative effect."

The criticism is familiar enough and so far just enough, though the fault is not so serious as to outsiders it may at first appear; for, as Drummond himself pointed out, such a course is almost inevitable in the beginning of things, and moreover is not the sin of the missionaries but of all Christendom. In proof of the effectiveness, notwithstanding, of our first century "guerilla" methods we may call to witness God's manifest seal upon them both in Church and State. For I make bold to claim that all that is worthy and abounding in hope in the present renaissance is the result of this same guerilla warfare; shall we not rather say this steady, if individualistic, sapping and mining has been going on all over the empire under the personal direction of the Captain of our Salvation himself?

Still, we must admit the justice of the criticism in the spirit in which Drummond spoke. And what was true seventeen years ago is truer far to-day. In acknowledgment of which we have the all but unanimous demand for some kind of federation. This is a true instinct born of the Spirit of God. But is this enough? I venture to think not. I believe he is at the same time giving us a new watchword. The problem before us has become in a new sense an imperial one. The same change has come over us as we find at the end of the first century in the West. Hitherto we have been sinking our shafts more or less irregularly, each in his limited sphere. The ruling conception of our fathers was: Here are so many thousands of souls passing into eternity every hour, what shall we do that they may be saved?

Now, we are more content to leave so agonizing a problem as our fathers conjured up to the wideness of God's mercy, and *our* ruling conception must be stated imperially, in terms of the Kingdom of God. "Seek ye first" commands the Master, "the Kingdom of God." It is the keynote of His royal manifesto. "When ye pray, (after a reverent acknowledgment of the Divine Fatherhood) concern yourselves first with the coming of the Kingdom." "Thy Kingdom come." I am perfectly well aware that there is a higher aspect of the gospel than the imperial one, but it may be taken as certain that it is of set purpose that this is the aspect of our Lord's first appeal to the *multitude*. "He went throughout every city and village preaching and shewing the glad tidings of the Kingdom of God." The higher aspects are concepts unintelligible to the multitude at first hearing.

The work of our fathers has been necessarily more of the destructive order! Ours must be more constructive and more organized on a general plan. The missionary problem of the second century will be, not so much the saving of promiscuous souls as, how shall we give effect to the Master's command to preach the gospel of the Kingdom,—to "seek first" the establishment of the Kingdom of God in the Empire of China? This is a political problem. It deals with the bringing to bear of the political economy of the Kingdom of Heaven upon the political state of China. And it is the very problem that is agitating the whole life of the Chinese nation at the present day, in spite of the fact that they state it in quite other terms. It is the problem of the making of new men.

The Old Conditions and the Old Problems have Passed Away

Let us review some of the respects in which the old questions that weighed so heavily upon our fathers have passed away or completely changed their aspect, for we have hardly yet taken in the extent to which the ground compassed by their every day working faith has now been occupied, to what extent they have obtained the promises and we have inherited their aims.

1. The Home Church has begun to conceive of her commission in an altogether new light. "Seek ye first the kingdom of God" is read with an entirely new meaning. Missionary work is no longer regarded in the light of a mere "enterprise" and the missionary need no longer introduce himself with an *apologia pro vita sua.*

2. The seemingly impenetrable barrier, the real Great Wall of China,—that has shut her in from intercourse with the nations has at length been completely battered to the ground, and a free course has been given to the gospel chariot throughout the length and breadth of the empire by the strange providence of war after war.

3. We find a new altruistic trend apparent,—or shall we say assumed?—in the oriental diplomacy of the Western powers.

4. The defeat of a European Power by an Asiatic race and the new relationships begotten thereby between China's ambitous non-Christian neighbour and the great Anglo-Saxon Protestant powers open many new far-reaching vistas.

5. The increased migration across the seas of merchants to America and Australasia, of students to Japan, of coolies to South Africa, of statesmen to Europe, has created a wholly new set of complications.

6. Our old friend the opium question has, thank God, assumed an entirely new phase.

7. The great domestic question of education and China's, as yet unacknowledged, dependency upon the missionary for its solution necessarily gives us pause.

8. And, lastly, among ourselves, the growing insistence of the demand for union (1) of missionaries, (2) of native churches, in face of the vast mass of heathenism, requires immediate and more *thoughtful* consideration.

Not Education or Civilization, but National Regeneration

These are some of the leading changes and problems that confront us at the present time and they are all national and international puzzles requiring earnest attention. For the missionary therefore who imagines that he can let politics alone China, I maintain, is manifestly not the sphere, although he might be qualified to do very good work amongst African races or South Sea Islanders. Such an attitude is a wrong to himself, for he is deliberately electing to do his work in self-imposed fetters. It is a wrong to the people, for it is just along these political paths that they are crowding and waiting for the Gospel. It is a wrong to the Master, for it is the watchword of the Kingdom that he has given us to-day.

Let me here guard myself against a possible misunderstanding. This is no new gospel that I advocate. It is in the end the same old glorious gospel that was committed to the fathers. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

But it is one of the glories of the gospel that it has a new emphasis for every age, some new brilliant facet after each conquest; and the emphasis at the turn of this second century must be laid on the Kingdom. Moreover, this is no mere gospel of civilization, these emasculated perversions of the Truth, the evasions of men and churches that have a name to live and are dead. The trouble is that most men outside the missionary ranks think that China's political problems *are* mere questions of education and civilization. It is our business as missionaries to make it clear to ourselves and to all men that they are first and foremost questions of Christianization, the approximation and transformation, and assimilation of the empire into the kingdom of light. All the best blood of China is beginning dimly to discern in these days that what the empire wants is not the mere multiplication of schools and arsenals, not even hoards of wealth and Western methods and modern material, but true men. And *that* the gospel alone can give by faith in Jesus Christ. Therefore, I say, to shirk and "Let politics alone" is a base betrayal of our trust in the hour of crisis. Let us openly and avowedly grapple in statesmanlike fashion with this most pressing, most taxing, yet most inspiring of political problems and we shall find that we can gain in a natural way a sympathetic hearing and a ready entrance in many quarters where we have hitherto been beating the air. With a correctly adjusted attitude in our own minds to the whole subject of politics we shall breathe freely in the pulpit, in the street chapel, and in private life, and more easily persuade our hearers that we have something for them worth courteous attention and with which they have a real concern. Whereas *laissez faire* on any serious subject is always to be treated with suspicion.

Politics cannot be Avoided

My experience teaches me that the attempt to avoid the subject is futile. In the first place:

1. You are a foreigner and your very presence raises a political question at the outset. You have to answer an inquisitive people what business you a foreigner have to be living on Chinese soil at all.

2. Had it not been for certain wars and certain subsequent treaties you could not have existed as a stranger within their gates. Still less could you buy land and rent preaching halls. Your intrusion has been a violent one and you must be prepared with an apology for political acts like these.

3. You represent one, Jesus, who is popularly said to be a king of Westerndom; you preach him crucified,—a capital offender, it seems, against his state, yet you expect men to fall down and worship Him. There have always been suspicions about the disinterestedness of your motives; and loyalty to the Emperor is a fundamental virtue. Here are two more political questions to deal with at the heart of your message.

4. You make converts, who give infinite trouble by refusing henceforward to pay the usual temple taxes, theatre rates, and the like; nay, worse, they become sacrilegious and unfilial to the last degree, for have they not repudiated the gods and burned their ancestral tablets? Moreover they turn out to be unassailable,—*chiao min* in short,—surely the political fat is in the fire by this time! How are you going to justify these things without reference to politics?

5. Persecution arises. Your convert, you are satisfied, has spoken the truth and you decide to invoke the law in his defence. How can that be done without reference to politics?

6. Opium, the boycott, extraterritoriality; educational, military, and official reform, with a host more, are burning questions of the day. Most of them form the natural avenues of approach to the central theme on which we presume your heart to burn. Have you in your experience found it possible,—I do not even say advisable,—to fight shy of such subjects in your daily intercourse with those to whom you have been sent? I put this to men who know.

The Opportunity for Preaching the Gospel of the Kingdom

Nay, the whole Chinese world is strangely moved these days on all conceivable questions of state. They are fostered by the Government in an unwonted fashion. In what other country have you the spectacle of *Chiang Pao T'ang?* Every *Yen Shuo Hui* and *Kuo Min Chuan* depôt and the endless talk of the street about *Pien Hsin Fa* cry aloud for enlightenment. Can we, who know so well that the only basis of all sure reform is faith in the Lord Jesus Christ, afford to be silent in circumstances such as these? A few years ago the first question here on every lip was, in effect, "Lord, wilt thou at this time restore the Kingdom to China." How could one refrain from seizing upon such a political theme to point to the coming of the Messiah. A little later "Is there peace?" was the universal demand. "What are the terms of peace?" How could one hold one's peace with glad tidings of great joy up one's sleeve, as it were,—tidings of peace and goodwill? And now that the day of renaissance has actually dawned, surely we cannot escape answering what every thoughtful Chinese most wants to know, How to produce '*Hsin Ren.*'

The Value of the Christian Newspaper

And let me say here in passing that we are not energetic enough in pushing the Christian newspaper. In these days the taste for newspaper reading is only being created. We have, in North China at least, almost virgin soil to work upon. Most of our subscribers to the *T'ung Wen Pao* in this city (about 300) I am surprised to find are non-Christians. Surely here we have a means of leavening the multitude through political channels that might be more taken advantage of. It is chiefly for its political news that non-Christians take it in, but they are unconsciously breathing in a Christian atmosphere at the same time. The same is true of the *Wan Kuo Kung Pao* and others.

Politics and the Gospel cannot be Divorced

I trust I have now made good my case that politics and the preaching of the gospel cannot be divorced in present day China, for the simple reason that the gospel is itself the gospel of a kingdom, and *that* the very kingdom that the Chinese people are now so pathetically, so unwittingly, groping after. It is an inherent necessity of the gospel that it must in one way or another be brought before kings and governors for a witness. Christ's own earthly life was not and could not have been lived in a corner; it was lived before the whole Jewish nation and it had essential points of contact with all the political powers of the day. What was the Galilean crisis but a political crisis and what the triumphal entry after the raising of Lazarus? In fact, from the time when in the company of the wild beasts He resolutely faced the greatest political problem of the ages,—how best to lay the foundations of the Kingdom of God in the world (and the Temptation is not a real thing unless we interpret it thus),—to that other when He commissioned us to all the nations, His life was one long political conflict with the well-meant misunderstanding of friends on the one hand, who failed to realize that it behoved the Messiah to suffer, and the truth-assailed vested interests of the authorities of this world on the other. It was the political aspect of the gospel that brought Him in the end to the cross, and the cross is a touchstone that must try every state. "For judgment am I come into the world." Humble Galileans though his followers may be, they must inevitably sooner or later come before the state for judgment; not so much that they be judged as by that judgment to judge. Who was the true judge when Paul stood at Nero's judgment seat? Men who become ambassadors for God must in the end close with Caesar.

The Kingdom we Preach a Real Political State

The sooner we realize that it was a kingdom that Christ bequeathed to us the better both for our own peace and for the success of our work,—a real political state. A spiritual kingdom it is true not of (ἐκ) this world, yet on it and holding vital diplomatic relation with the kingdom of this world. We dare not in thoughtlessness or idleness trifle with our credentials and shirk the plain primary duty of ambassadors which is to study the international laws and to deal with the diplomatic policy that exist between the Kingdom of God and the Empire of China. And God speed the time when all the kingdoms of this world shall have become the Kingdom of our Lord and of his Christ; and He shall reign for ever and ever.

APPENDIX II

COLPORTEURS AS AUXILIARY WORKERS

REV. JOHN HEDLEY, YUNGPING-FU

In dealing with this subject, it is assumed that we are agreed on the supreme value of the Word of God in the task of evangelising China. China is a country with an ancient literatrue, in some respects equal to anything the world can show. The Bible is an oriental book, which if once read and understood by the Chinese people, we may venture to say, will soon assert its old yet ever-new power on their minds and hearts and lives. That it has not already done so to any great extent, in these hundred years of Protestant Missions, is no fault of the Bible itself. I think it may also be said that it is no fault of the Protestant missionary either. For from the first Robert Morrison set himself to the task of translating and then circulating the Scriptures. The fault lies with the habit of bigoted prejudice in which the Chinese have all along sought to live. They have resented every suggestion, direct or remote, that there is any literature at all comparable, much less superior, to theirs. While they can quote glibly from the "Ta Hsüeh," or the "Lün Yü," the "Shih Ching" or the "Shu Ching," they stare at you in amazement if you politely suggest to them that the Gospels or the Psalms are worthy of their attention.

One cannot dwell long on this topic, well-nigh inexhaustible. But I would just say that so far it has not appeared to me, that in all the movement for reform in matters educational and national, there has been manifested any strong general desire on the part of the Chinese to make themselves better acquainted with the Christian Scriptures.

The Colporteur a prime necessity

That being so, I am emphatically of opinion that the humble colporteur with his pack is still a prime necessity in our evangelistic work. Hastings' Bible Dictionary tells us in a short note, that in the early Church an "evangelist was a wandering missionary working on new ground, and not concerned with churches already established." That is an excellent description of a colporteur. I have occasionally been asked whether I, a young man, yet hold to the old-fashioned notion of making the Bible an evangelistic tract. If you care to put it so, I do not mind. I do know that the Bible, put into the hands of an honest man—I mean a man of honest mind—has still a mystic power that compels attention, and, in not a few cases, leads to a transformation of the whole life. And I also know most assuredly that colportage, with all its difficulties—faults if you care to call them—and all its homeliness, fills a very important place in our missionary operations. I do not know how any missionary, who has known the power of God's Word in his own life, and seen its power in the lives of others, can possibly be indifferent to this branch of our work.

Difficulties and Failings.

The difficulties or faults, to which reference has been made, or a few of them, may be grouped under the following heads, viz.:—

1.—The poor quality of men usually employed in this work.

2.—The common fact that a good man in Colportage is no sooner known to be good, than we "promote" him to other work.

3.—The fact that, for the most part, our colporteurs reach only the poorest and least intelligent of the people of China.

4.—The lack of uniformity in selling prices.

5.—The lack of close personal interest in this work, on the part of the foreign missionary.

A few words on each of these points are all that is necessary:

1.—*The poor quality of men usually employed in Colportage.* I am very loath to say anything of a censorious or hypercritical nature, but we missionaries know that there is a sense in which colportage work does not get (shall I say?) fair-play from us. We want a colporteur, and we catch at the first man who comes along, often knowing that he is an uninformed Christian, whose zeal and earnestness cannot make up for his lack of knowledge of the fundamental principles of Christianity. And the poor fellow, the first time he goes on the street with the books you have given him, is interrogated by some inquisitive, perhaps cynical, bystander, and put to confusion of face before the crowd, because he cannot explain even the elementary facts in the books he is trying to sell.

There is another class of poor colporteur, the "*Chiao yu*," who sees in colportage a chance to earn a few dollars a month without working very hard. He gets his books from us and goes on his way rejoicing. In the winter he sits on the warm "*k'ang*", and in the summer he sleeps under the cool trees. And either surreptitiously gets rid of his books in a job lot, or leaves them to gather dust and cockroaches at home.

Now for all this we missionaries are not altogether to blame. We have to use in all our work, not what we would like, but what we can get. Still I sometimes think that we do not give the Bible Societies a fair showing, and I am strongly of opinion that we should rather do without a colporteur than employ a man of whose knowledge, zeal and sincerity we are not well satisfied.

2.—*The best colporteurs promoted to other work.* How often does it happen that we no sooner find we have got a good man working as a colporteur, than we "promote" him, as we call it, to labour as a catechist or preacher, and look round among our members for another "raw hand" to take his place. I must plead guilty in this respect myself. Four of the eight preachers in the circuit I have charge of, were for some years faithful and capable colporteurs. And just because they were faithful and capable, as our work grew the time came when we had to take them from the weary work of tramping over hill and dale, and place them over little gatherings of Christians, as shepherds and teachers of the flock. True, one cannot say that we do wrong here. It is a Scriptural principle that "he who is faithful in little will be faithful also in much", "that unto him that hath shall be given." But I sometimes wonder whether we are right in dividing the Lord's work up into compartments, labelling this "much" and that "little." And I confess that I never take a good man from colportage work and place him in what we call more important work in the church, without misgivings—more or less temporary—as to whether I am doing the right thing. For I can never forget that there is a sense in which it is just as important to introduce a man to his first knowledge of God's Book, as it is to lead him later into some of its inner truths.

3.—*The colporteur does not reach the more intelligent Chinese.* Another serious difficulty is that, for the most part, our colporteurs reach only the poorest and least intelligent of the people of China. That perhaps is not altogether their fault. The literati and business men, as a rule, don't want your books, and it is not always easy for a man to thrust himself and his wares on the attention of such people. I have myself been summarily dismissed from a shop where I have gone trying to sell a copy of the Gospels, and you who know China so well, do not need to be told that no man enjoys being treated in that way. Thus our colporteurs have to be content with sales to the villagers in the markets and fairs, often, alas, men who cannot distinguish one character from another.

4.—*No uniformity in selling price.* I find a woeful lack of unformity in selling prices, which fact militates in no small degree against successful Bible-selling. Nominally, portions are catalogued at one price by all the three societies working in China. Really, there is great divergence. And naturally, the man who sells cheapest sells most, and the man who on next market-day turns up and sticks to his "*liu kê ta yi pên,*" has frequently to carry his pack away as heavy as be brought it. This difficulty is especially felt where different missions run up close to each other, and I would urge upon my brethren to give it a measure of attention.

5.—*The need of personal interest.* The last difficulty to be alluded to is the lack of personal interest on the part of the foreign missionary in the colporteur's work. How far does our interest in our colporteurs extend? How many times have we joined with them in the thankless task of trying to sell books that but few of the people are eager to possess? How often have we tried to appreciate the real difficulties of the task laid upon these humble scouts of our evangelistic army? It is not enough merely to take accounts, monthly or quarterly, as the case may be, from these men you have appointed to this work, to give them their books, and pay them their salaries. I venture to say that one trip round our districts with them will do us and them more good than a year's exhortation and instruction in the seclusion of our studies.

Suggested Remedies

Bearing in mind, then, these five points, I now present a few suggestions in the direction of remedies:—

1.—Select fewer and better men for colportage, than is now the custom.

2.—Let the Bible Societies pay fewer, but better, salaries to such men, so that your best workers will not "*ch‘ing k‘an*" the duty on account of its slender emoluments. Make the position of colporteur as honourable in our own sight, and in the view of our Christians, as that of a preacher or catechist.

3.—Appoint one or two of our best men especially to visit among business men and scholars with copies of the Scriptures (Wen-li for preference), and so attempt to reach classes at present largely untouched.

4.—Have uniform prices for all the books, *and keep to them,* no matter who sells, nor how few buy.

5.—And now and again let us join our colporteurs in a country trip. We shall strengthen them and obtain a great blessing for ourselves.

APPENDIX III

SPECIAL FIELDS—MONGOLIA

REV. JOHN HEDLEY, YUNGPING-FU

It is hard to know where to start in writing about Evangelistic Work among the Mongols. So much might be said of what has been attempted, but my readers will all be familiar with the work of long ago, done by Messrs Swann and Stallybrass, and later by James Gilmour, under the L.M.S.

Some of our Scandinavian friends are now working among the Mongols N.W. of Kalgan. But, apart from what they are doing, I am afraid we have to confess that as missions and missionaries we are largely content to let this most difficult, yet most urgent, of problems, rest.

The work most difficult

Think of the extent of country included in the geographical term, Mongolia! What one mission or missions can be expected to provide funds to cover all that ground? Think of the difficulties of transport! the expense of carts, mules or camels! Which of our boards can contemplate the appropriation of money sufficient to meet such charges as these? Think of its sparse and widely-scattered population! How far one may travel without striking a settlement! And how few people you will find when you do get there! Think of the ignorance in which these people live! We have oftentimes to mourn over the poor material we get to work upon in China proper, in the way of ignorant and illiterate villagers. There is no means of giving exact or even approximate figures, but if you were to multiply the average illiterate in China by five or six, we might get somewhere near the proportion of the illiterates in Mongolia. Think of the low moral standard that prevails amongst this people and that effectually beclouds their hearts and consciences in regard to the high spiritual truths it is our joy to declare! And above all, think of the power, the paralysing power, of Lamaism, which, as I have elsewhere said, broods like an omnipresent spectre over all the land of Mongolia! I have within the last two years made three extended trips among both settled and so-called nomad Mongols, and have been gradually forced to the conclusion that the conversion of this so religious a people, will be for the Christian Church in China as great a task as the evangelisation of the Mohammedans has ever proved in India and Arabia.

Eastern Mongolia—The dead weight of Lamaism

Of that large and wide region of Mongolia which lies West of Peking and is approached through Kalgan, I have no personal knowledge, and for such notes as I have made I am indebted to Mr. Larson, Sub-Agent of the B. and F. B. S. at Kalgan. But with what is known as Eastern Mongolia, I may modestly claim some slight acquaintance. My investigations in that region have shown me three things :—

1.—There is *no actual mission work* carried on directly among the Mongols there. Wherever Mongols are reached, they are reached as Chinese, not specially as Mongols. By that I mean, that in such cities as Pakou and Jehol, where our friends of the "Brethren" Mission are settled; in T'a tzu kou and Ch'ao yang, where the Irish Presbyterian Mission has inherited from the L.M.S. the work began by James Gilmour, now and again you will get Mongol hearers among your promiscuous crowd at the street preaching. These of course only among the Mandarin-speaking Mongols. I have not learned that one convert has been secured, or that any special and distinct efforts are being made to reach them.

2. The Mongol people are *averse neither to the purchase o Scriptures nor the preaching of the Gospel.* I have again and again sold copies of the Gospels to Mongols, many of them Lamas; have heard them, in the usual Chinese fashion, express approval of what they have heard. They are a very simple, a very easily approached people. They are gentler in manners than the average Chinese. I will even go further and say they are simpler in nature, more childlike, than the people we have to do with in Chihli and Shantung. They are wonderfully free in conversation; wonderfully ignorant of their own religion, though much devoted to it; wonderfully impressed with all you tell them. They are not difficult to get into touch with. So much is in our favour! And I know a man would be glad of the opportunity to work among and for them.

3.—But the Mongols seem as if they either *cannot, or dare not, break away from Lamaism.* This adapted system of an effete Buddhism enters into every nook and crevice of Mongol life. Lamas abound wherever you go. Beautiful temples are constantly to be seen. And it is not by any means so easy to turn these people from their idolatries and superstitions as it is in materialistic China. James Gilmour has spoken of the well-nigh insuperable difficulties in the way of a Mongol professing Christianity. What the average Chinaman has to endure from his family and his clan if he becomes a follower of Jesus, is as nothing to what a Mongol would have to face who proved recreant to Buddha, or turned his back upon the Lamas. Out on the plains, or in the sand-deserts, cut off from spiritual sympathy and help such as most of us find necessary in our Christian life, any man who became a Christian would be likely to be the subject of personal violence, and might count himself fortunate if he kept his life as well as his faith. For the Lama will brook no rival. There is nothing in Mongol life that dominates and controls like Lamaism. Few men dare disobey the Lamas, or disregard the Buddhas, living or dead, with which the country abounds. That was what James Gilmour learned. It is as true to-day as it was before he died.

What can be done ?

What then? In face of these facts, is it worth while discussing the question? Have we a call to organise work among the Mongols? It has never been the way of the Christian missionary and evangelist to be daunted by difficulty. And it seems to me that the celebration of one hundred years of Protestant Mission work in China would be an oppourtune time for a fresh attempt to be made in a direct and definite way on this country. Such suggestions as I have to make, shape themselves somewhat as follows :—

1.—That the Missions working nearest to Mongolia should be requested to consider the necessity of beginning work in Hata, Wu-tan Ch'êng (180 li N. of Hata) and K'u Lu Kou (270 li W. of Hsin-min T'un). That at first for the Eastern part. Other towns may be suggested by those who know the Western part.

2.—That capable and devoted Mongol-speaking Chinese Christians should be appointed by the Bible Societies to work the country under missionary supervision, giving special attention to the Lamas congregated in temple communities, and so seek to inculcate some knowledge of Christianity among men who need it so much. Such men would be not mere colporteurs, but itinerant evangelists, who would carry the Scriptures with them for sale, not for free distribution. You may ask, where are such men to be found? There are not many such, it is true, but some may be found, if looked for.

3.—That in one or two of the large cities schools on modern lines should be opened for Mongol boys, where

Christian truth might be imparted along with useful knowledge of things that as yet lie far beyond their ken.

4.—And that, lastly, the Christian Church in China be called upon to carry Mongolia and her needs before the Lord in constant intercessory prayer. For here, as in all other branches of Christian work, it will be found that "More things are wrought by prayer than this world dreams of."

Greater Mongolia—The force on the field

Of the greater country lying west of Kalgan and the Hingan mountains Mr. Larson has supplied the following particulars.

The representatives of three Societies are on the field—(a) The Scandinavian Alliance has four missionaries at Patse Bolong, west of Paot'au, where they have formed a mission colony, and two others at Wangyehfu. (b) The Swedish Mongolian mission (the head of which is Prince Bernadot) is represented by one missionary who has been one year in Mongolia. He also resides at Patse Bolong. (c) The British and Foreign Bible Society has one worker (married) whose headquarters are Kalgan, but who travels extensively in all directions in Mongolia.

Besides these workers, some of the missionaries in Shansi, when on tours take Mongol books with them. Mr. Roberts of the American Board Mission at Kalgan, spoke Mongolian and in years past used to visit Mongols on the plains, but he has now returned to the U.S.

As to the work that is being done there is little to report.

At the Patse Bolong mission colony about 50 Mongol families live on the land belonging to the station, besides a larger number of Chinese. The mission have 1000 *ch'ing* of land and this is lived out or worked under their supervision. In this way the Mongols are taught to work and brought under the influence of the Gospel. Two meetings are held on Sunday and sometimes one on Wednesday. The ladies also have evening meetings with the women.

My own work is colportage. This year I went first with my caravan to Patse Bolong then west to Wangyehfu. The sales of Gospels were very good. The Scriptures are being scattered very widely, much more than ever before I believe. What other work is being done is probably along the colportage line.

APPENDIX IV

SPECIAL FIELDS—THE MOHAMMEDANS IN KANSUH

BY REV. FRENCH H. RIDLEY, SINING

Historical

The first entry of Mohammedans into China dates back to the reign of the first Emperor of the T'ang Dynasty, Mahomet himself being still alive.

They made their appearance in the capital, Chang-an now Sian-fu, Shensi, some 1250 years ago, and have since then gradually spread themselves all over China, though it is chiefly in the border provinces where they may be found in large colonies.

Their war-like nature, breaking out into open rebellion again and again against the Chinese Government, which they themselves generally term a "Holy Crusade," has been productive of much poverty and misery. Anyone who has travelled in the provinces of Shensi and Kansuh, passing through, day after day, depopulated villages and towns with large tracts of arable land all lying waste, cannot but realize what a scourge Mohammedans have been to Chinese in years gone by. Of this the province of Yunnan is another example.

Then again in the more recent rebellion of 1895-6 in the prefecture of Sining and District of Hocheo, which, but for the sudden conclusion of the war between China and Japan would have swept through Kansuh and Shensi, forty thousand Chinese were slain and scores of villages and towns devastated ; and when the day of retribution came, many Mohammedans were lost to the district through fighting, disease and starvation, and flight into the Western Gobi where thousands perished of hunger.

Characteristics

"We must fight, we cannot help it," has nearly always been the answer to the query "Why did you rebel when you knew you would get the worst of it in the end?" The chief leaders were nearly all *ah hongs* who urged on the so-called Holy War with promise of Paradise to all who were slain in battle. The Mohammedans in China, as in so many other countries, have not tended towards the material prosperity of the country, but rather the reverse, for poverty and misery and distress have followed in their trail. Can we not see the hand of God mercifully extended towards the Chinese in that they have not been brought under the despotic power of Mohammedan rulers? And shall we not take this preservation as a token of the great things God is to do for China through the Gospel? Who can wonder that the preaching of Islamism by the sword in China has attracted so few to the adoption of its faith?

Number and relation to other Chinese

Some have estimated the number of Mohammedans in China as high as forty millions, but it is much more probably half that total.

With the exception of the Chihli Province, the places where Mohammedans are found in largest numbers are all in the provinces of meagre population such as Kansuh, Shensi, Shansi, Kueichow, and Yunnan.

In the 15 cities of Kansuh where there are resident missionaries, only two cities and their districts show the population of the Mohammedans equal to that of the Chinese, viz. Taocheo in the S.W. of the province, and Hocheo—the Oxford of Mohammedanism. In four more—Pingliang, Hinghsia, Titao, and Sining, they represent one-third. The remaining cities and their districts (except Lanchou where they represent eight percent) have a very small percentage of Mohammedans and some of the districts none at all. Owing to their smart business capabilities they settle down in large numbers on the highways, and thus leave the impression on the traveller that their numbers are greater than they really are.

Nevertheless, these millions of people of a different nationality, of a different speech (like the Ephraimites at the passages of Jordan) of a warlike spirit, different customs, with little real social intercourse with the Chinese and religious views strongly antagonistic will always be an uncertain quantity in all social troubles arising in the province wherein they dwell.

The Chinese have very wisely appointed in some of the strongest Mohammedan centres Mohammedan officials to look after the Mohammedan affairs, and to present any grievance they may have before the Viceroy or Governor, thus avoiding much unnecessary friction. These officials are to a certain extent responsible for all troubles arising in their district, whether social, racial, or religious.

Social Life

Much of the character of the social life in other Mohammedan lands is missing in China, for there are no harems. The home life of the women is one of much more liberty and freedom.

They wear no veil, save in the case of young women when they are going to see friends—a custom also with the Chinese. And polygamy is no more prevalent than among the Chinese, where officials may have three or four, or more wives, and where in families of merchants and teachers having no issue by the first wife there may be a second: but generally speaking they are the husbands of one wife only.

The above serves as a slight introduction to the people about whom we shall now endeavour to give a résumé of evangelistic work done amongst them by Protestant missions in the Kansuh Province, difficulties connected therewith, success attained, their great spiritual callousness and the great need of a more determined effort to reach these sons of Ishmael.

That this paper should be of any value, it was necessary to obtain information from all workers in the province; and, with that object in view, a series of questions was sent out and this paper is chiefly a condensed report of replies sent in.

Little Done—One Convert Only

It is taken for granted that the Roman Catholics have made no headway among the Mohammedans, for their worshipping of images and other superstitions only tend to increase the aversion of the Mohammedans to the Christian religion. To them "There is no God but God" and a multiplication of images is an abomination. Any success therefore that may be attained in winning them over to Christianity will be through the efforts of the Protestant missionaries.

As the work in Kansuh until recent years has chiefly been pioneering there has been no special effort to reach the Mohammedans other than the efforts put forth to reach the Chinese generally. Mr. George Hunter lived among them for over two years in Hocheo without any apparent success. In Sining, just after the rebellion of 1895-6 when the Mohammedans were reduced to poverty, for six weeks several hundreds were daily supplied with hot food in the depth of winter, and again for one month the following year over one hundred were fed daily. Both winters definite Christian teaching was given, and though to this day there has been no apparent result, yet many of them remember well the plan of salvation and the hymns and prayers which were taught them.

Out of the one hundred and sixty odd communicants in all the churches in Kansub, only one is a Mohammedan, and he is connected with the church at Taocheo. There have been several inquirers at different times and different places but threats of persecution and even death have deterred them.

One inquirer ceased to attend the meetings through fear; for his own wife, being bitterly persecuted by her relatives, took opium and died. Another inquirer was taken off to the country and made an *ah hong* and when he returned to the city seemed callous and indifferent. A third, whose life was threatened and who ceased to attend services, gradually grew cold. A fourth was severely beaten by relatives.

The one baptized member remains faithful under severe persecution and threats by his own family and Moslem authorities; even plots to take his life have been discovered.

The Difficulties and Hindrances in Evangelizing Moslems

The peculiar difficulties in reaching them with the gospel are their indifference, bigotry, self-satisfaction, self-righteousness, pride, self-complacency, and conceit; that they regard Christianity as heterodox; that when once a man becomes interested, the strong secret opposition of *ah hongs* with threats even of death, deter many.

The greatest hindrances to their accepting the Christian faith may be summarised as follows: (a) The *ah-hongs* teach the people that it is a damning heresy to reason as to whether Islam is true or not. This stifles all search after truth, and only a miracle can awaken a desire for things higher. (b) The doctrine of the Sonship of Christ, and his vicarious death for sin. (c) The doctrine of the Trinity, and (d) A great fear of persecution.

In three places alone are they reported as being keen to argue, and these are cities where they are very strong. In other places ignorance of their own religion seems to be general. Taking them as a whole, indeed, they are very ignorant about the teaching of the Koran. They may know that Adam and Eve were our first parents, that there lived holy men called Abraham, Noah, Moses and Jesus, that they must not eat pork, and that it is necessary to wash themselves and be clad in clean garments for service in the mosque. The *ah hongs* seem to take no trouble to teach, save where they are paid to do so, and dense ignorance prevails, some even confusing God with heaven. "We are like cattle, we know nothing" is a very common expression. That some therefore are gradually falling into Chinese superstition cannot be wondered at.

Proselytising

The Mohammedans make no attempt at proselytising, and the Chinese who have adopted the Mohammedan faith are nearly all women who have been forced to do so through their marriage with Mohammedans. Of men proselytes there are reported to be one at Taocheo, one at Sining, and four or five at Pingliang.

As long as the *ah hongs* are indifferent to the instruction of their own people, we may not expect much effort to be put forth to reach the Chinese, and the hatred between the two peoples is so strong in most places, that all preaching of the *ah hongs* would have little effect. For there is a common saying among the Chinese 囘囘的飯好吃話難聽. "Their food is good to eat, but their words unbearable," or in plain words, "they are big liars." The Mohammedans have very little good to say about their *ah hongs*, and whilst they fear them they know that most of them are unprincipled men, bent on their own aims and advantages like the Pharisees of old. Whereas, therefore, they make no headway among the Chinese, on the other hand, here and there are signs that there is a gradual leaning among the Mohammedans towards Chinese superstitious ideas, such as observing lucky days, wearing charms to keep away evil spirits, and some have even resorted to Buddhist enchanters to drive out the devil in time of sickness.

Use of the Printed Page

The sale of Arabic and Persian Gospels in the last few years has been meagre. Certainly these Gospels are not cheap compared with the Chinese, but where they have been offered at a low figure they have been bought very often just for the sake of the strong cloth covers with which to bind their own books; so that now they are never sold at a price cheaper than the value of the binding.

The percentage of those who can read Arabic well enough to understand the Gospels is very small in all places except Hocheo. Probably not more than two or three per cent know Arabic sufficiently well to explain what they are reading. On the other hand many can read Chinese well, and the number is steadily increasing. Two cities give the proportion of readers to the population as being the same as among the Chinese and in one city the proportion is greater.

The missionaries who have had the longest experience of work among the Mohammedans are all strongly in favour of printing all literature specially adapted for work among them, and desire to express their opinion that a selection of books and tracts which have been specially blessed among Mohammedans in other lands should be translated into the Chinese language as early as possible.

How to Reach the Mohammedans

Open methods, such as street-chapel preaching, are not at all favoured since there is generally a mixture of Chinese and Mohammendans in the crowd. Guest-room work and private conversation are strongly recommended.

All workers should study the Koran carefully making use of such phrases as sustain the Christian faith and cannot be satisfactorily explained by the *ah hongs*. Avoid arguing as far as possible.

Dwell strongly on the vicarious death of Our Lord as the only way to salvation.

Use the Scriptures as much as possible, readily turning up all passages which bear on the subject under discussion. Let the spirit of meekness and gentleness saturate all discussion and the whole tenor of conversation breathe forth a deep yearning for the spiritual welfare of their immortal souls.

The Future Outlook

The spiritual needs and claims of the Chinese have been such a huge burden upon the Protestant missions, that it has taken all their strength and force to meet them, and even now there is still a vast field untouched. So that in the grand and noble effort to reach the Chinese the spiritual needs of the sons of Islam have been neglected almost entirely. Nevertheless, it is strange that, in the increasing activity of missionary societies, who are ever on the look-out for the opening of new fields, the sons of Islam in China numbering nearly twenty millions, should not have attracted their attention ere now.

Lack of knowledge of their numbers, lack of knowledge of their influence, lack of knowledge of their great spiritual death, even on the part of many missionaries in China, accounts for their being almost entirely neglected. "Out of sight, out of mind" is to a great extent true in their case, and the fact that they reside chiefly in provinces far away from the chief centres of Protestant missions in China also accounts for the comparative ignorance of their spiritual needs. "But when Jesus saw the multitude, he was moved with compassion on them."

If through the particulars of the needs of the sons of Islam n China expressed in this paper the Christian churches will be moved to look upon them with compassion and endeavour to supply their great spiritual need, this paper will have served its purpose.

Let their needs and need of workers among them find a special place in all prayer lists for work and workers in China. Let there be continual remembrance of their needs at all united missionary prayer-meetings.

Special workers wanted

Fifteen years ago correspondence was begun between missionaries in Syria and in the north of China with the hope that it might be possible to further the cause of Christ among the Mohammedans in China by sending from Syria some earnest native evangelists to work among them, who would be under the supervision of the missionary resident in the district where they laboured. The desire was not carried into effect. Is it not possible that now something might be done by the Syrian churches as a beginning?

All missionaries who have had experience of work among the Mohammedans realize how many difficulties there are in trying to reach the Chinese and Mohammedans at the same time. Therefore the setting apart of special workers to reach the Mohammedans, who should have a knowledge of Arabic as well as Chinese, who should reside in Mohammedan centres, open schools and dispense medicines, getting into close touch with the people, would greatly further the cause of Christ among them.

There are difficulties connected with both these last suggestions, as the accepting of Christianity by any of the Mohammedans might stir up the cry of *pien kao* 變教 by the adversaries, which cry has been the beginning of many fights and quarrels among the Mohammedans themselves. But by prudence and prayer, ever manifesting the meekness and gentleness of Christ, being wise as serpents and harmless as doves, the missionary worker would probably in time be able to disarm their prejudice and hatred.

Here then, at the end of one hundred years of missionary work in China, are these twenty millions of people, all sheep for whom Christ died, with souls as precious as those of the Chinese, who need the Bread of Life just as much as the Chinese, yet without one single worker set apart specially to reach them.

We thrust their needs and claims upon the Christian churches to-day, and demand that something be done to meet these needs and claims and that *something* be done quickly.

WOMEN'S WORK: GENERAL

Miss Edith Benham, Amoy.

(Chairman of Committee)

The Problem--Women of the Church—The Unbaptized—Women's Schools—Footbinding—The Baptized—Conferences—Kindergartens—The Women outside the Church—Women in the City –Special Classes—Chinese Work for Chinese—Country Work—Training of Bible-Women—Training by Practical Experience — Choice of Bible-Women — Self-Support.

A great subject, how shall we treat it? The writer's first thought was to take a survey of this great missionary century in China, paying honour to the noble band of women who worked amid the trials and discomforts of early days, and tracing the work for China's women from the tiny shoot then planted in faith, up to the great and beautiful tree before us now. But, apart from the fact that it would be impossible to accomplish such a task within the limits of this paper, reflection shows that it would really be aside from the object of the Conference, which is in its essence practical rather than historical. The past we gratefully acknowledge, praising God for the grace given to His servants, and rejoicing that their labour was "not in vain in the Lord." But it is with the future, the wonderful new century just opening before us, that we are concerned to-day. How are we to develope the work started by our predecessors? What shall we build on their foundation? Times are stirring: even the women of China feel something of the thrill of fresh life: wlil all the old methods fit the new conditions? If not how can we improve them?

The Problem

There are places with well established churches and a considerable company of fairly well educated and instructed women; how are we to help them to live and grow, and do valiant battle for Christ? There are great stretching country districts, with tiny scattered churches, where life is hard, and spiritual helps few; how can we help these sisters to get free from the thraldom of old heathen customs, which die so hard, and to live pure consistent Christian lives, in the home and the church? And there is still the great mass of suffering, struggling, sinning womanhood, a mass of which alas we have but touched the edge; how can we penetrate to its very core, and bring the Light that shall dispel the darkness? These are the problems that confront us, and for their solution we need the "spirit of wisdom, and of love, and of a sound mind;" may it be poured upon us abundantly.

To follow the lines laid down in the Conference programme, we shall study our subject under three heads:

(1) The instruction of the women of our churches both before and after baptism. (2) Aggressive work among women of different classes, both in town and country. (3) The training and employment of Bible-women for both the foregoing branches of work. In each case we shall inspect the methods already in use, and then consider how they might be improved, and added to; in other words we will look at the work as it is and as it may be. The preparation of such a paper properly speaking involves a knowledge of all China, of North as well as South, of the far West as well as the Eastern ports. Alas, the writer does not possess this knowledge. To supply its lack, she has tried to get into touch with the workers in all parts, and as far as possible in all missions, and although not all have responded to her appeals, sufficient material has been received to warrant the drawing of various conclusions, and the preparation of resolutions founded on them.

I. The Women of the Church

The Unbaptized

First then the instruction of our women. The subject naturally falls into two divisions, before and after baptism. It is interesting to note that there seems a considerable unanimity of opinion as to the necessary time of probation before baptism. All have referred to a period of from 6 to 12 months as the minimum; some add that this period must elapse after the names have been entered as regular inquirers, with others there is no fixed time, and everything depends on the receptiveness of the woman, and the opportunities for instruction that she may have. All, with one consent state that stress is laid on heart preparation and personal decision for Christ, but a certain amount of head knowledge is of course required; though as one writes, "some old women are admitted who seem to be true believers, even though unable to remember any facts or doctrines." Yes, we all know these dear old sisters, and they are some of the élite of the church, in spite of their ignorance! The amount of knowledge expected varies; though many name the Commandments, and the Lord's Prayer, and the chief facts of our

Lord's life and passion, as the irreducible minimum. One worker suggests that the course of training should include an outline of what the Bible teaches on the sin of idol-worship, and some elementary instruction in doctrinal truths on the sovereignty of God, Regeneration, Redemption, and the Holy Spirit. The methods of imparting this knowledge vary; in one case it almost seems as though each woman were expected to enter a school, or at least a station class, before she could be baptised; others speak of a week of meetings held by the missionary at the station, and usually there are regular catechumen's classes, which all candidates are expected to attend, these classes being conducted as a rule by the lady missionary, though in the case of the American Episcopal mission, they are in charge of the native clergy. In country places much obviously depends on the preachers, and perhaps we must admit that, generally speaking, too little attention is given to definite instruction; as the man replied when asked if the preacher had not taught him not to steal "Oh no! he only preaches the doctrine." It is saddening to return again and again to a place, and find the same women (with additions of course) attending with some regularity, but apparently getting no nearer to baptism, and even expressing surprise when one mentions it: are we, as an old pastor says, "failing to pluck the fruit," neglecting to bring these sisters into the "Valley of Decision," allowing them to imagine that the mere act of coming to church constitutes a Christian?

All missionaries encourage the women to learn to read the Bible, and some speak of this as almost a condition of baptism. We have tried to obtain an approximate idea of the number of women able to read, but with very poor success. Perhaps we shall not be far wrong if we estimate that of church-members (communicants) nearly one half can read the Bible, while of regular attendants who are not communicants about one-fourth can do so. Of course the term "read" is itself ambiguous. Some workers explain that the women can read parts of the Bible only, and probably this is true of many districts. In regions where Romanised is used there is no doubt; if a woman has learned to read, she can read the whole Bible. This leads us to touch on the great question of Romanisation. We certainly cannot say that it is as yet widely used, the answer to this question being for the most part a brief "we do not use Romanised!" One is tempted to ask, "if not, why not?" but after all, the arguments for and against the system are familiar to us all. Let us rather look at a few facts. From the English Presbyterian Mission in Formosa we learn that now all women are expected to learn to read before they are baptised, while of the present members more than one half can read freely. To be sure the proportion is even higher in the Christian and Missionary Alliance Mission, but as the membership in one case is 1500 and in the other less than one hundred, the cases are hardly parallel. In the Diong-loh district near Foochow we find a number of little day-schools for teaching the Romanised system to women, and we are told that these little schools are often a kind of club, and a centre of interest in the village, and that the district being famous for its literary celebrities, the women though small footed, are delighted to walk to school when they find that they can learn with ease to read for themselves. The E. P. Mission in the Amoy district reports that practically all women communicants under forty can read the Bible for themselves. This district is gradually acquiring quite a literature in Romanised, over twenty directly religious books, fully thirty Christian story books, and nearly twenty different school books,besides of course the whole Bible. It is interesting to note how the women come more and more to feel that they are not "completely furnished" unless they possess an Old Testament as well as a New Testament, and their pleasure at getting hold of a new book, and their delight in such classics as "Pilgrim's Progress" and "The Holy War," are truly pleasant to behold. Think of the joy of taking a meeting with the women at a little country chapel seventy miles from a foreign mission station and finding more than a dozen women with their Bibles able to turn up and read any verse? These have been taught within the last two or three years by a woman who had one year in school, and who at the present time has some half dozen pupils at this church, and about the same number at each of two other stations which she visits annually. Of course one understands that in Mandarin regions, and where there is a character colloquial, the need for Romanised is not greatly felt; or again, where every convert can come under the personal instruction of the missionary; but we suppose that even then a woman is hardly likely with three or four months in school, or eight or nine in her own home instructed by the Bible-woman, to be able to read at sight any verse in Old or New Testament, as she can easily do with the Romanised. For large districts, where the number of churches and the pressure of work force the missionary to be content with periodical visits, one can but echo the words of a well-read young fellow from the west of the Fuhkien province, "You must prepare Romanised books, for how will our women and illiterates ever get to know the Bible without!" How indeed! One experienced worker writes, "I am of opinion that there will never be much spiritual growth amongst our Christian women, until the Word is an 'open' book to them. I am strongly in favour of making ability to read the Bible one of the requirements for baptism*; it is so in Korea with splendid, indeed remarkable, results."

To sum up, there seems to be not much amiss with our methods of preparing women for baptism; if we have failed, it is perhaps not so much in our system, as in our application of it. Let us impress on all preachers and Bible-women the necessity of giving regular instruction to all "hearers": let us get all women who can come, to the station class or district school, and where this cannot be done, let us see to it that no woman attends any of our churches without having her need of a Saviour placed clearly and personally before her; and let us make it our business to secure that every woman wishing to join the church shall (unless really incapable) learn to read, and shall attend, at the least, six definite preparation lessons, given by ourselves if possible. An interesting account sent in by one worker tells how in two churches all the women were placed under instruction, organised into reading classes, taught on Sundays and Wednesdays by the more advanced Christians and examined regularly by the missionary; with the pleasing result that all the women learnt to read, to memorise many portions of Scripture, and this without leaving their homes, and with the further advantage that the brighter scholars soon learnt to impart their knowledge to others.

Women's Schools

The question of women's schools concerns women both before and after baptism, so it will be well to consider it at this point. The practice in different missions seems to vary considerably. In some as we have seen, it appears to be expected that every woman should enter school! This is probably no more than an ideal to be aimed at, for judging simply from Western lands we know how impossible it is for a mother with a family of little children to leave home. If we could give all our women a few months in school it would be splendid; in the meantime we find large districts with no attempt at a women's school, and in others a small training school for Bible-women but nothing for other women. "Station classes" are with some a favorite form of work, while others seem scarcely to understand the term! Let us briefly say that they are a temporary school, held for a period ranging from one week to three months, in any church which is within reach of a fairly wide district and where the premises are large enough to receive the women. New hearers and old Christians are alike welcome, and aside from Bible lessons given to all, each woman studies what she most needs, the great aim being to give them the Bible, and drive home its truths. This is a suitable opportunity for giving definite instruction to candidates for baptism, while the younger and more advanced Christians may take a course of Bible study for which perhaps they have been preparing for months. Special meetings may be held for the undecided, and special prayer meetings to deepen the spiritual life of the Christians; aggressive work may be undertaken in the neighbourhood; altogether we can readily understand that to all who undertake them, station classes prove a blessed form of service. Moreover, it would seem to be a service well suited to the married worker, who may conduct a class while her husband is itinerating, and who may take her children, with less risk and trouble than is involved in constant travelling. All women who can leave home are of course to be encouraged to pass on into a women's school for more definite and prolonged instruction.

---

* It is well to note that one worker "begs to differ;" evidently there is room for discussion.

Footbinding

One other subject relating to all our women must have a word; we refer to footbinding. Happily there is every reason to believe that this hoary custom is doomed, but still very many can say with a preacher who was recently discussing China's awakening in this and other matters, "Alas, our district is not moving yet." Well, we must just keep pegging away, bringing the matter constantly before Christians and non-Christians alike, starting if possible an anti-footbinding guild in every church, gently insisting that all the women as well as the girls in our schools shall have unbound feet, expressing dismay when a Christian woman so far forgets herself as to bind her child's feet,* and looking forward hopefully to the day when the feet, as well as the souls of China's women shall know "the liberty wherewith Christ has set us free."

The Baptized

And now to the second division of this part of our subject. How can we best teach the women of our churches? From the accounts sent in we conclude that we are not at present doing anything very definite in this direction, and indeed we must confess that it is by no means easy. There are a few women able and willing to enter school, and their instruction goes on apace. There are others eager to learn, who will always find some one to teach them, and having made a start will go on reading the Bible for themselves. And beyond these, alas! is a large number of our Christian women who have come into such a heritage of absolute ignorance that it is difficult to persuade them that it is either necessary or possible for a woman to study. It is our business to excite the desire, and we can only do this by convincing them of a need for a growing knowledge of our God and Saviour, in other words, by deepening their spiritual life. When we consider on the one hand the numerous helps available for even the poorest in the home lands, and on the other the dead weight of heathenism and superstition against which our Chinese Christians have to struggle, we realise that to lift them up to the Heavenlies is indeed one of the most important phases of our work. Are we doing this as effectively as we might? Perhaps it is true of other missions besides the one of which it was said that "it seems to be a weak point in our work." Sunday classes are of course important, and are very general, and the practice of holding a midweek meeting wherever the foreign lady is stationed seems to be universal. This may be made a real means of grace if a regular course is adopted for which the Bible readers may make some preparation, and if care be taken to provide spiritual food for the newest hearer, and also for the most advanced Christian present. Perhaps in our large and more educated churches we could not do better then organize our women into Christian Endeavour Societies; the spirit of fellowship is developed, the women are led on in paths of service, and they are taught to stand for themselves, and not depend too much on the foreigner. There are probably very few Christian Endeavour Societies for women in China (only one writer mentioned them), but it is a form of work that might well be developed in the new century.

---

*One worker considers "discipline" is needed in such cases.

Conferences

Apart from these regular meetings it is certainly well to arrange for occasional central conventions or conferences. We all know the help and stimulus of such gatherings, and accounts recently published of the fine gathering at Weihien, Shantung last year, and of the annual meetings at Soochow, prove that our Chinese sisters are no less susceptible than ourselves to such influences. Expense will often be a difficulty, but every dollar spent in this way will be well spent, and if roused to the spirit of it, it is wonderful what the women will do for themselves and for each other. We must by no means fail to lead our sisters on in paths of Christian service, and help them to realize their responsiblity, as well as the joy of working for others. Already we hear of a few women-deacons, meeting with the men to discuss the affairs of the church; it may in seme casos be possible to get our leading women to act on the board of management of the girls' schools, to take counsel with us as to the appointment of Bible-women, and the recommendation of candidates for baptism. When convention or study-class is held, some time should be set aside for discussion of methods; the women may also learn to help in the collection of funds, should be encouraged to throw their homes open for meetings. In all these ways we may hope to see our sisters learning to take their proper part in conquering China for Christ.

Another means for helping the Christian life of our women is the Scripture Union, and it seems a pity that this is at present so little in vogue among them; indeed the southern part of Fuhkien seems to be the only district where the members are at all numerous. There we find that the three missions have between them a membership of about 700 women in the Scripture Union, most of them reading regularly, and finding it a real help. Of course not very many can answer the questions put out quarterly, but it is interesting to find women who have had only a few months in school struggling to search for the answers, and they are thus helped to read with intelligence.

Kindergartens

And now a word as to the home-life of our Christians. The subject was not directly suggested on the programme, but help in the home is certainly part of the instruction of women and a very important part too. Can any sight be more delightful than a father and mother leading their family of little ones to church, and in the home bringing them up to know and love the Lord? This gladdening sight is indeed to be seen in China to-day, but alas, the home-life of our Christians often fails sadly, and where the parents are not long out of heathenism, we can hardly expect them to realize the importance of training their little ones. It is ours to help and teach them! The object lesson of a well-ordered foreign home, where the children are taught obedience, truth, and love, cannot fail to impress those who are brought into close contact with it; but these are but few, and we must make it our business to help our sisters, by providing simple books for those who can read, and by giving sympathetic talks and hints on all possible occasions. The kindergarten should prove a valuable adjunct in this matter. Already we hear of schools in Foochow where each mother is allowed to bring a child, the little ones learning in the kindergarten, while the mothers pursue their studies. Those of us who have had to give the inexorable "no" in answer to the plea "I cannot leave my little one, may I not bring her with me," can well realize the advantages of this plan; it must enable many to come to school who otherwise could not do so, it gives the village children a change they could not hope for in their own homes, and it is a fine object lesson in training for the mothers. Every large centre should have its kindergarten, and we should take every opportunity, in our intercourse with the mothers, of drawing their attention to the lessons of reverence, gentleness, and truth, which are being taught to the children, and begging them to follow them up in the home.

II. Women Outside the Church

We must now turn to the second branch of our subject, "What methods are best adapted to reach different classes of women in city and country. Shortly before this paper was written, a friend asked, "What impression have you yet made on the mass of the women in the great cities?" Shortly after that the writer took a somewhat extended country trip and again and again the question forced itself on her: "What impression have you yet made on the mass of the women in the country?" We rejoice in the tiny companies of Christians—spots of light dotted here and there like the glow of the charcoal burner's fire on the dark hillside; but when shall we see church buildings the numbers of which are in any degree commensurate with the population, and women coming to them in hundreds, where they now come in tens, or even units?

Women in the City

The city women! How hard they are to reach, how politely self complaisant, how fearful of going out to service! What royal road is there to their hearts? Perhaps none; we must try all roads, with a quick adaptability, and a readiness to follow up all openings. Undoubtedly one of the most effectual with all classes is evangelistic work done in connection with our hospital. A good Bible-woman is of course essential, and in this, as in all our work, we must cultivate method and be ready to enter into every opening. It would indeed be well if we could follow to their homes all in-patients, and as many out-patients as will give us their addresses; a welcome is assured, and a ready hearing of the message, and in many cases the results will be most encouraging.

There is evidently considerable difference of opinion as to the value of house to house visitation, some feeling that it is very little use, while others regard it as an important branch of work, and one worker tells how every house in a certain city was visited last June,—a record hard to beat! Some tell us that the upper classes are as easy to reach as any others, but to some of us the formality and etiquette that must be observed would be a real trial, and we are disposed to think that this form of visiting should only be undertaken by those specially fitted for, and drawn to, it. The guest-room is evidently a well-known implement, and by its means many may be reached, who not only come, but come in a free and casual way impossible in our own rooms.

A magic lantern show will always bring a crowd, and we may confidently hope that the hearts of some will be touched; and if there be no other immediate result, both this and the guest-room are invaluable for breaking down prejudice. Some workers feel that we must chiefly depend on schools to get into touch with rich houses, and if we are prepared to be frankly evangelistic with the girls, and to accept invitations to their homes with the same unconcealed object in view, we shall find ourselves in the presence of a great opportunity. Perhaps we are, as a rule, hardly aggressive enough, too much inclined to go slowly, and get the people "interested" with a view to the gradual introduction of our subject. There is no need to be cautious, for after all the people know that we are missionaries, and do not expect us to be anything else. Many of the young men in our Colleges would be pleased to introduce us to their homes, and thus the school may become an evangelistic agency. Probably there might be a good opportunity of getting into many rich families by teaching lace-making or drawn-thread work, or singing, or even, in these days, reading; and already many a wealthy man is willing to pay a large salary to get a foreign teacher for his children, and to give such a teacher a free hand in the matter of religious teaching. These posts are not usually looked on as exactly missionary work, but indeed they may be made truly missionary, and it is an open door which in this new century may well be placed before the earnest girls of our colleges, who can thus do a grand work in an unostentatious way. Only let us see to it that we do not introduce any to this work, but those who will show a brave front, and look on their position as a sacred trust, to be used for God's glory.

But our cities are not inhabited only by official and wealthy families. How are we to rouse the mass of the population? One seldom hears of a regular evangelistic "mission" in China; why should we not organise one for women, getting our Christians to carry invitations to every house, and having a regular campaign in one or two chapels, for a week or ten days, with plenty of pictures, abundance of singing led by a trained band of schoolgirls, and a succession of first rate speakers? Such a campaign would rouse the neighbourhood, and could not fail to bring in some fruit, and those who did not receive the gospel would at least be roused, and prepared for hearing at a later date.

Special Classes.

Then many cities contain special classes, such as boatwomen. It seems that patient and constant visiting is the one method to reach them (besides of course medical evangelistic work) but the effort must be continuous, not spasmodic, if we mean to win them for Christ. About work among fallen women, opinion is curiously divided, some saying heartily that rescue work should be undertaken, while others consider it a very doubtful proceeding, and think that by receiving the fallen we shall lay ourselves open to the suspicion of condoning their sin—an argument which will lead us to the conclusion that we should close all opium refuges, for fear we should be thought to sympathise with opium-smoking. Difficult work it certainly is, and only to be undertaken by those who are especially fitted for, and led to it: but needed work it certainly is too, and by no means without encouragement for those who undertake it. The report and booklets issued by the Rescue Home in Shanghai are pathetic reading, but it must be a joy to the workers to have rescued "a hundred sorely bruised ones" last year. It is significant that the Chinese authorities have proved ready to help, and not only so, but similar homes have been started in Tientsin and Pekin by the Chinese themselves. This latter fact seems to urge the work more emphatically on Christian workers, for to take these poor girls from their sad life without giving them Christ, is like taking a hungry child from a dish of poisoned food, but giving it nothing wholesome in its place! One writer pertinently says that what we should start are Industrial Homes, for very frequently the girls and women are driven to a life of sin simply as a means of gaining a livelihood, and will gladly leave it for an honest "living wage." Another worker reminds us that this is expensive work, beyond the funds of most missions, and she suggests that "it would come more gracefully from native Christian women, who would have more knowledge how to deal with their own people;" but it is only fair to add that one writer feels sure that for Chinese women to start and carry on such work unaided by foreigners would certainly lead to suspicions and evil rumours. In any case the inspiration must come from us, the attitude of our Christian women towards the whole question depends very much on the teaching we give; for, alas, experience proves that we are all Pharisees by nature, and it is only as the love of God "is shed abroad in our hearts," that we are able to stretch out a hand of pity to the fallen.

Much the same may be said about women opium-smokers. Such a book as "Pastor Hsi" shows the immense possibilities of a sanctified Chinese Christian, man or woman, and one cannot help hoping that more of the strong spirit-filled Christians will arise to undertake these delicate and difficult missions. In some parts of China women opium-smokers are evidently few, but we doubt if they are ever entirely absent, and they are perhaps harder to reach and to cure than men. Failing special refuges, women may break off the habit in the wards of our hospitals, but experience seems to prove that, apart from the grace of God, there is very little hope of the cure being permanent. Happily in many cases these poor sufferers seem peculiarly susceptible to that grace, and it is a section of the work that must by no means be neglected.

Chinese Work for Chinese

Reference above to the work of Christian women leads us to speak of the necessity of urging on our women their duty to the heathen world around. Of course in newly opened regions we can hardly expect much, but even then "spread the light" should early be the motto of every hearer, and it is evident from what the workers tell us that in many regions this is the case. Sometimes alas, the spirit of Phariseeism displays itself, and "their hearts are hard" is given as an excuse for lack of zeal. But undoubtedly more of our Christians are brought in by the quiet personal persistent work of neighbours and friends than in any other way, and we must on all occasions strengthen and encourage our sisters in their humble service. One writer tells how all who have passed through the girls' and women's schools, (all real Christians, that is) are glad to use their opportunities and their knowledge, and probably this is true in the majority of cases. Organised aggressive work is occasionally undertaken, as last year in the Diong Loh district, where a definite gospel campaign was organised. Working from centres where there was a nucleus of Christian women, the foreign workers, Bible-women and Chinese sisters, went out in groups, to homes that the Bible-women had planned they should visit, preaching to large crowds, and inviting them to the church for further teaching. The response was most gratifying, and this is a plan which might well be adopted elsewhere. From Soochow we learn of "an unmarried woman evangelist, who, being filled with the Holy

Ghost, is invited from place to place to hold meetings, being supported by faith." A real benediction, and great blessing follow her work. We are further told that "others are growing more independent as to plans for work, as they realise the living Christ in them, constraining them." Probably there are very few parts of China where such developments can be seen; perhaps many of us would almost fear them! Let us neither resist the Spirit, nor limit the Spirit. The account of pioneer work from the China Inland Mission is full of interest. We hear how the foreign worker, with an elderly Bible-woman, or a woman-servant, goes from place to place in the day-time, preaching, selling books, tracts, etc. and at night making for an inn. The writer adds, "we have no alternative between putting up with the discomforts of a Chinese inn, and withholding the gospel from those who need it so badly." Large sheet tracts are posted up along the track of the workers, who carry a small pot of paste for the purpose. They sometimes give away books, but more often sell them, finding that the people set more value on what they have paid for. The same writer describes guest-hall work, and tells how its effects may be far-reaching, for women coming into a city from the country round,—sometimes from many miles,—will drop in to rest, and chat, and see the "Jesus Hall," and will always carry away a pleasant recollection of the friendly reception received, and the "good doctrine" heard, and will often afterwards welcome the missionary when out on a distant itineration, and even turn the feeling of a hostile crowd in her favour.

Country Work

Work in large country districts is of course more free and easy than in the cities, and yet in many respects it is even more difficult, for life in the village is so hard and so narrowing that the women are often peculiarly slow to feel the influence of the gospel; then all in a village are commonly of one surname, and the life is so intimate, and the mutual dependence so great, that it needs immense courage for one to break away from all the old traditions. Where women work the fields, it is naturally difficult for them to take time to come to meetings, or classes, and these women, though by no means always the most stupid, are often instructed with difficulty, owing to the free, out of door life to which they are accustomed. Briefly then, our investigation of methods to reach women of different classes in city and country brings us back to the old instructions given to a young worker long ago, "Preach the Word, be instant in season and out of season." Medical evangelistic work, guest-halls, lantern lectures, extended itinerations, quiet house to house visiting, rescue industrial homes, opium refuges, even the teaching of English and needle-work in wealthy homes or in little classes gathered in a Christian home, where young girls and women from our schools could teach; special meetings or Sunday-schools for the ingathering of heathen children—every one of these methods may be used, but with them all, and in them all must be the gospel message, bravely proclaimed as "the power of God unto salvation." Let there be no uncertain sound in our words; an experienced worker has said, that whenever she herself was so helped and strengthened by God's Spirit as to be able to place the Cross before the people, she found herself in the presence of a quiet and attentive audience.

Before leaving this part of our subject we must briefly refer to one or two special forms of service mentioned by different workers.

One deplores that our Protestant Missions have so few orphanages and homes for the reception of little "unwanted" Chinese girls, and points to the zeal of the Roman Catholics in this direction as worthy of imitation. There are certainly a few such homes in existence, as at Amoy where the "Baby Home" has brought up more than one generation of children, and can point to many of its "old girls" now happily married to pastors, and preachers, or themselves school-teachers. In the same place is the much smaller "Home for poor things," for the reception chiefly of blind, or in someway deformed children. From Foochow and Kucheng we hear of foundling homes, and probably there are others, but it is a branch of work that might well be developed, and probably one for which it would be comparatively easy to get special funds. Another writer wishes that we could do more to prevent the destruction of girl-babies. Certainly in some parts of the empire the cruel custom is slipping into disuse, and probably in districts where it still prevails the Homes we have just been discussing would save many of these little ones. Undoubtedly nothing but an enlightened public opinion will do away with such unnatural wickedness, and this public opinion can only be the result, conscious or unconscious, of the gospel of Jesus Christ. The cognate question of early betrothals refers perhaps more to our Christian community, as we can scarcely hope to influence the non-Christians in this matter. Certainly it is a crying evil, and in the more advanced regions our Christians are already recognizing it as an evil, and making it a matter for which Church members, if not actually disciplined, shall at least be reproved; we find that in our well instructed city churches the custom is nearly extinct. So here again we must look forward hopefully to the day when the clear light of day will illumine every corner of the land, and when Christ will liberate among others the thousands of "little daughters-in-law," who might be more properly called slaves.

Visiting in leper homes is mentioned by some as a form of evangelistic work, while another worker suggests the establishment of such homes, and indeed one or two already exist. Probably the number of lepers varies very much; in some parts one scarcely sees one, while in other districts they seem to be quite numerous. Where that is the case it would certainly be a Christ-like thing to gather the poor outcasts into a comfortable home, and tell them of the Saviour who cares for and saves even the leper. It should not be difficult to obtain funds for such a purpose, apart from ordinary mission funds, and the same thing applies to schools for blind girls. Possibly it is only lack of workers, and the urgency of what may be described as more direct forms of mission work, that has delayed the wide establishment of these various homes until the present time. We have touched on them but lightly, as it seems probable that they may be discussed in other papers.

III. Training of Bible-Women

We come now to the third great division of our subject, in some ways the most important of all. We are probably all agreed that China must be won for Christ by the Chinese, hence the training and employment of Bible-women must be a matter of deep interest and of immense importance. Just how many Bible-women are at present at work in China we have not been able to ascertain; sixteen of the larger missions tell of a total of 572 and doubtless the entire number is considerably larger than this. The preparation of these women for work varies considerably, and demands some careful thought. On the one hand some missions have no set method of training, no schools for Bible-women, no settled time of probation; on the other hand, we find missions insisting on a four years' course of thorough Bible-study, with some Church history and theology; and one worker even tells us that in future they do not intend to admit into the school to train as a Bible-woman any woman "who is utterly illiterate when coming into Christianity." In parts where all the women, with very rare exceptions, are utterly illiterate before they become Christians, this rule would be impossible. The same worker tells us that in her opinion five or six years of preparation are needed if the woman is to be efficient. Yet we know of an old sister in a remote country district, who had a bare two terms in school, and just a few days' Bible teaching annually from the lady missionary since, and of that old worker the preachers and colporteurs in the district say, "she has brought in more hearers than any of us; it isn't what she says, but what she is!" So we find one worker writing "I do not think it necessary to insist on a long term of training. In choosing a woman to act in that capacity, one would select one of mature Christian experience, whose Christianity is manifested in her life, and as such she would know, at least, how to lead others into the light, and further knowledge would be acquired as she went in and out with the foreign worker and attended the classes and daily Chinese prayers held in the station. The special training in school would be beneficial in helping her to give out what probably has already been stirred in mind and heart. On the other hand another worker says emphatically: "The standard for Bible-women needs to be raised, at least five or six years of preparation are required if they are to be efficient, for we need Bible-women, not companions." Where is the happy mean between these extremes? Perhaps we must acknowledge the wisdom of the friend who tells us briefly that "it depends on the woman, nothing could possibly be laid down." Given an elderly woman, perhaps not many years out of heathenism, but a real Christian and eager to bring others to Christ; see to it that she learns to read her Bible intelligently, and that she herself has a thorough grip of the "essentials," a good knowledge of the life of Christ, and working acquaintance with such books as may be required by her Church of candidates for baptism, a knowledge clear enough and intimate enough to enable her to teach others; such a woman, if free from family cares, should turn out a most excellent Bible-woman, though ignorant of theology or Church history, or even such commoner subjects as geography and arithmetic. Undoubtedly with the educational wave (or shall we better describe it as a flood?), that is passing over the country, our women will begin to look for more instruction, and fuller teaching, and we wish that they should do so. But without doubt, the very best thing we can do for them is to give them such an intimate acquaintance with the Book, such a real love of its stories and its teaching, that they may come naturally to her lips and she may pass them on to others in such a fashion as to attract them to the Saviour who is the centre of the whole! To this end the Bible itself must be our chief text-book, though of course condensed Bible histories, and expositions are valuable. We read of a class at Foochow studying with great delight a translation of "The

Greatest thing in the World." We have seen others poring over Pilgrim's Progress, turning up the Biblical references, and passing on the stories to others. We met a small class who did a very good written examination (Romanised) on a course of oral lessons on the women of the Old Testament. All this is excellent and cannot but prepare the women well for the work that is before them. A four or five years' course, and then afterwards to take the same examination as the preachers, would to some of us seem excessive, but as China moves it may soon be necessary; though we must remember that the "Bible-woman" in homelands is usually a simple woman with no great education except in the Scriptures. Undoubtedly the most valuable part of her training is the practical part, and it is noteworthy that the missions which have paid most attention to this are those which have the strongest band of helpers; taking the women out, making them talk in our presence, and afterwards pointing out faults and giving advice as to improvements;* putting them in charge of one or two patients in the opium refuge, or the hospitals, noting carefully how these patients are progressing, and giving hints as to their better instruction; setting them to teach Romanised to a certain number of women and girls in their homes, and paying calls from time to time to note progress;—these are some of the most important parts of the Bible-women's training, and perhaps it is in these that we have come rather short. Some workers look on the school training as merely the finishing touch to a woman already well versed in the Scriptures, but probably in many regions she would have to enter some school to obtain that knowledge.

Training by Practical Experience

Perhaps, all things considered, the very best plan is to have the woman in school for three or four months for four successive years, spending the rest of the year in work, the advantage being that the woman has her zeal fed by going out to work, and at the same time has her own shortcomings pressed home, so that each time she returns with fresh thirst for knowledge and determination to make good use of her time. On the other hand the return to school keeps her humble, helps her to understand that she must ever be a learner, and tends to correct that tendency to drop into ruts and become perfunctory in work, to which even the best are liable. If she can have a certain amount of Bible-work to prepare during these months of active duty it will not only benefit her at the time, but will also help to form those habits of Bible study which are so essential to spiritual growth. Some missions have the excellent plan of getting the Bible-women and other workers in to the central station annually for a week or ten days' conference and Bible-study. Where districts are very wide-spreading this may be difficult, but at least it should be attempted occasionally, and if several missions can unite, the value of the effort will be greatly augmented. We must on no account leave these sisters to themselves; they have many dangers and temptations, and we must give them all possible help and sympathy. It is so easy, and indeed so natural, for a woman in this position (with an extensive knowledge of many families) to drop into the position of match-maker, wherein she will inevitably lose both her earnestness and her good name. It is so easy for a woman whose time is at her own disposal to take things gently and be hindered by a very little weariness or a very little rain from going her regular rounds. It is so easy for a woman to become so familiarised with the dead state of the heathen world that she ticks off her neighbours as having "hard hearts," and really persuades herself that, as one said recently, "there is no work to be done in this place." By precept, by example, by prayer together, by insisting on those not under our own eye keeping a careful diary of all work done and its results, by a loving sympathy, and by loving words of encouragement, yes, even by a reproof when that is needed, we must do our very best to keep the spiritual life of these workers at a high level. Then and only then will they be a real success wherever they are stationed.

---

* One writer wishes to remind us that new workers must learn from the Bible-women, and note their methods of approaching their own people.

Choice of Bible-Women

Having considered their training, let us consider who shall receive the training. Here again there is some variety of opinion, some speak quite casually of preachers' wives being Bible-women, while others are careful to state that it is against the rules of their Society that wives of helpers should receive a salary. This seems to us the right position to take, for every preacher's wife has an important place of her own to fill, a place which she may well rejoice in and strive to fill right well. If we employ her as Bible-woman we are taking her from that place, and at the same time fostering the impression that the preacher's wife has no special duties to perform and can do whatever else she wants to do. We are all agreed that those best fitted for the work by position are widows of good character and suitable age. Some workers feel strongly on the point that women should not be allowed to leave their husbands for the sake of doing work, but we must admit that we know some middle-aged women whose husbands, not being engaged in Christian work themselves, were pleased to spare their wives for this purpose; they did not go great distances from home, or for extended periods, but they undoubtedly did leave their husbands from time to time, and apparently neither the work nor their home life suffered. This obviously is one of the points on which one cannot lay down a hard and fast rule, but we may be sure that where there is a fairly strong band of voluntary workers it will seldom be difficult to find one or two, who are able and suitable, to give themselves up to evangelistic teaching work.

The employment of secondary wives is a more delicate question. On the whole, the balance of opinion is against using them as Bible-women, though most are agreed that we may receive them as church-members* and not require them to leave their husbands, looking forward to the time, when, as one writer says, "Christ shall straighten out all these tangles." There is no doubt that in the eyes of the people the position of secondary wives is an equivocal one, and to place them in an official position as leaders and teachers of others might certainly bring some contempt on the gospel, giving rise, as one writer says, to the idea that "anything and anyone is good enough for the foreigner's religion." Probably we shall do well to follow Paul's lead, and while welcoming to our fellowship everyone who gives evidence of faith in Christ, and of determination to follow Him, insist that those who are leaders shall be such as can receive unquestioning respect from heathen and Christians alike.

The same argument applies to those whose past life has been a bad one. Some heartily say that if a woman has truly repented and is walking humbly in the Christian road, we need not consider her past, and remind us that the Samaritan woman was used of Christ in her own neighbourhood; while other workers, and perhaps the majority, feeling strongly the immense difficulty in China of living down a bad reputation, insist that if she be used at all, it should be far from her former abode, but that on the whole it is wiser not to let any with a "bad name" take the lead in Christian work. One tells of such a young woman, who has lived with her as servant for some years, doing much useful Christian work, and joyfully testifying for Christ, but with no higher title than servant. Probably in such a country as China this is the best position to take, and we may do so without fear of Phariseeism, making it quite clear to all whom it may concern, that Christ is ready to receive and use the sinner now, as in the days of His flesh, but that the work she does is done unofficially lest any who are ignorant of the grace of God be caused to stumble. The value of such work is undoubted, for it tells for much if a woman can say, "Such was I, but Christ has saved me, and for years I have been a new creature."

---

* There seems to be a strong feeling against this in some quarters: the matter may well be discussed.

Self-Support

Having found suitable women and got them to school, it would be well if, like the American Presbyterian Mission, we can get them to pay their own board while in training. Apparently this is at present the only mission which has accomplished this, and indeed we must admit that it is a considerable feat. Others get the women to partially or entirely support themselves by doing needle-work. Probably most will feel that those women who give promise of being really good Bible-women will do well to devote themselves to the important work of preparation, though industrial schools are suitable, indeed most desirable, for other women who are studying. However, we must not carry the idea of self-support too far, for it is indeed true, as one writes, that "most of our best helpers have been dependent; and the Church in China is losing to-day because the idea of self-support has assumed such gigantic proportions as to eclipse many other things of infinitely more importance."

And now our women are ready for work, what shall we call them? "Mrs. So and So" is sufficient of course, but what is her office? Some of us have long wished for some concise and well sounding title to really translate "Bible-woman." "Female preacher" or "preach the word sister" does not do this, and such titles are a little apt to make the women imagine that preaching rather than teaching is their paramount duty. Whatever title is given, let us invariably impress upon these workers that they must make it their constant business to teach "Line upon line, precept upon precept." We find that most Bible-women give their time about equally to Christians and non-Christians; in either case they must certainly not be content with talking to the people, but make it a point of conscience that every visit, whether to hospital, refuge, or private house, shall leave its definite trace* behind in the form of a text, or prayer, or hymn learnt, or a little progress in Romanised made, by some at least of those she has visited. It is well for her to have her regular pupils whose progress can be watched by the missionary in charge of the work. Some workers consider that preaching to the heathen should be left entirely to the Chinese themselves we foreigners devoting ourselves to training and instructing the Christian women. Others state that they confine themselves to the cities, leaving the work of the country districts to Chinese workers, men and women. We must say that in both these cases the answer springs to our lips, "This ought ye to have done, and not to have left the other undone." We must lead our women, saying "Come" rather than always "Go," though of course much of the training and higher teaching that they cannot do must fall to our share. The plan mentioned above of putting the Bible-women to teach village day-schools for women and girls during eight months of the year seems to be an excellent one, and so long as the pupils are content to confine themselves to Romanised, even our less highly trained workers should be capable of conducting a class.

---

* One critic considers this a narrow conception, and begs us to remember that the gospel message should shed a light on all the so-called secular affairs of daily life.

As to our own relations to these fellow-workers, it is of the utmost importance that we should cultivate close fellowship, have much prayer together, and always prove an inspiration, helping them to realise the greatness of their calling in Christ Jesus. This, as one says, "is the true secret of success in relation to this important work of training Bible-women."

And now we have completed our consideration of the points laid down by the Programme Committee, and have endeavoured to gather together the thoughts and methods of many busy workers. Let us, to be practical, each one review her own position, and by God's grace step forward to broader, fuller, better work in the New Century.

Women's work is in its very nature quiet, unobserved, underground; our work is in and for the home, and the home is the foundation of the State, and woe be to the house if the foundations are weak.

By the grace of God, and in His Spirit's power, may we and all our Chinese fellow-workers dig patiently away at our foundation work, till presently China's women rise a fair and beautiful temple, fit for the Master's use, to His honour and glory.

WOMEN'S WORK: EDUCATIONAL

MISS LUELLA MINER, PEKING

(Chairman of Committee)

Introduction — Standards and Aims — Spiritual Development—Physical Development—Intellectual Development—Normal Training — Kindergarten Training — Musical Training — Schools for the Blind — School Fees and Self-Support—Supply of Teachers — Awakening of China — Dangerous Tendencies — Schools Started by the Chinese — Helping Chinese Schools — Scope of Mission Schools — Union in Education—New Opportunities—Conclusion.

INTRODUCTION

When the history of the twentieth century is written, and the historian selects from every country its most epoch-making events, and notes for every race its most marked tokens of progress, for this first decade of the century he will record nothing more marvelous than the awakening of the women of China. At the beginning of the century education was the right of none, the privilege of few. With rare exceptions, woman accepted as a matter of course her position as the drudge or the toy of man. If a girl studied the few books specially prepared for her, she learned that from infancy to old age three chains would hold her in thraldom, first obedience to father, then obedience to husband, then obedience to her own son, and that unhappy was the lot of the woman for whom Providence did not supply the proper masters. "For a woman to be without ability is her virtue," said the wise men, hugging to their own bosoms the treasures of learning, rejoicing that the crippled feet of their wives and sisters kept them from travelling in some dangerous but, to themselves, very delightful paths of knowledge and experience. Now and then a woman burst the chains, seized the treasures of learning, tasted the fruits of power, and was enrolled among the rulers, the poets, or the heroes of China, but did she not too often prove the converse of the proverb of the wise men by sacrificing virtue to knowledge or fame?

The twentieth century was ushered in with storm and agony, and when peace came, just where the storm had raged most fiercely, woman was seen shaking off her shackles, and reaching out eager hands for the gifts so long denied to one half of the people of this great empire. Marvelous this, but still more marvelous is the fact that father, husband, and brother are saying, "Take the bandages from the feet of our women, and the veils from their eyes, let them be our companions, let them be fitted to fill their duties as wives and mothers, for in the home lie the roots of the empire. How can a nation be intelligent and prosperous when half of its population are ignorant and oppressed." So say the modern wise men of China. And if all are not yet wise, it is because the new ideas have not had time to claim universal assent.

This old empire which has so long faced the past now faces a future bright with possibilities and beset with dangers. And no other path so bristles with perils as that on which the "new woman" of China now seeks to set her emancipated feet. In view of the tremendous possibilities of the present and future, and the serious problems which demand our attention, we cannot take the time for a backward glance even though it be over China's first century of Christian education for women. We leave it for the historian to tell of the first girls' schools, of the small beginnings in each mission where for many decades few but waifs could be induced to risk life or reputation in the hands of foreigners. It is still the day of small things with us when we compare our schools for young women with those in England and America, but when we consider that they have been evolved from nothing in at most a half century, more often in only two or three decades, we challenge any country in Western lands to show more rapid development. And this has been possible when public sentiment was against the education of girls, and when as a rule only the daughters of the uneducated classes, or of those with whom education was a matter of only one or two generations, attended mission schools.

How large a part the women of Europe and America, through their mission schools, have had in creating this new sentiment in favor of the education of women, will never be known. What our share in the regeneration of the women of China might be if our strength were equal to the opportunities now opening before us, is a still greater problem. What we may do, even with our limited numbers and resources, will be considered later. Let us for a time forget that there are two hundred million women and girls in this empire, and close our eyes to the overwhelming vision of what might be, to consider how we can make our present schools most effective. For it is by doing this little well that we shall accomplish most for the larger work.

The Conference in Session in the Martyrs' Memorial Hall

I. STANDARD AND AIMS.

First let us consider what in mission schools should be our standard and aims. Many girls come to us very young and undeveloped, crude material but plastic. We have an ideal which we seek to have realized in every student under our care, a vision of womanhood with a well-rounded development, spiritual, intellectual, and physical. First in importance comes the development of the spiritual and moral, the awakening and training of the conscience, the cultivation of self-control. The conscience in many a Chinese child seems to be either dormant or atrophied, and after many failures in our attempts to make it a strong working force in the life, we realize that one of the most valuable legacies handed down to us by generations of Christian ancestors is a conscience. After the touch of the Divine life has galvanized the conscience of our Chinese girls into activity there must come long years of patient training in obedience to conscience and the practice of self-control, but they will not be in vain. The comparative sensitiveness to right and wrong, the poise and self-control of students who have been with us many years, reward such efforts, and we can send out most of our graduates with the hope that temptations will assail them in vain, that they have an inner light which will keep them true and pure. Yet not for several generations can we leave our young women without the safeguards which seem unnecessary where conscience is startled at the faintest tremor of sin, and speaks with the power of long-asserted authority. In school we supply many external safeguards, when girls go out into this widening world with its subtle temptations no other safeguard will avail them but the living presence of Christ in the heart. Well has this been called the greatest dynamic for character and life.

Spiritual Development

The long, quiet years in boarding school are favorable for the development of the spiritual life of girls, and here lies the heaviest responsibility of the teacher. In many cases the religious instinct seems as dormant as the conscience, and while we believe that its quickening and growth must be the work of the Spirit, it rests with us to supply the environment, to set the example of earnest seeking for spiritual riches, even in a humble way to be co-workers with God in this most mysterious and important of all work, developing the Divine life in the human heart. The busy, careless student will neglect Bible study and prayer unless some time in the day is set apart for this. If we begrudge the hour when body and mind are at their very best, our exhortations to our students to ever put the spiritual above the intellectual will fall on deaf ears. And if we truly believe that noble character is the highest result of education, and that the study of the Bible is of fundamental importance in the building of character, the place given to Bible study and to devotional exercises in our daily schedule will give evidence of our belief. That the development of the moral and spiritual life should be put first in our educational work is the unanimous sentiment of your committee. Miss Clarke writes:—"It should not only be a department by itself, but should pervade and direct all other departments."

Physical Development

As to physical development there should be little need to write when modern psychology has taught us the unity of man, mind and body. Miss Newton writes:—"Physical training must be emphasized as providing a better medium through which the quickened intellectual, moral, and spiritual life can be manifested." Mrs. Jewell writes:—"Physical development should receive special attention among the older girls because that is where by general consent among the Chinese it is neglected." It has certainly been neglected in the past, but in the new educational movement among Chinese women it has a large place. In every school which has been opened for girls in Peking, physical drill, usually under Japanese women, seems to be the chief pride. It is changing the sentiment among the people, and we shall find our girls in mission schools throwing themselves into physical drill with more enthusiasm. They need still to be taught that such drill is not simply to strengthen the body for manual labor and to rest the tired muscles and nerves so that study can be resumed with more energy, but that as Romanes has asserted, the higher forms of bodily exercise are exercises even more of the higher brain centers than of the muscles. They train to attention and self-control, both of which Chinese girls lack, thus helping both mind and body to be at their best. Browning calls our attention to a most important fact in his question:—

"To man propse this test;
Thy body at its best,
How far can that project thy soul
On its lone way?"

In addition to exercise for the sake of exercise and discipline, the most of the domestic work in mission schools is done by the girls. Miss Beckingsale writes:—"A share in the cooking and cleaning is absolutely necessary for middle class girls to prevent them from being unfitted for their future life." Miss Lambert writes:—"In all these questions so much depends upon the class from which we draw our students and the social position they are to take after leaving us. If from the wealthy class, naturally there is not the same need of teaching them household work, and more time can be given to advanced intellectual training, as also in the case of those students who are likely to be able to give their lives to teaching, so we do need some higher grade Christian schools that can surpass the government schools. However, far the larger number now in mission schools are drawn from the lower classes, and surely it is a mistake if we educate them above their position, so that instead of making them useful wives to our Christians they are too proud to help in the work of the house." Miss Dodson says:—"The fact that we are training the future wives and mothers of China should never be lost sight of." Miss Richardson expresses a slightly different view:—"It has long been a conviction that the development of the whole woman should be the aim of all Christian education, but that a certain school might emphasize a certain phase of the education and thus secure a degree of perfection, impossible where everything is taught and nothing emphasized. The 'wife and mother' idea, it does not seem to me, need receive much attention in the school life."

If the girls themselves are asked whether they prefer to get training for hand, eye, and brain by giving their time to fine embroidery, mathematics, and chemistry or by doing common housework, there is no doubt about the answer. But does not the fact that they shrink from the homely duties which are a natural part of the life of ninety-nine women out of a hundred, point to the need of discipline in this line? There is no lesson more necessary for the schoolgirl to learn than that not liking to do a thing is no reason for not doing it. And the educated young woman, going to an uneducated mother or mother-in-law, finding much in her surroundings that offends her sense of fitness or even decency, will give enough occasion to her critics to say she is proud even if she joyfully bears her share of distasteful home burdens. Are we teaching our girls the lesson Christ tried so hard to teach his disciples, "Not to be ministered unto, but to minister"?

It is doubtless right to require less domestic work of girls who pay all of their expenses, yet here the Chinese themselves are more practical than we in Western lands have been in our fashionable girls' boarding schools. A school in Peking started by Chinese for girls of the higher classes especially emphasizes the importance of industrial work. The official in charge of it has recently taken a trip through China and Japan for the sole object of studying industrial work in connection with schools. We quote a few sentences from a lecture given in this school on the occasion of the Empress Dowager's birthday:—"Education in a girls' school does not consist simply in reading books, becoming familiar with characters, and learning arithmetic. Most important of all is to learn some means of earning a livelihood...... The two hundred million women of China in their youth depend for a living on fathers, brothers, and uncles. After marriage the natural thing is for the man to support his wife. But if for any reason the man cannot do this, shall the two sit down and starve together? If the wife has a practical education, all of the members of the family can work together at some occupation. Then there is another point; the proverb says, 'Poverty and riches are inconstant.' If the rich are extravagant, idle, uneducated, without training in a means of livelihood, with no love for country or fellow-man, passing their days in blind recklessness, poverty comes sooner or later."

Certainly in our mission schools we wish to discourage snobbishness, and to cultivate the sense of universal brotherhood which is beginning to get a hold on the hearts even of non-Christian Chinese. In two schools started by a sister of Prince Su in Peking rich and poor meet together, the little niece of the prince having the same duties and the same treatment as the daughter of the poorest shopkeeper. And in all of these schools started by the Chinese, a text-book in domestic economy (家政學) translated from the Japanese is considered an important part of the course of study. The Chinese never lose sight of the fact that they are training the future wives and mothers of the empire. That girls should at an early age learn to make their own clothes there is no question, but in most schools this is accomplished by older girls helping the younger without having regular sewing classes. Girls should be encouraged to do fine needlework at home during vacations. There is danger that in the new China the art of making the beautiful native embroideries will be superseded by tawdry foreign "fancy work." Cooking classes are more necessary in schools than sewing classes, as helping in domestic work in a large school does not give the girls suitable training in cooking ordinary home food with ordinary utensils.

Wherever Christian truth has gone it has dignified labor, beautified the common things of life, and made the body the strong, willing servant of the soul. This is what physical drill, manual training, and domestic work, permeated by Christ's spirit of service, should accomplish in our schools.

Intellectual Development

Now we come to the intellectual development, which we put last because it is impossible without physical development and useless without moral development. Should our aims and standards differ essentially from those in schools for young men? Should colleges be established with curriculum and requirements as high as in the best women's colleges in Western lands, say Girton and Wellesley? Have Chinese girls the desire and capacity for such education? On these questions the members of your committee naturally express slight diversity of opinion. Miss Lambert writes: "The duties of a young woman in China are so very different from those of a young man that the time certainly does not seem to have come for young women to take the same course as young men except in the elementary schools. Marriage is a great obstacle to higher education with most Chinese women, though there is a great desire amongst many to go forward. They compare favorably with girls in England as far as I have gone with them?"

Miss Dodson writes:—"Women are essentially different both mentally and physically from men, therefore their education should differ. Give a woman a man's education and she is unfitted to fulfil her position as a wife, and she rules at home. The present generation of students in most cases must marry into families where the mother-in-law is uneducated, and much friction and unhappiness arises because the young wife is educated above her station in life. Therefore it behoves us to be careful while we are developing our students intellectually as pioneers in the new China, not to unfit them for their station and work."

In regard to the desire and capacity of Chinese young women Miss Dodson continues:—"The desire for an education is there, but the desire for a 'higher education' from pure love of study, I have never found." Mrs. Jewell writes:—"Comparatively few have the desire or capacity that would carry them successfully through the years of hard work that intervene between them and what Westerners call a "higher education." The parents of these comparatively few will for the most part object to their daughters remaining unmarried until a college course is completed. I do not think the reasoning faculties of Chinese girls up to those of Chinese boys, and they are certainly quite behind those of American girls." Miss Beckingsale writes:—"In the class which has come under my observation (chiefly daughters of farmers) there have been but few who possessed the natural talent to enable them to take the same curriculum as young men, and these few have in general been so handicapped by a late start and home duties as to be far behind young men of the same age." Miss Howe expresses the opinion that in desire and capacity for education they are fully equal to young men in China and to young women in America, but that the standard and aims should differ in some particulars, not so much in essentials. Miss Clarke thinks that the curricula and requirements of the best women's colleges in Western lands could not be reached for some years to come, and adds, "From information I have gathered the higher classes are very eager for education, and the desire is spreading to the middle classes. Given equal chances, I think the capacity of young women for grasping instruction would be as good as that of Chinese men. The effect of long ages of neglect, or merest mechanical teaching, and the lack of any developing influence, is evident in their dulled powers of thought and reasoning." Miss Newton writes:—"At present we can hardly expect the young women in our schools to reach the same standards as those for young men, partly because they are not strong enough for the strain and there are very few who are prepared for a curriculum as high as that of the best colleges in Western lands. We may hope for this among the daughters and granddaughters of our graduates, who will have been surrounded by an atmosphere of preparation such as is impossible at present.

Miss Talmage writes:—"We have no acquaintance with any college for girls approaching the standard of home colleges, and we do not consider that the girls of this region are sufficiently advanced for such an institution, nor do we consider it desirable at present to force them up to such a standard. Girls and young women in this region are not as desirous of an education as girls in America or England, or as Chinese young men in this region, but given equal advantages from infancy, we believe there is equal capacity for 'higher education.'" Miss Noyes writes:—"The Chinese young women, we think, compare favorably in these respects with young men in China and with young women in England and America." The last from whom we quote on this subject is Miss Richardson:—"In colleges let the curriculum and requirements be as high as in the best colleges in Western lands, and this because the Chinese themselves are demanding it. Men who are themselves graduates of Yale and Cambridge are desiring to give their daughters the best possible advantages. Again, few comparatively can go abroad for study, and it is necessary that those who know what the best is should give the best and highest to these young women in their native land, that they may be the teachers and trainers of their own people. The desire and capacity of Chinese young women for higher education compares most favorably with that of Western young women. I know of seven young women in the States at present who have overcome obstacles and faced (some of them) trying conditions, that they might further prosecute their studies and attain higher efficiency before taking up special lines of teaching in China."

The chairman of your committee, after thirteen years of teaching in a college for young men, and three years in a girls' school, notes no difference in the desire for an education. In faithfulness in study girls are perhaps superior, many of the older and more ambitious students needing to be restrained lest their health be injured. As to capacity, if forced to use their reasoning powers, as in the study of geometry, they are not inferior to young men, but in the ordinary lesson they neglect to use their faculties of reasoning and correlation, and are far too content to glide glibly over the surface of things. This may be largely the result of defective early training. The girl is also narrower than the boy in her range of observation, less ready to give her time to lines of study and investigation outside the direct requirements of the next day's lessons. This may be due not so much to a distaste for additional study as to a desire to embroider a pair of new shoes, and the advent of the leather shoe may change our ideas as to the desire and capacity of the Chinese girl for a college education. But unless they can be trained to think for themselves and to think deeply, it is useless to attempt to take them beyond a high school course. Many who cannot think seem to have the capacity to hold whatever knowledge we choose to pour into them long enough to make a glib recitation the next day, and to pass a fair examination at the end of the term, but they leave school without the poise, the breadth, the power to solve the problems of life, to meet new conditions and adapt themselves to them, that should characterise the liberally educated women. It is these women who try to rule at home, who are proud and unwilling to bear their share of the homely burdens of life, for "a little knowledge is a dangerous thing." Such girls should not be carried beyond the elementary or at most the secondary schools. At the close of five or six years in boarding school there should be a sifting time, when those whose intellectual and moral senses are dull should be sent out to take up the duties in life for which they are fitted, or if they have no homes in which to get proper training they should be placed in industrial schools to learn some means of earning a livelihood. In mission schools much time and money are wasted in trying to educate girls beyond the point for which they have any capacity. This process would sift out perhaps a third of the children in the average mission school. After the remaining students have spent four years in the secondary school, should there not be a selection of girls for a full college course of study? They should be strong physically, intellectually and morally. They should have a real love of study and power of reasoning, earnest aims in life, and a purpose to use their high privileges for the good of others. If betrothed while in school, it should be to their equals in education, young men with an earnest purpose in life, who will not hinder the young women either in completing their college education or in devoting their talents and attainments to some noble ends not inconsistent with home duties.

Do you say that such girls cannot be selected from our mission schools? Twenty, even ten years ago, that might be true, for the first generation of Christians came largely from the uneducated classes. But now their children are beginning to come to us, or even their grandchildren. Evolution is our ally, and seems eager to provide us with better material. The girls from such Christian families still lack the mental acumen, the instinct for study, which should be the heritage handed down by hundreds or thousands of years of culture, but each decade sees us on a higher plane, and each year sees a better class willing to study Christianity and to place their daughters in our schools. Has not the time come when mission boards should provide a limited number of well-equipped colleges for women, say one in central China, one in the north and one in the south? These should be union institutions, for a large force of teachers will be needed and the costly equipment should not be reduplicated. If we have such institutions will the proper students be forthcoming? We think that they will come, not at first in large numbers, both from Christian and non-Christian schools. Sentiment in regard to the education of girls has changed to an extent which we can hardly realize. Year after year in a Peking school the goal at which a diploma would be given has been placed further away, and the faces of the girls have brightened when they were told that they would have an additional year of study. The highest class is now taking the Sophomore year of study, the curriculum, while differing slightly from that in colleges for young men, being fully up to grade. College-trained women as wives of our pastors, college teachers, and physicians, or as teachers in our more advanced girls' schools, would be simply invaluable, and would wield an immense influence at this crucial time in the development of the women of China.

II. SPECIAL LINES OF TRAINING

Normal Training

The need of teachers in our own schools and the openings in non-Christian schools demand that we give more attention in mission schools to thorough normal training, something more than one or two short courses in pedagogy, or the desultory training of pupil teachers, and far more than the short-cut "Normal courses" now so popular in Chinese schools. Miss Howe says:—"Normal training is a crying need at present." Miss Newton and Miss Clarke express the same opinion, Miss Newton adding, "The teaching and practice of pedagogy should receive increased attention. We have found it helpful to gather a class of children from the neighborhood into a model school for a half days' session, to give the needed practice to a class." Miss Noyes thinks that every effort should be made to obtain students and train them to teach in any schools where they may have opportunity. Miss Clarke thinks none but Christians should be admitted to a normal course, and in proportion as they receive mission aid their services should be secured to the mission for a term of years. "Our present hope, until normal training has had time to take effect, must depend largely on pupil teachers, and the best results will be attained where the foreign teacher can work constantly with them, until they are sure enough to go on alone. I think it important that they should share with other pupils in the ordinary house duties of the school, and be under that and every other influence which will help them to realize that teaching is *living* as well as talking." Miss Beckingsale writes:—"There is great need of normal training; many girls take in but cannot give out, the teaching of others resembles 'bare bones.'" Miss Richardson writes:—"No more general need is felt by the educative body of China, foreign and native, than that of normal schools. In the process of evolution they will come and when they do I should be an advocate of admitting students by examination or certificate without regard to creeds. In the meantime the training of pupil-teachers ought to go on apace with the admission of scholarship girls." Miss Dodson writes:—"At present young women are going to Japan to study the art of teaching in Japanese normal schools, where they remain a year or two only. We should be able to give these young women a better normal training in their own country at much less expense to the student, and we are losing a great opportunity."

Shall we not improve this marvelous opportunity by starting several first-class normal schools at central points in the empire?

Kindergarten Training

The need of kindergarten training has not been as generally recognized by the members of your committee as has the need of normal training, yet several speak enthusiastically of the opportunities in this line. Mrs. Jewell writes:—"Of all places in the world the place for the kindergarten is in just such conditions as we find in China. The kindergarten in the Methodist Episcopal Mission in Peking several years ago was the most taking thing we ever had. It captured the mothers as well as the children. I should advocate a kindergarten course for every high school girl." Miss Newton writes:—"A kindergarten is needed in every mission station. Miss Brown has graduated a class of four kindergartners, all of whom are doing excellent work. The parents are delighted and the children are happy. In time we may be able to provide kindergartners for government schools, but at present the demand in mission schools is far beyond the supply." Miss Clarke writes:—"Kindergartens are much needed, the right direction and development of child life being so unknown amongst the Chinese. Kindergartens established by the American Mission are much appreciated, and a Japanese lady, a graduate of Tokio, wishes now to open one herself in Foochow." Miss Clarke thinks that kindergartners should not be trained for outside work when mission needs are so inadequately provided for, neither does she approve of training non-Christians to be teachers, saying, "I do not see how a missionary society could send out as instructors of children those whose own character was not founded on a Christian basis."

In Peking there is a kindergarten training school in connection with the North China Union Woman's College, in which girls from three missions have had partial training. The kindergarten is much appreciated in the neighborhood, and is considered by both missionaries and Chinese a most important branch of the work. Those who read Chinese papers know that well-informed Chinese are most earnest advocates of the kindergarten, and the Board of Education has appointed men to investigate kindergartens in other lands, and is considering how they can be started throughout the empire. Viceroy Chang Chih Tung and others high in authority have started a few kindergartens under Japanese teachers. If mission schools could now send out hundreds of well-trained kindergartners to influence the thousands of little children who we believe would be entrusted to their hands, might not the new educational life of China be turned, at its very fountain head, into less superficial and secular channels than those into which they will flow without such aid from Christianity? If we could win the little ones of China, train these millions of busy little hands and eager heads and earnest hearts, what might we not hope for God's coming kingdom in China.

Musical Training

As to the desirability of training girls in singing there is one voice, so no quotations are necessary. There is substantial agreement also that all girls who show ability in this line should be encouraged to learn to play simple church music, and as a rule without paying extra for it. Mrs. Jewell writes:—"If extensive work in this line is required I should make it a 'special' to be paid for as such." Miss Dodson thinks that classical music should be taught, that the Chinese may develope a taste for good music. Miss Lambert writes:—"Music is a great boon to the Chinese, both in worship and as an innocent and elevating amusement. For students able to go in for higher education the piano is good, but should be charged as an extra. Miss Richardson writes:—"I would put music next to the Bible in mission schools.... .In the matter of female education in China we are planning for a new era; so are Chinese educators, and they are not only introducing music, but Western music and Western instruments. The largest music house in Shanghai is taxed to the utmost to supply the demand for 'baby organs' ordered by the Chinese for their schools. We receive letters from the north, south, east and west, from schools opened by private individuals, by officials, by missionaries, asking for music teachers to teach music only. We are wholly unable to meet the demand. The Chinese love music—let our aim be to give them the best."

In Peking educators have been instrumental in starting an organ factory and in all of the girls' schools music is considered an important part of school training. Nothing in the 'new education' is more astonishing than this. Two years ago a student in one of the most advanced government schools in Peking when asked by a missionary if they had singing in the university, replied in a somewhat shocked and superior manner that they did not; ballads were not considered edifying. But most peculiar tunes and unintelligible words are now considered edifying. There is a great demand for song and tune makers, patriotic and school songs being especially desired. He who makes the songs for this great empire will have scarcely less influence than he who makes her laws, for whatever may be said about the past musical attainments of the Chinese, they are a music-loving people, who with training can appreciate the best that Europe and America can give them. This makes it especially deplorable that Japanese are now their chief instructors in music.

Schools for the Blind, etc.

Schools for the blind, or for deaf and dumb girls, have not yet been developed to any extent, so these most laudable lines of Christian effort can be better treated by those who write of educational work for boys. And although many orphans are cared for in our mission schools, orphanages as such have not been opened by Protestants on a large scale. Medical schools for women, Bible training schools, and industrial schools will be discussed by other committees, and we only call attention to the grand opening for Christian work through well-educated Chinese physicians. They must be women developed in body, head, and heart, not schoolgirls who have had superficial preparatory training and a mere smattering of clinical and hospital work. No young woman should enter on such a medical course before she is twenty-three years of age, and this will give time for completing a college course of study, and for that development of character so essential for one who must be exposed to peculiar trials and temptations.

III. School Fees and Self-support

The amount paid by girls in mission boarding schools toward school expenses varies greatly in different schools. Miss Ogborn, reporting for Miss Howe, says that their students pay about a fifth or a sixth of the running expenses of the school, exclusive of permanent equipment and salaries of foreign teachers. Miss Beckingsale reports even less paid by the students, and the fee reported by Mrs. Jewell is also small. Miss Clarke reports a fee of only one or two dollars a term for ordinary mission schools, Miss Lambert and Miss Talmage a fee amounting to one-fourth of running expenses, Miss Newton a fee of eight dollars a term in the college, less in the preparatory schools. Miss Noyes reports that in the "True Light Seminary" a good number pay all of their expenses, some one-half, while the least paid is a fifth. Miss Dodson reports that regular tuition is eighty-four dollars a term, with twenty-four dollars extra for those who take music. This covers running expenses. Clergymen's daughters are received free of charge. Others favor scholarships for those who cannot pay the full share of running expenses. Schools for high class girls are usually self-supporting, exclusive of paying the salaries of foreign teachers, house rent, and equipment. All the members of the committee express the opinion that non-Christians should pay enough to cover their expenses. All report that students furnish their own clothing, and in most schools they buy their books and stationery. Usually an additional fee is required for instruction in English.

All think that students who do not pay expenses in full should help in the household work of the school. The educative, moral, and hygienic value of such work has already been mentioned. Whether there should be some form of industrial work to help students pay their school fees is an open question. The difficulty is to find profitable work which will not require a sitting posture and strain the eyes. No girl who is doing full work on her books should go from them to lace-making or drawn-work. Miss Newton objects to industrial work which demands a foreign market, and tempts those who learn it to give their time after leaving school to money-making instead of Christian service. Miss Clarke and Miss Lambert bring forward the same objection. Mrs. Jewell, while deprecating the effect upon the health, thinks that such work may have in it both the object of self-support and of education along the line of self-help. Miss Dodson and Miss Beckingsale speak most enthusiastically of industrial work for classes of women, both as an evangelistic agency and as providing them with an easier means of gaining a livelihood. For women there is little doubt as to the desirability of such classes, and for schoolgirls who are very dull, and also too poor to pay their expenses, it might be well to have half the day given to industrial work. For bright girls is it not better to provide scholarships, impressing upon the students that they owe a debt to the school which they should pay as soon as possible, either in service or from the high salaries which graduates from mission schools can get by teaching in Chinese schools? When there is such a demand for teachers, it does not seem a good policy either to delay the girl in her studies or to endanger her health by occupying her time with industrial work which in itself is not beneficial to her. Yet we must keep in mind the fact mentioned by Miss Clarke, that the more we can induce students to contribute toward their own support, the more they will value and gain from the instruction we give. Miss Dodson writes:—"Self-sacrifice should be required of non-paying students inasmuch as it does not interfere with class work." In the North, experience is teaching that parents are willing and able to pay far more toward the school expenses of their daughters than could be demanded of them in the past, that some take pride in paying as much as possible, and that girls whose parents are making such efforts are more faithful in their studies, and more appreciative of what is being done for them.

IV. The Supply of Teachers

Probably nearly every principal of a girls' school if asked to state her most perplexing, ever-recurring difficulty would mention the securing of enough suitable teachers. This is a problem in a boys' school, and the difficulty is increased tenfold by the fact that all girls are expected to marry, it being often impossible to hold them even to the time of graduation. In view of this situation, several questions arise. Should men be employed as teachers? Should non-Christians be employed? What are the merits and demerits of married women as teachers? Should girls be pledged to remain as teachers after graduation? On these practical topics it is important to quote largely from the reports of the committee. Miss Dodson writes:—"There is no way of avoiding using men as teachers in girls' schools at present. They should be men of families and over thirty-five years of age, of good character, first or second degree men if possible, and they should be able to teach the up-to-date methods. If non-Christian they should teach only Chinese literature. Young men under thirty-five, although graduates of mission schools, should not be employed. Chinese, both Christian and non-Christian, object to having their daughters over a certain age taught by men." Miss Newton takes a less conservative view:—"It would be ideal to have all women teachers, but it generally seems necessary in the Foochow schools to employ one or more men and we seldom hear of any objection to it from the parents. It would be well to have such teachers over thirty-five, but especially for science and mathematics the younger men, fresh from college, are better qualified." Several other ladies express practically the same opinion as Miss Dodson. Miss Lambert thinks that men should be employed only in schools which have a foreign principal, and that men under thirty-five, graduates of mission schools, should not be employed. Except in a high class school she knows of no objection on the part of parents to having their daughters instructed by men. Miss Clarke objects decidedly to the employment of non-Christians, as the influence cannot possibly be wholly for Christianity if they are teachers. Mrs. Jewell also objects, saying, "teachers teach what they are." She thinks that the eligibility of men as teachers depends upon character rather than age, and says, "Non-Christian applicants for information concerning our school regulations usually inquire if we employ men teachers; the inference is that they do object to them." Miss Beckingsale thinks that when Chinese classics are taught by non-Christians there should be such supervision as to insure that no anti-Christian doctrines are taught, and Miss Richardson recommends that principals visit frequently classes which it is necessary that men should teach, and that classes few in numbers should not be sent to them. In at least one Chinese school in Peking a man is employed as teacher, and although trouble arose through his attempt to discipline the girls, the school survived the trouble. Certainly in no girls' school should important matters of discipline be left for men teachers.

As to married women, some object to their employment as teachers as it would take them away from their duties as wives and mothers, and some think that their work is too subject to interruption to be of value. But Miss Clarke writes:—"They take a position impossible for unmarried girls to assume, and can exercise an influence and control which is essential for the protection and guidance of their charges." Miss Beckingsale says, "Married women have a status and are in a less equivocal position than unmarried girls." If the married woman can live near the school and have a competent nurse for her children, she can give a large part of the day to teaching without neglecting home duties. But it is still essential to have resident teachers, who will relieve the missionaries of much detail work, and come into that close, personal touch with the students which the foreign teacher covets but cannot attain. Widows are ideal for such positions, but there seems no way of creating a supply equal to the demand.

The question as to whether girls should be encouraged to remain single in order to devote their lives to teaching, is discussed in the following section. While that may be inadvisable, it will be increasingly easy to hold them for a term of service which will enable them to discharge to some extent their obligations to the school. Whether a pledge of such service should be required of girls who pay only a very small amount toward board and tuition, is a question which was asked of the committee. The Misses Lambert, Clarke, and Dodson do not favor such a pledge, and Miss Beckingsale thinks it unnecessary, as girls in the interior are only too ready to enter mission employ. Miss Ogborn, replying for Miss Howe, also expresses disapproval. Miss Talmage thinks it a good thing, though not always practicable, and Miss Newton and Mrs. Jewell think that a pledge of remuneration for college privileges would be wholesome. Miss Noyes writes:—"If a pledge of service is not given,—and it might perhaps be a question whether compulsory service would be valuable,—it seems as though such students should promise ot refund the money which has been expended for them as soon as possible." Miss Richardson writes:—"School work in every mission ought to be well correllated, in which case a Christian girl whose parents are unable to pay for her education would be passed up on a certificate from a school of lower grade, until she spends at least three or four years in the school of highest grade in that mission. It should be an understood fact with the parents that after graduation she must give a certain number of years to teaching in schools of the mission, receiving a living salary." The living salary would differ greatly in different places, but Miss Richardson's suggestion that such teachers might have special privileges,—such as an hour a day given to a new study, to music or to English,—is a good one, also that she might be allowed to do remunerative teaching in outside schools at hours which do not conflict with her regular duties. She concludes:—"Let no arrangement stand in the way of the young woman's getting married; not even Christian teachers are more needed than Christian wives, Christian mothers, and Christian homes."

We must leave the problem of the supply of teachers unsolved, hoping that the changing times will make it easier to hold our graduates for longer periods as teachers, and will remove the objections still felt by some to employing men of suitable age and strong Christian character.

Betrothals.

The problem of supplying teachers leads naturally to the subject of betrothals, a subject which is also interesting Chinese reformers, who denounce early betrothals and early marriages, go-betweens, and the utter disregard of the wishes and welfare of the two people most concerned, and who advocate some changes in which there are elements of danger. Miss Clarke writes:—"Infant betrothals should be opposed, and the girl's right to a voice in the matter should be maintained, but as China now is I should be sorry to see our schools encouraging or advising girls to remain single much beyond the usual age for marriage." Miss Lambert thinks that the time has not yet come for the young man to propose himself to the young woman, nor for letters to be exchanged, saying, "Those who approve of such things in mission schools are running great risk of disapprobation from the nicer Chinese, though no girl should be forced to be betrothed without her free consent being obtained. Although our work suffers much because our girls leave us to be married, still it is a very serious thing to *encourage* them to remain single for life; should it come spontaneously from themselves it is a different matter, but even then they should be dissuaded from making any vow while so young." Miss Noyes writes:—"I would hesitate to advise anyone to remain single, although fully convinced that if there were those willing to do so it would be of inestimable value to the mission work."

Miss Talmage believes that mission schools should urge that betrothals be not made before at least eighteen years of age, and marriages not before twenty. Miss Newton writes:—"The ideal betrothal for a Chinese girl is where parents and teachers together make it possible for her to know, trust, and love a man who is worthy of her, but I do not think it is right for teachers in ordinary cases to insist on keeping the right of betrothal, for parents often know better than they the character of the man in question. I do not think it right to advise Chinese girls not to marry, but to delay marriage till after some years of service have been given." Miss Howe thinks that unmarried women devoting themselves to lives of service, will command great respect in China if their lives are consistent. On this subject the members of your committee express practical unanimity, the slight differences in sentiment being due mainly to the fact that circumstances differ widely in different parts of the country. Times are changing. The Chinese themselves are advocating later betrothals, and in the wealthy and official classes women in the thirties or forties who have remained unmarried to care for their parents or to accomplish some special object, are highly honored. This change of sentiment ought to make it easy to hold some of our graduates for a few years of teaching to pay part of their debt for their education, but in all these delicate matters it is well for Christians to keep on the side of conservatism, and to hold before the Chinese as the ideal woman, the wife and mother, wisely and lovingly directing the affairs of the home.

V. The Awakening in China

Dangerous Tendencies

Let us now turn for a time from our mission schools to take a wider outlook, to gather a few facts in regard to the awakening of the women of China, the reforms advocated, and the dangerous tendencies.

In the report of the committee the following changes and reforms are noted:—

1.—The desire to learn to read, and to acquire Western as well as Chinese learning; also to know what is going on in the world.

2.—Old superstitions and prejudices dying out.

3.—Willingness to receive Western medical treatment.

4.—The greater honor and respect with which husbands regard their wives. and brothers their sisters.

5.—The greater freedom with which women can visit and teach in villages.

6.—Unbinding feet amongst non-Christians as well as Christians.

7.—Later date of betrothals and reform in the matter of go-betweens.

8.—Crusade against opium.

9.—Growth of patriotism and altruism.

Granting that the desire for education and reform is often superficial and too easily satisfied, this is a remarkable renaissance. Miss Howe writes:—"The awakening of Chinese women in educational and other lines is the most wonderful event it has ever been my privilege to witness. Young girls from official families are walking to our day-school in this city (Nanchang). Opportunities for mission work are simply stupendous. Students of the advanced schools have won the Chinese respect for educated womanhood, and are now witnessing a chivalrous stand by the student body against their being subjected to the evils of concubinage."

In Peking a brave, patriotic woman, Mrs. Chang, has for two years, with the help of her son, edited the first woman's daily paper ever published in China. This little paper is a fearless advocate of all the reforms mentioned above, being especially fierce on superstitions, and frequently ridiculing idolatry.

In all this ferment of intellectual and social life there are elements of danger. In answer to questions regarding these tendencies and the temptation to throw off the old trammels of Chinese womanhood, one member of the committee voices the sentiments of many. "There is a great tendency to throw aside good Chinese manners, and take on what they call foreign manners, and in the end have no manners at all. The general criticism of the Chinese Christians is that they have no manners and no polish." Miss Newton writes:—"The tendency to desire equality with men must be guarded against, very carefully. The transition stage must come, only by love, tact, and great wisdom can it be safey passed, and doubtless some wrecks will be left along the way." Mrs. Jewell says:—"In this new education there seems to be a confounding of the idea of equality of sex with that of identity, that is, the girls are in dress and manners aping boys."

In the woman's daily paper already referred to, and in articles relating to women in other Chinese papers, woman's claim to "freedom" and "power" is strongly asserted, in notes not unworthy of Susan B. Anthony in her most strenuous, self-assertive days. Do they realize that this "freedom" which on its sunlit side is so lovely, has a shadow side which is license and peril and agony? Do they understand that the possession of "power" without the ability and wisdom to use that power for home and state, means ruin to self as well as to home and state? The wisest of them do understand in a measure, and urge their sisters not to fight for freedom and power, but to make themselves so worthy of these blessings that they will come as a matter of course. Yet the danger is that high compound walls will be torn down too soon, that the old restraints will be abolished before the restraints of a higher law are laid on the heart, that girls will be allowed to walk freely on the street before the streets are morally purified. Another tendency to be decried is that to adopt foreign customs and dress. Independent of the fact that in many respects Chinese manners and dress are superior to ours, there are dangers connected with the sudden transplanting of occidental civilization. There would be strange misconceptions and distortions. A young man in Peking received from a young woman who had studied a year or two in a mission school a letter containing a proposal of marriage. When asked whether he accepted he replied with glowing face, "Of course! It is so nice to do it the way they do in America." No less absurd representations of "the way they do" in Europe and America often appear in Chinese papers, for few are the Chinese travelling abroad who have had opportunities to see that which is noblest in Western womanhood, to catch the true spirit of our homes and colleges.

Many of the reformers who in other things seem most wise, advocate the adoption of European or Japanese dress and manners. They do not like to have the Chinese stand apart, marked externally as different from other civilized nations. They would change the graceful, hygienic Manchu robe, cool in summer and warm in winter, for our tight-fitting, ever-changing, never-sensible blouses and skirts, or for the clumsy Japanese reform skirt worn by students, and in most of the schools in Peking the graceful curtsey has been superseded by a jerk of the head, supposed to be European, or an attempt at the Japanese bow for which heredity has not yet fitted the Chinese spinal column. Yet there are many among the leaders in the reform movement who decry these imitations. In addresses given at the opening of a school superintended by a sister of Prince Su, and at other public functions, they have expressed sentiments like the following:—Civilization and enlightenment are not surface affairs. You cannot put them on and off as you would a garment. Do not think that by changing your style of dress and of combing your hair, and by imitating Western ways, you are getting the real thing. Be earnest in study, getting your own language as well as Western learning, and remember that most important of all is the development of character, of patriotism, of the qualities which will make you useful and influential in the home." We turn back to the reports of the committee to find Miss Lambert expressing similar sentiments. "Our object should be to Christianize and educate the Chinese women, not to Anglicize them. They are likely to throw off their own etiquette and imagine they are copying foreigners, and then fail in the politeness of both nationalities. Almost everything which is considered nice and good by a refined and conservative Chinese, Christianity should produce in a girl's character."

Schools started by the Chinese

All honor to Viceroy Tuan Fang, who will be written down in history as the pioneer in advancing the education of Chinese women. By his representations to the Empress Dowager before going abroad, by his study of institutions for the education of girls in many lands, especially in America, by his reports to the Throne since his return, and most of all by the practical, earnest way in which he has set about organizing schools in the provinces under his control, he has started a movement the results of which will be most momentous. Viceroy Yuan Shih K'ai is also the patron of schools in Tientsin. In Peking and many other large cities of the Empire, officials and gentry are starting schools for girls. We give a few facts in regard to some of these schools. In Tientsin a government school (Kao Teng Nü Hsüeh T'ang) under the patronage of the viceroy, had in the fall of 1906 about eighty scholars who paid eight dollars a month for board and tuition. There were three Chinese teachers and two English, and, as in most of the schools in the North, physical drill and industrial work were taught by Japanese women. The studies are Chinese language, literature and history, Western science, mathematics, and English. The worship of Confucius is compulsory, though it is said to be possible for Christian students to absent themselves from the ceremony, and it is not required of teachers. The Viceroy has also started a normal school to train those who are already educated in Chinese books to become teachers.

Those who receive first grade on entrance examinations are paid ten dollars a month besides receiving board and tuition, and pledge themselves to one and a half years of teaching. The two lower grades receive five dollars and three dollars beside expenses. The Chinese lady who teaches arithmetic is paid sixty dollars a month for three hours' work a day. There is no worship of Confucius. All girls' schools in North China are closed on Sunday. In Peking Prince Su and his sisters have been pioneers in starting schools for girls. The first was in his own palace, and was a private school, attended by the girls of the family with their friends and relatives. His third sister, Pao T'ai-t'ai started in the summer of 1905 the first school where rich and poor met together, and within a year the membership rose to over eighty. This school has now passed into other hands, and Pao T'ai-t'ai has started a new school in her own home. Prince Su's fifth sister, wife of the Mongol Prince, Ka-la-chin, has for two years had a most interesting school far away on the Mongolian plains. The Mongol maidens had no desire to pluck fruit from the tree of knowledge, but the word of the Mongol princess was law, and the carts sent to encampments scattered over the plains brought the pupils daily to school. The carts are still sent because of the great distances, but compulsion is no longer required. A number were brought to Peking in the winter of 1906, from whom a few were selected to receive an education in Japan. For several months in 1906 the princess was assisted by a daughter of Hsü Chung T'ang, a retired official of the first rank who has held the office of Literary Chancellor and other high offices. During the first year the princess depended mainly upon the help of a Japanese lady, and the wonder is that with a teacher who could speak little either of Chinese or Mongolian, so much was accomplished. Both of these ladies of the nobility give hours daily to the routine of teaching. Many other ladies from official or literary families are teaching in girls' schools in Peking, receiving no remuneration for their services, meeting at first with opposition and ridicule from some quarters, but finding their work growing in popularity. Other girls' schools in Peking were started by gentlemen connected with the government schools and the ladies of their families. One school numbers about one hundred and thirty. Nearly all have at least one Japanese teacher. Physical drill, music, and industrial work (chiefly crocheting with gorgeous colored yarns) being largely taught by them. Five or six women who were educated in mission schools are employed in these schools, chiefly to teach arithmetic and geography, their pay averaging about ten dollars a month for an hour's work a day. Doubtless more help would be sought from English and American ladies if they could afford to pay for it. Some of these schools in Peking are entirely free, or charge only for the noon meal where it is furnished. In others the tuition is several dollars a month. In December 1906 the Board of Education reported five girls' schools in Peking with 271 pupils. Mission schools and private schools not recognized by the government were not included in the number. No one in Peking has yet had the courage or the capital to start a boarding school, but there are several in Tientsin and one in Chengtu, Szechuan. This school, started by gentry and officials, began with about forty pupils, nearly all boarders, but it is said that accommodations are now needed for about a hundred. The people in that city seem very progressive, and although the free ways of Japanese teachers employed brought scandal on the school, the desire for education is so intense that the school still flourishes. Pupils in the boarding school pay five dollars a month. In the spring of 1906 a school was started in Foochow with eleven boarders and eight day pupils. Tuition was ten dollars a term, the board three dollars a month, the boarders all going home from Saturday to Monday. There was no worship of Confucius. This school failed, the chief reasons apparently being dissatisfaction with the food, favoritism shown by the lady principal, and the employment of a man, (the husband of the lady principal) as teacher. Another school started earlier by the gentry succeeded no better. Miss Clarke mentions three Foochow schools, and says, "In one no mention of Christianity or even playing of hymns, was allowed, but in the other two, visits from missionaries were welcomed." Miss Noyes reports that about twenty schools have been opened in Canton, many of the nunneries having been converted into school buildings. Miss Dodson writes that she knows of no boarding schools in Shanghai that are entirely self-supporting, but several day-schools are self-supporting. "The usual school fee is seven or eight dollars a month; students buy their own books, and so far as I can find, there are no requirements as to position or character, married or unmarried, nor is there an age limit. Their courses of study are mostly the new school literature, a little English, geography, arithmetic, and physical drill. Many schools employ both men and women who have studied in Japan. I do not think they pay much attention to the worship of Confucius, especially in schools where Japanese influence is felt. The attitude toward Christianity is more hostile than formerly."

The impresion of what has been accomplished in the past two years may be summed up in saying that the Chinese have achieved wonders but have wrought no miracles. It would be a miracle if, in these schools with totally inexperienced teachers whose education for the most part has been gained at home, the methods were not crude and the results very imperfect. Their greatest need is of teachers well-educated in Western as well as Chinese learning, familiar with the best methods of organization and discipline, women who in character and culture are fitted to mould these millions of young lives. Whence will they come? Given time, the Chinese will evolve their system and train their own teachers, but unaided they cannot accomplish in ten years what England and America have wrought out by the toilful and costly experiments of a century. Their attempt to do it resembles the efforts of a small boy to lift himself by his bootstraps. There are now in China a mere handful of women who have been educated in the best schools of Europe or America. More will be sent abroad—the more the better—but the cost both in time and money is so great that this will not solve the problem.

Japanese Teachers.

Should Japan be the teacher of Chinese women? On the question of the employment of Japanese teachers Mrs. Jewell writes:—"What I gather by inquiry into the curriculum of schools where Japanese influence is paramount, and my observation of their pupils, do not impress me favorably." Miss Howe says:—"The tendency to depend upon Japan is an obstacle to right development, the standard being lowered." Miss Dodson objects on the ground that they develope the intellectual and physical side of the student and neglect the moral and spiritual. In some schools girls are studying arithmetic and science in the Japanese language, and the results attained by the eager, earnest students are so out of proportion to their lavish expenditure of mental effort as to make the situation pathetic. Moreover, some of these Japanese women would not be considered qualified to teach in their own land. A young woman in one of these schools was supposed to be a graduate of one of the finest mission schools for girls in Japan. Investigation proved that she had had a short course of instruction in a small country school near the large institution, and crocheting seemed to be her main accomplishment. On the other hand, some Japanese ladies of true ability and culture are devoting their lives to the educational movement in China; and if more with their character and attainments could be secured, it would help in solving the problem. It is yet too early to estimate the value of the education received by the hundreds of young women who are going to Japan. The trip abroad is an education to a certain extent, and the teachers in the Japanese schools are superior to those who have thus far been secured as teachers in girls' schools in China, but the difficulty of studying in a foreign language remains, and the tendency to adopt the Japanese university dress, and to continue in their own land the free ways learned there are to be deplored. Moreover the moral atmosphere and social customs of Japan are intoxicatingly dangerous to girls accustomed to the constraints of the best Chinese homes, who have not learned life's great lesson of self-mastery, and who are not protected by that invisible armor with which true Christianity clothes womanhood. We covet for our Chinese girls the sweet, low voices and gentle ways which make Japanese women so winsome, but may they not be acquired at too great a cost? Another objection is that students who go to Japan are infected with the idea that there is a short cut to an education, and "quickly accomplish" courses (su ch'eng) are far too popular. They forget that gourds grow in a night, oaks in centuries, and the result is punk instead of fiber.

Dr. Kin, the well-known Chinese physician now in Peking, who is familiar with life in China, Japan, and America, deprecates the tendency to depend upon Japan in the education of girls, and urges that the Chinese government start large, central schools for the adequate training of teachers, giving them something more than a short-cut normal course.

VI. Have We the Ability and the Obligation to Help in Chinese Schools?

In view of the keen desire of Chinese to promote the education of girls, and of the great difficulties which they encounter, several questions arise. Do the Chinese desire teachers trained in mission schools? Can we spare the well-trained young women from our own work? Can we co-operate with the Chinese in any ways which will be mutually beneficial? Miss Lambert writes that two of the schools started in Foochow employed one of the students from the Church Missionary Society school as teacher of arithmetic, music, and drill, in return for which she received her food and tuition in English free. But she felt that she could not conscientiously stay, as no Christianity was allowed to be taught. She reports that the assistance of foreigners to teach English in these schools is much desired. Miss Newton thinks that graduates of mission schools might in some cases obtain positions in such schools, but under such restrictions as would probably affect their own Christian life unfavorably. Miss Clarke writes:—"If true Christian women have opportunity of going out to teach in the schools where the regulations are consonant with their Christian profession, it may prove a valuable opening for spreading the gospel message." Miss Howe expresses the opinion that co-operation may sometimes be possible and profitable, the religious question being accommodated. Mrs. Jewell writes:—"Graduates from mission schools are sought after in schools opened by the Chinese. Christianity is considered of no consequence in what they are seeking. They do not object to help from missionaries or Christian Chinese with Christianity left out. The most we can do is to show ourselves ready to help whenever we may. I have seen no indication that these schools wish to co-operate with us." Miss Dodson writes:—"In many of the schools Christian women are employed as teachers, and as far as I know they are treated with every consideration and receive high salaries. I think co-operation would be possible and often beneficial to us, as they produce better results in Chinese than mission schools. The question of religion should not affect such co-operation."

Perhaps the time is not far distant when, realizing better the aims of missionaries, the Chinese who are one with us in the purpose to lift up the women of this awakening Empire, will make it possible for us and our Christian graduates to do more to help. We would be untrue to ourselves, to our ideals, and to our Master, did we keep Christianity in the background in order to get standing-room with them, but we can show them that Christianity comes with no compulsion, only with a loving invitation. If they will not accept our best, let us still give them the best we can win them to accept in learning, in culture, and in morals. Though our mission schools are not graduating a tenth of the young women whom we need in our own mission work, here too let us be generous, and give them our best sometimes, not being too fearful that these young women, after years of Christian training, will prove disloyal to their highest principles and ideals.

VII. Scope of Mission Schools: Should Non-Christians be Received as Students? How can the Religious Question be Accomodated?

Should the chief aim of mission schools be to educate the girls of the mission, or should an effort be made to secure pupils from families which have no connection with Christianity? If the latter are received, should there be any limit to the number in proportion to the Christian students? Should attendance upon Sabbath services, chapel prayers, and other religious exercises be compulsory in the case of such students?

The answers to these questions showed such unanimity of opinion that extensive quotations are not necessary. All agree that the chief aim of mission schools should be to educate the girls of the mission, but that we should reach out to help others; some say by receiving a limited number into our regular schools, others advocate starting special schools. Day-schools should receive both classes without limit or distinction. In boarding schools for Christian girls the number should be limited. Miss Howe says, "The larger number Christian if possible;" others put the proportion as about one in ten; Mrs. Jewell thinks the point is to keep the prevailing sentiment among the students Christian. Miss Clarke writes:—"I consider that schools for girls of the mission and for non-Christian girls may well form a part of mission effort, but they should be two distinct organizations. The admission of a large number of non-Christian girls into Christian schools is liable to do harm which may far out-balance any possible good received by them. In exceptional cases, where there is no other opportunity of Christian education, I think a strictly limited number might be admitted on condition of defraying their own expenses." Miss Noyes writes:—"We regard it as very desirable to receive pupils from families which are not Christian, a means of broadening the work and giving the Christian girls mission work to do at once." Miss Richardson writes:—"The time for the establishment of mission schools merely for the education of children from Christian families is, I believe, past. Formerly our mission schools were all charity schools, and into these the better Chinese families would not send their children. But now in all parts of the country this is rapidly changing, and into even so-called charity schools are entering children from the higher classes. Where schools are opened specifically for the higher classes we find the whole social gamut ennobled, heathen and Christian, plebeian and patrician, mingling with and influencing each other for better or worse. If rich Chinese are willing for their children to associate with poor Chinese, and if non-Christian Chinese are willing for their children to associate with Christian Chinese, all hail!"

Should we not, when Chinese girls are beginning to make such strenuous and often almost futile efforts to get an education worth the name, make our schools as attractive and free to them as we can without lowering in the least our Christian standards? And where time and money are sufficient, should we not try to establish special schools or special boarding departments, drawing no line between Christian and non-Christian, making no class distinctions, but providing for those who can afford to pay for it, better food and lodgings than we can give to the charity student? Girls from the two boarding departments might meet in the classroom, for all of the general exercises of the schools, and on the playground, and if a strong Christian spirit prevailed, and the more influential girls longed to help rich and poor alike, both classes would be benefited. The cloister life is not the best life for our mature Christian girls. Outside of school they will more and more be thrown in contact with those of different rank, different principles and aims. We must not only seek to keep them pure, but strengthen them to keep themselves pure in this strange new world of temptations. Yet younger girls must be kept from close contact with fellow-students who might for them undo all the good influences of the school.

To the non-Christian students under our instruction, whether in ordinary or in special schools, Christianity should be presented in its most winning aspect. They should take the regular Bible studies with their classes, and attend regular church services and chapel prayers. As to whether they should be required to attend other religious exercises, there is room for difference of opinion. Miss Richardson writes:—"I believe we should hold steadfastly to compulsory attendance upon Divine services. However much the Chinese may say, they themselves recognize the difference between divine and human worship, and as a nation are falling away from the school-room worship of their sage. I know of only a few girls' schools where the worship of Confucius is compulsory."

In Peking and Tientsin the worship of Confucius in most girls' schools is practically compulsory, though performed in a most perfunctory manner. At the opening of one school the girls bobbed their kotows to a dance tune played on a joyous accordion. On the recommendation of the Board of Education a recent Imperial edict raised the Confucian sacrifices to the first rank, which indicates that it is not the intention of the government that the educated Chinese should fall away from the worship of the great sage. Should we not, in our Christian schools, observe the birthday of Confucius as much as Washington's birthday is observed in America, and thus teach our students how to distinguish between the honoring of a national hero and the reverent worship due only to the Divine Being?

Returning to the question of compelling attendance at religious services, we quote from Mrs. Jewell. "When a girl enters a mission school she is supposed at least not to be antagonistic to Christianity. Religious work is a factor, and should be a considerable factor, in a mission school. If I were to enter a Confucian school I should not feel imposed upon were I required to hear what is there taught regarding the doctrines of the great sage. It would be worse than folly to force me to worship his tablet, it would be wrong. Thus no violence is done to any student's conscience requiring her to hear what we have to say of Jesus Christ. No sane missionary would wish to *compel* worship, which would not be worship but mockery." Miss Talmage writes:—"Government schools allow freedom to all creeds; mission schools are avowedly Christian, and none will attend who do not wish to conform." Miss Clarke writes:—"Every effort should be made to present Christianity to them in all its fulness; and our sole aim as missionary workers, to impart the gospel of Christ, should never be lost sight of in dealing with them. But no compulsion or undue urging to acceptance should be used, as it will only lead to a superficial compliance without real conviction."

VIII. Union in Education

The farmer with only a ten acre lot to cultivate is not much interested in studying catalogues advertising expensive agricultural machinery. The Westerner with his ranch covering hundreds of square miles has different views of farming. We are entering upon a new era in educational work in China. Shall we be content with the old machinery, the old methods? Has not the time come for mission boards in all parts of the Empire to unite their educational forces, to build up central union institutions for higher and special education, well-manned, well-equipped, so thorough in instruction, so rich in opportunities offered to students, that they will command recognition and exercise a moulding influence on the educational life of the whole country? These institutions are needed for women as well as for men. There is a beginning in the North, where one of the four institutions in the North China Union Colleges is a union college for women, located at the American Board Mission in Peking. The school is still small, the most advanced class is only in the sophomore year, and the union is not yet complete, but with the opening of the Union Medical College for Women at the Methodist Episcopal Mission, it is hoped that this great mission, as well as the London Mission, will enter fully into the union already completed between the Presbyterian Mission and the American Board Mission. The school has also welcomed girls from the English Baptist, China Inland, and Swedish Missions in Shansi, and one from the Anglican Mission in Peking. There should be other union institutions at central points. One mission might provide a fine normal school, another a kindergarten training school, while another might develope music to a degree impossible where it is not made a specialty, and at all of these institutions students should be received from all missions and to some extent from non-Christian families. In union is strength. The twentieth century in China overwhelms us with its potentialities, but the strength of the Infinite is ours if we help to answer Christ's last prayer that we may be one.

IX. New Opportunities: University Extension

Lecture courses, reading rooms, museums, and public occasions in our mission schools and churches, give opportunities undreamed of two years ago. These lines of "university extension" have been developed with success in the American Board Mission in Peking. In a street chapel on one of the principal streets, near a great temple where a fair held six times a month calls out great throngs of women, a lecture or "newspaper reading" has been given every fair-day since November 1905. It was a strange innovation to invite women into this public place, occupied on other days of the month by men, but the results have justified the experiment, and more than gratified the hopes of Miss Russell and Mrs. Ament, or even of the wife of the native pastor, to whose faith and courage this new opportunity for influence is largely due. The small room is often crowded, and even in unpleasant weather there is a group of those who are specially interested. It is a point of honor not to "preach" at these gatherings, unless it be from texts furnished by the non-Christian papers read, but the regular services in the two neighboring churches are announced, and invitations to these services and to the homes of the missionaries are often accepted. A surprisingly large number of refined, intelligent reading women have thus been brought into most friendly relations with missionaries, and a few girls from the better class have been sent to mission schools. The speakers at these lectures, with few exceptions, are present or former teachers and pupils in mission schools, some of them now Bible-women or wives of pastors. Their topics, often taken from the "Woman's Paper," are the reforms advocated in that paper, hygiene, domestic science, the care of children, the importance of education, and simple talks on geography and science

Perhaps even more remarkable was the series of six or seven meetings held in the largest church of the American Board in Peking. Among the speakers at these meetings were two sisters of Prince Su, the daughter of a Literary Chancellor, and Mrs. Chang, the editor of the "Woman's Paper." Can one take in the full significance of a scene like this? It is in a beautiful Protestant church, built on ruins left by the Boxers in 1900, less than a mile from the Imperial palaces in the Forbidden City. Fifteen Mongol maidens, brought a journey of ten days from their homes in the snowy North, are singing to a Japanese tune with an organ accompaniment played by the Princess Ka-la-chin, a birthday song of congratulation to the Empress Dowager. The Chinese words sung by the Mongol girls are unintelligible, the tune is execrable, but the meaning and promise of it all bring a heart-throb of hope and joy. In her remarks, made from the platform of this church, the Princess Ka-la-chin said, "We are not here to-day because we are converts to Christianity, as some think, but because foreign ladies have been leaders in establishing schools for girls, and I wish personally to thank you for this."

In North T'ungchou, in Foochow, and perhaps in other cities, similar meetings for women have met with great success. An attempt made by some Chinese women in Peking to have a similar lecture course failed because they could not keep up the supply of speakers. A reading-room has been opened for women in connection with the largest non-Christian girls' school in the capital, and the Industrial Exposition is thronged every Monday with eager women and girls.

Are there not here suggestions of limitless opportunities which would be open to the Young Women's Christian Associations were they ready to take up work in these large cities where the women are already awake? They could conduct lecture courses, open reading-rooms, start training classes of many kinds, enter into the new life of these eager women by a hundred avenues. As teachers in Chinese schools also they might be welcomed with less suspicion and forefending of Christianity than is possible in the case of those who are directly connected with missions.

CONCLUSION

We have glanced at the possibilities, the limitations, and the difficulties in our mission schools, we have opened our hearts for a moment to the appeal of two hundred million women and girls with a new heart-hunger and a new hope, we have dared to look in at the multiplying doors of opportunity, and our hearts are both thrilled and appalled. Never before has such an appeal been made to Christian women; never again will come such marvelous opportunities.

CHRISTIAN LITERATURE

BY REV. JOHN DARROCH, SHANGHAI

(Chairman of Committee)

Place of Literature in the Growth of Christianity—Literature in China — Christian Literature Extant in Chinese — Books Which Are Classics — Books Issued by Romanists — The Present Unique Opportunity — Revision of Existing Literature — Books to be Translated — Devotional Literature—Amalgamation of Christian Periodicals—Style in Books—Books in Mandarin — Romanised Literature — More Men Needed — A Union Book and Tract Society Wanted—Distribution of Literature — Branch Depots — Christian Literature in Japan (Appendix).

Christianity has from its inception owed its progress to the pen. The founder of our religion wrote not a word of that evangel which was, as he foretold, destined to influence more powerfully the races of mankind than any other force known to the world's history. Jesus was content to cast forth lavishly his living word careless that much of his doctrine was misapprehended by his hearers. It was like the arrow shot by Jonathan when he called to the little lad, "It is beyond thee": the meaning, though only partially understood by those immediately addressed, was to reach a larger audience—the friends of the Bridegroom—who, in all ages, have loved the speaker and understood his message.

Though thus proclaiming his gospel to the multitudes, as the flowers scatter their seeds to be carried on the wings of the wind to fertile fields or barren sand, the Lord Jesus Christ had absolute certitude that these apparently casual words were spirit and were life, and so were as indestructible as spirit and life necessarily are. Heaven and earth would pass away, but these words, spoken to a company of peasants by a lakeside in an obscure province of the Roman Empire, or addressed to an outcast woman of a despised city, were destined to be treasured in the hearts of men till time should be no longer.

Jesus had no sooner disappeared from earth than his disciples began to commit to manuscript the precious words he had spoken to them, and so it has come to pass that Christianity owes its existence to its literature. If the four gospels had never been written, the religion of Jesus would have made as little permanent impression on the world's history as a pebble dropped into the blue depths of the Sea of Galilee makes on the configuration of the lake shore. If the Epistles had never been written the Church would have perished in its cradle, strangled by the twin serpents of Roman power and Jewish hate. The New Testament is therefore the earliest contribution to Christian Literature.

Literature in China

"All the great religious systems in China have been built on the foundation of the literature which they created. Confucianism is little else than the Four Books and Five Classics.

"Buddhism deluged China with a literature brought from India. A king presided once over a translation bureau the staff of which consisted of 800 priests, and two princes helped to transcribe the work of the translators.

"John de Monte Corvino introduced Roman Catholicism into China in 1293. Matthew Ricci arrived in Peking in 1601 and by the year 1631 he and his associate workers, together with their Chinese converts, had published no less than three hundred and forty treatises. Some of these were religious but the most were works on natural philosophy and mathematics. So effective was this literature, that in a single generation Christianity was practically established throughout the Empire." *

A visit to the printing works at Siccawei or to the book-room at St Joseph's Cathedral, Shanghai, will show that the Catholics are still actively at work producing a literature which has a far reaching influence.

Protestant Christians have ever been known as men of the Book. The Bible and the Bible alone is the religion of Protestants. However different our views of theology may be, we rest them ultimately on the authority of Scripture.

It was in accordance, then, with the high traditions of Protestantism that the first missionary to China was also the first translator of the Bible. Morrison's Bible and Morrison's Dictionary though, by the swift march of events, already long out of date, are yet a monument to our pioneer missionary more enduring than brass, more precious than marble. Legge and Stronach and Medhurst and Wylie and Williams and Faber and Edkins and Bishop Schereschewsky, who has only lately gone from us, these are our honoured dead, the pioneer makers of Christian Literature.

---

* Rev. I. T. Headland, Ph. D., Peking.

Christian Literature Extant in Chinese

If we ask, "What has been the net result of the labours of those missionaries whose names we have mentioned, and of the others who have devoted themselves to literary work?" "What are the assets of the Church under the head of Christian Literature?" the reply to these questions necessitates a survey of the whole field and a statement of the output of the various Book and Tract Societies in China. Fortunately the Rev. D. MacGillivray has brought up to date his Union Catalogue of Christian Literature. The following classified list of the number of published books is taken from his catalogue with warm acknowledgements of indebtedness to the author:

Comparative religions	10
Confucianism	8
Buddhism	1
Taoism	1
Mahometanism	3
Rom. Catholicism	5
Index to Bible, etc	10
Introductions ,,	9
Old Test. History	12
,, ,, Verse	2
History, Israel and Judah	3
Old Test. Characters	14
,, ,, Types	2
Bible stories	10
Old and New Test	11
Commentaries, O. T.	46
,, N. T.	48
Other Commentaries	5
Life and Words of Christ	42
Atonement	17
Harmonies	5
Catechism	24
3 & 4 Character Classics	11
General works on Christianity	47
Systematic Theology	11
Philosophy and Natural Theology	33
Homiletics Pastoral Theol.	5
Aids to Native Helpers	7
Sermons	5
Evidences of Christianity	29
Reform, a fruit of Christianity	33
Christian Church Government	8
Christian Church Practice	11
,, ,, Sabbath	5
,, ,, Services	14
Sunday Schools	9
Giving	6
Christian Biographies	39
Church History	22
God in History	32
Stories	48
Allegories	22
Devotional	23
Holy Spirit and Higher Life	20
Prayer	23
The Soul	5
Sin	20
Anti Opium	12
Foot-binding	27
Ten Commandments	9
Aids to Holiness	19
To Parents	4
Filial Piety	6
Ancestral Worship	11
Idolatry	11
Miscellaneous	74
Prize Tracts, Native Authors	36
Prize Essays	23
Sheet Tracts	34
Easy Books for women	9
Law and Politics	30
Total	1114
Books published by Educational Association of China	192

We find here a total of more than one thousand titles. Some few of these are only sheet tracts, but most are fair sized books, and some are scholarly works of great erudition and research.

The chief newspapers published are:—

The Christian Intelligencer,	通問報	Weekly,	A. P. M.	Shanghai
Chinese Weekly	大同報	,,	C. L. S.	,,
Review of the Times	萬國公報	Monthly	,,	,,
Chinese Christian Review	中西教會報	,,	,,	,,
Chinese Illustrated News	畵圖新報	,,	C. T. S.	,,
The Child's Paper	月報	,,	,,	,,
Christian Advocate	華美報	,,	M. E. M.	,,
China's Young Men	青年會報	,,	Y. M. C. A.	,,
The Chinese Christian	基督徒報	,,	,,	,,
True Light Monthly	眞光月報	,,	A. B. M.	Canton
Boone Review	文聲學界	,,	A. C. M.	Wuchang
Pu Tung Wen Bao, Mandarin Romanised		Monthly	E. A. C.	Shanghai
Revivalist Foochow Romanised		,,	M. E. M.	Foochow

The influence of this literature has been incalculable. These books are the seed from which has sprung the "New Learning" which is destined to renovate China. Confucianism and literature have been synonymous terms in China for twenty centuries, but since Christian Literature has become generally known, a new sun has arisen on the horizon of the literati.

In the new schools the supremacy of the classics has passed to text-books on science, and the influence of the change is such that a new type of literati is being evolved. Complaints have appeared in the press that the students no longer reverence the ancients and, this year, an imperial decree has been issued commanding that henceforth the sacrifice to Confucius is to be conducted with the rites hitherto reserved for the worship of heaven. A college, with a liberal endowment, is ordered to be established in Chü-fu hsien, the birthplace of Confucius, and in this institution special prominence will be given to the teaching of the sages. These are signs of the times, and indicate that the government is conscious that all its efforts to perpetuate the worship of Confucius in modern schools are foredoomed to failure.

Buddhism created a literature in Chinese but it is only the elegy of an incomprehensible religion written in a dead language. Our books throb with life.

Roman Catholicism was in China three hundred years before a Protestant missionary set foot in the country and to this day their converts far outnumber those of our faith, but thousands of Chinese who never saw a Romanist book are familiar with the literature prepared by Protestants. In spite of their wealth, their political influence, and their long prior possession of the field, it seems certain that the future of China is to be moulded by the Protestant, and not by the Roman, Church. The flowing tide is with us, the ebbing tide with them.

Some few of the books in the above list are Christian classics and will be treasured by the Chinese Church for generations; others are of less value.

In order to learn what books have been most useful in the past and to procure information as to what books are needed now, a circular with the following questions was sent to about two hundred missionaries:—

(1). Amongst the Christian Literature extant in Chinese what in your judgment is of permanent value?

(2). What books or tracts do you find have been most useful in leading heathen to a knowledge of the truth and belief in the Gospel?

(3). Have you ever used any books issued by the Romanists? If so which, and what is your judgment regarding their worth?

(4). What books do you find have helped your Christians most, and in what way were they helped?

(5). In view of the present progress and expected development of the Church in China, how far should our Apologetic Literature be revised and brought up to date?

(6). The times are changing rapidly in China; do you know of any book on Christian Evidences which, if translated, would be likely to influence thoughtful Chinese scholars?

(7). What new books in the department of Biblical Theology, Church History, Homiletics, etc., are needed, and how far do you think the assured results of modern criticism should be embodied in works for the native Church?

A goodly number of illuminating replies was received and the hearty thanks of the Committee are due to all who have kindly assisted it. One of our most scholarly missionaries replied as follows: "I must confess that I have been sorely puzzled by many of your questions and have found them exceedingly hard to answer. Either I am very ignorant of what has been done in this line or else very little of real value has been accomplished. I send you these jottings with many apologies and regret that I am not able to be of greater service." In spite of his apology this brother's letter is very interesting and the information it contains is to the point. Another reply is: "A most difficult question. Most of our literature is out of date and requiries re-setting."

Books which are Classics

In the following table are arranged, as nearly as possible in the order of their popularity, the books which have been commended as being most useful. It must be remembered that the list is representative rather than comprehensive.

The list is to be taken as the reply that would come spontaneously from the lips of the average missionary if he were asked to state offhand, "What are the best Christian books in Chinese?" There is a large number of valuable books which do not find a place here, but the list is given for what it is worth, as the answer to questions one and two of the circular:

Evidences of Christianity, Dr. Martin
Two Friends, Milne
Pilgrims Progress, Burns
Dr. Faber's books
Commentaries, C. T. S.
Dr. Griffith John's tracts
Street Chapel Pulpit, Dr. DuBose
Mr. Baller's Books
Chen Tao Heng Ping, Genähr
Church Histories
Christian Biographies
Murray's Spirit of Christ, D. MacGillivray
Catechisms
Benefits of Christianity, Dr. T. Richard
Philosophy of plan of Salvation, Dr. Hayes
Bible History, Mrs. Macartee
Christian's Secret of a Happy Life, Mrs. Mary Kwoh
Peep of Day
Natural Theology, Dr. Williamson
Deepening of spiritual life books, Y. M. C. A.

There are several points of great interest in the above list. Firstly, the book that has been found most useful of all our publications is "The Evidences of Christianity" by Dr. W. A. P. Martin. More than one has written of this book saying, "It is most useful in leading men to Christ." "Two Friends" by Dr. Milne occupies, it will be seen, a high place on the list. The second Protestant missionary to China has in this booklet a worthy and useful memento of his short but strenuous missionary life. The Pilgrim's Progress is evidently as much a classic with the Chinese as with the Western church. Dr. Arthur Smith says it is the best translation into Chinese which has been done by a foreigner. With such an excellent example it is incomprehensible why so many of our best books have been published only in Wenli.

It is a hopeful augury of the future of the church in China that books on the deepening of spiritual life such as Andrew Murray's books translated by Mr. MacGillivray, "The Christian's Secret of a Happy Life," and the devotional books issued by the Y. M. C. A., have had a large sale and have been found so helpful by Chinese Christians. Since the Chinese church is in a condition to assimilate and profit by these books, we may confidently expect that it will develop a spiritual life of a high order and make its own contribution to the Kingdom of God in the world.

Christian biographies too are greatly appreciated. Such books have had a profound influence on the church in Japan. If we had a number of short biographies of eminent Christian men and women translated into good Mandarin, illustrated and well printed, and put on the market at a cheap rate, they would probably be very popular and useful.

Books Issued by Romanists

In reply to question (3) I find the following books issued by the Romanists commended. Premare's tract on God is issued by several of our Tract societies. It is said to be "The one really sublime piece of writing in Chinese Christian Literature." "The Enlightenment of Preachers" by Mr. F. W. Baller and "Abolition of Errors" by Pastor P. Kranz are both from the same Catholic original. 四史釋註 Romanist "Translation and Commentary on the Gospels is in form and method ideal." Others are 七克大全, 眞道自證, 聖教理證, 三山論學記 集說詮眞, 訓眞辨妄, 理窟, 一目了然, Doubtless some of these books contain paragraphs which are unpalatable to Protestants but, in spite of this, many have found them helpful and suggestive.

The Present Unique Opportunity

The last three of the questions in the circular referred to above, deal with the future of our Christian Literature rather than with its past. It is fitting to pause for a moment and consider the unique crisis in the history of missions to China in which we now are.

At every great missonary gathering held in China we have been in the habit of saying that the opportunity of the church at present is greater than it has ever been before. We have always said so, and it has always been true. The years of our occupation of China have increased in arithmetical order, but our opportunities and responsibilities have been, and now are, in geometrical ratio to the number of the years. Not only are the opportunity and the responsibility of the church in China to-day without a parallel in the world's history, but the crisis is such that it can never possibly occur again. There is no other nation of 400,000,000 on this globe to which a renaissance can come. Up till to-day the Chinese turned contemptuously away from all the learning foreigners earnestly pressed on their attention, but now they realise that the boasted wisdom of the ancients is insufficient for the exigencies of modern life, and that their three religions are vain and empty superstitions. While loudly proclaiming their watch-word to be "China for the Chinese" and their determination to have nothing to do with things foreign, they yet minutely copy our most characteristic institutions. The nation is in a receptive mood, but the present attitude may not be maintained indefinitely. There may be a reaction followed by a critical mood; our work will then become more difficult. It will be the highest wisdom on our part to take advantage of this "tide in the affairs of men" so as to affect most mightily for Christ the thought of China while still in its plastic and formative state.

Revision of Existing Literature

The first need that confronts us as we face the future is a revision of our existing literature. A few representative replies to question (5) "How far should our apologetic literature be revised?" are here given:—

> My impression is that the bulk of Christian literature in Chinese is prepared not for the Christian church but for non-Christians, and that much of the literature prepared for Christians is directed towards *babes* in the Christian life, whereas the time has fully come for more mature instruction, for *meat* in place of *milk*. Is it not true that while there is a manifest need of an advancing Christian literature with a growing church, men and women are so pressed with their evangelistic work that we have relatively fewer persons than in the past giving their time, or a portion, to literary work? I have very little approval of makeshift literary work and have no regrets that much that has been written in Chinese has swiftly sunk out of sight, but good literary work is the sharp and adjusted instrument with which other men can accomplish their best work. (Dr. D. Z. Sheffield.)
>
> The work of such revision ought seriously to be undertaken by our theological professors. None else can do it. (Rev. D. MacGillivray.)
>
> Should be thoroughly revised and brought up to date. A great work required in this direction. (Rev. R. J. Davidson.)
>
> Should be decidedly and extensively revised to meet Chinese difficulties. The trouble with apologetic literature, so far as I know it, is that it threshes the old European difficulties over, absolutely ignoring China. (Dr Paul Bergen, Wei-hsien.)
>
> As far as it can be well done. This is of great importance and should command the best thought of the best scholars. (Dr. Arthur Smith.)

As there is complete unanimity in the replies to this question no more need be added, except to call attention to the fact that the magnitude of the work involved in the revision called for, is commensurate with its importance.

The question, "How far do you think the assured results of modern criticism should be embodied in works for the native Church" provoked some interesting replies. One brother wrote, "The assured results of modern criticism have been agnosticism, infidelity and immorality. We should try to avert such results from the Church in China." Another brother, "What are the assured results of modern criticism? The assured results of to-day are rejected to-morrow to give place to others of equal assurance." The principal of a theological college writes, "I think all assured results of modern criticism *must* be taught. What right have we to withold them? It would amount to false teaching if we did."

Another, a professor, says, "I think it of vital importance that the assured results of modern criticism should be accepted and embodied." It is to be noted that the point of the question lies in the word "assured."

The following represents with fair accuracy the views expressed by the majority of correspondents :—

> The results of the best criticism showing the historical setting of the Biblical books, and elucidating more fully the real meaning of scripture statements, history or doctrine should be fully adopted in books prepared for the Church. So should all knowledge obtained regarding the history of Egypt and the Chaldean lands by the research of modern times. But such questions as the authorship of the Pentateuch, the double Isaiah and especially the craze of theorists to drag down the age of Biblical books to modern dates, on bases which are purely theoretical, are not only useless but mischievous. Proved facts are always useful. Clever theories evolved from inadequate premises are at best of no service, and we know that even in the home church such theories unsettle the faith of the weak who cannot see the baselessness of the theory. The Chinese church is not at that stage of development when such theoretical matters can be usefully laid before it. (Dr. John Ross.)

This reasonable statement represents assuredly the views of the whole missionary body and it is on the lines indicated that our new theological books must be written in order to gain general acceptance.

Books to be Translated

The following list of books has been sent in answer to questions 6 and 7, "What books are now needed?" Necessarily it is not a complete list, and is not to be taken as an exact statement of the identical books required, but rather as an authoritative guide to the *kind* of literature now imperatively needed for the help and development of the Church in China.

Church History
Green's Handbook of Church History (Being translated by Mr A. Bonsey, Hankow)
Christian Evidences, Kennedy
,, ,, Row
,, ,, McIlvaine
Stewart's Handbook of Christian Evidences
Outlines of Christian Theology, W. N. Clarke
An Outline of Christian Truth, R. A. Lendrum
Use of the Scriptures W. N. Clarke,
Bible Dictionary
Sermons by Eminent Preachers
Biographies of Eminent Christians
Genesis, Driver
Life of Christ, Sanday
Romans, (Condensed) Sanday and Headlam
Hasting's Bible Dictionary, Selected Articles
Ground of Christian Hope, Stanley Leathes
Yesterday, To-day and Forever, Bickersteth
Characteristic Differences of the Gospels, Jukes
Exposition of Luke, J. W. Stifler
,, ,, Acts ,,

Christ and the Scriptures, Saphir
The Expositor's Bible
Dr. McLaren's Expositions of Scripture
Divinity of our Lord, Liddon
The Atonement, Scott Lidgett
,, Dale
Ascent through Christ, Griffith Jones
Death of Christ, Denny
Monument Facts, Sayce
Bunyan's Characters, Dr Alex. Whyte
Revelation, Seiss
Christian View of God and the World, Dr. Orr
Fact of Christ, P. Carnegie Simpson
Cambridge Bible
The Scientific Aspects of Christian Evidences, G. F. Wright, Oberlin
The Faith of a Christian, By a Disciple,
Selections from Bruce's Apologetics, (International Theological Series)
The Philosophy of Herbert Spencer, Bowne
A good study of Comparative Religion
More up to date Commentaries
Good New Testament Theology
History of the Reformation in Mandarin
Introduction to Greek New Testament
,, Hebrew Testament
Good Sermonic Literature
Books for women and children

It is evident from this correspondence that there is a very general demand for :—

1st, A. new Church History; witness the following quotations :—

I know by experience a Church History is sadly needed; an original work, not a mere translation. (S. Couling, Eng. Baptist Theological College, Chingchow.)

The books most helpful to Christians here are, as far as I know, Commentaries and Church Histories. The latter prepared them greatly for the persecution to which their Christianity has exposed them; the former reveals to them the meaning of Scripture. (Dr. J. Ross.)

I feel that the subject of Biblical Theology should be taken up thoroughly but in a conservative way. The usual Church History, in English, is heavy reading; in Chinese Dr Sheffield's is no exception; it is as dry as tinder but there is no other which is sufficiently comprehensive to meet the need. We ought to have a first class Church History written.

(Rev. D. W. Lyon.)

2nd, A new book on Christian Evidences.

Apologetic books written in good simple Wenli and without polemical spirit are of first class importance and should be specially attended to. But they should always be saturated with a knowledge of Chinese morality and religion and show sympathy toward the good in them. (Dr. J. Ross.)

The new apology must be composite. If any original is taken it must be up to date. It is whispered that DuBose's leaves something still to be desired. (D. Mac Gillivray.)

Not so much Christian Evidences required as a fresh statement of Christian truth in its relation to modern thought and criticism, oriental as well as occidental. (Rev. R. J. Davidson.)

In my judgment no Western book will suffice; China's evidential difficulties are her own. What Christianity has done for governments and for the people is the best evidence. Dr Orr's are the best Western books known to me. (Rev. J. W. Lowrie.)

3rd, Homiletics.

There must be good exegetical works on the whole Bible, also a good handbook for Preachers (Spurgeons?) (Rev. F. W. Leuschner.)

Arrangements should be made for an "Expositor's Bible" in Chinese. Has not the time come to issue a series of volumes which will set forth the great teaching of each scripture book and also furnish materials for expositions by our Chinese comrades in the work. (Rev. G. A. Clayton.)

We have yet to get a suitable book on Homiletics showing students how to deal with Scripture. As the Church grows it is to be hoped that competent natives will rise and give us more helpful exegetics than foreigners possibly can. (Rev. W. Doherty.)

The greatest need in Homiletics, it seems to me, is more high grade sermonic literature. I mean sermons prepared and preached to Chinese in China. No translation work in this line will be of much practical value. (Rev. W. N. Brewster.)

From these representative answers to the question "What books are now needed?" we see what the church in China asks from us. The church has grown and developed and now new pabulum is needed if this growth and development are not to be retarded. The Conference of 1890 took a bold and statesmanlike step when it elected a committee to prepare a Commentary on the whole Bible. That measure has been abundantly justified by its results, and the "Conference Commentary" promises to be as familiar a phrase as the "Delegates' Bible." Shall not this Conference take an equally broad view of its responsibilities and make arrangements for the immediate translation or preparation of the books urgently needed by the native Church to-day?

Devotional Literature

I need not spend much time, either in inquiring whether devotional literature is required by or suited to the Chinese religious sense. My own impression is that the Chinese, practical and materialistic though they be, yet have much more of the genius of devotion than many suppose, and that devotional literature of many different kinds will not only be welcomed by Christian readers, but will prove also attractive and interesting to many thoughtful non-Christians.

If this view is correct the preparation of devotional helps is a task of the first importance, to create and to foster the study and habit of devotion. For public devotional worship and, in a lesser degree, for family prayer (which last should by every means be fostered and encouraged) forms of prayer as well as forms of praise seem to the writer almost essential, so as to ensure intelligent and minute sympathy and co-operation with the minister and leader in divine service. But I cannot think that manuals of *private* prayer, though they may be helpful to many minds, are in any true sense essential, since they may have the effect of stunting and dwarfing the impulses of divinely-inspired devotion. My idea of devotional literature for the Chinese may be expressed under two headings:—

I. Short passages for reading and meditation in special intervals, morning, noon or night, supplying thus subjects for self-examination and for the outpouring of ejaculatory or longer private prayer.

II. As specially useful for a practical people like the Chinese, biographies of saints and servants of God, ancient and modern, in whose lives the energy and power of devotional habits are specially evident.

Under the first heading I suggest the translation of such books as the "Imitation of Christ"; or the preparation of companion volumes of a similar nature. I would draw special attention here to the metrical edition of Thomas à Kempis recently issued, edited by the late Canon Liddon, a version (metrical) which was evidently in the author's own mind. "Come ye Apart" (Miller), "Jesus and the Resurrection," "Thoughts on the Spiritual Life," "Christian Sanctity," "Union with Christ," "Thoughts for the Sundays of the year" (these five by the Bishop of Durham), Baxter's "Saints' Rest," Mr. W. G. Smith's (of Japan) Tracts for the Japanese, such as the Story of Naaman, the Story of Nicodemus and Introduction to the New Testament.

Under the second heading, The Life and Letters of McCheyne and the many biographies of modern missionary pioneers and workers, and of some Chinese and Japanese Christians, in whom not only devotion to duty and to their Lord and Master were comprised, but the constant feeding of the Divine Fire by habits of devotion.

It is worth mentioning here, that a separate volume of hymns and sacred short poems, not for public worship but for private devotional use, might be most useful. Bonar's "Hymns of Faith and Hope" are specially helpful and beautiful.

The list of devotional books given above is obviously not exhaustive, but only suggestive. Dr. John Macduff's books such as "The Faithful Promiser," "Morning and Night Watches" come under my first list. Some of Meyer's works also. (Ven. Archdeacon Moule.)

Amalgamation of Christian Periodicals

The question of the development and extension of Christian Periodical literature is one of great importance. The influence of the Christian Press is already by no means to be despised; we may confidently expect that, if wisely directed, Christian newspapers will, in the near future, have a large share in enlightening and controlling public opinion in China.

The scheme I am about to suggest refers to periodicals published in Shanghai chiefly, but might also be found serviceable elsewhere.

A second introductory remark I wish to make is that I have not consulted any of the editors, publishers or proprietors of the periodicals to which I shall refer in these notes and it is quite possible that consultation with these parties would at once lay the matter on the table. I might also add that the growing sentiment in favour of union and federation among the different denominations—while it might be a factor in the realization of this scheme—does not in itself have much weight with me in this matter. The one consideration that at the mere mention of the subject occurs to every one is the practical good it may bring to the cause of Christ in China.

What good then might we hope to accomplish?

(*a*). We might hope to have a complete set of periodicals, a Theological Quarterly, an Illustrated Monthly, a Christian Weekly and, last, but not least, a Christian Daily.

1. The Theological Quarterly should as nearly as possible be the same as similar publications in Christian countries, containing much that now appears in the *Chinese Christian Review* and in the *Chinese Christian Advocate* in their departments entitled Essays and Translations. I am convinced that much is now printed in these two and other Chinese Monthlies because we feel that our preachers and Theological students ought to read it though it may not appeal to any of our other readers in particular.

The Quarterly should also contain reviews and criticisms of Theological books, old and new.

It should have a Homiletic department, encourage the formation of studious habits among native preachers and promote the freest possible exchange of views and experiences among them.

2. The Monthly would contain the articles of general interest now published in the several monthlies with the greater portion of the present contents of the *Illustrated News*. This might be made preeminently the organ of the young people's societies, of schools and colleges and of the Christian fireside.

3. The Weekly would, probably, by common consent be constituted the organ for Christian work giving much attention to aggressive evangelization, the organization of churches and revivals. Church federation and co-operation could be made a leading feature of this paper. Its department of "news from the churches," reports of conferences and conventions, announcements, etc., would naturally embrace everything of this character now laid up (and often greatly delayed) for our monthlies.

4. The Daily, I take it for granted, might easily prove the rock on which the whole scheme might be wrecked. It must in every sense of the word be equal to the best the native press has yet produced. It takes capital, and experienced hands to come up to this standard. Its leading characteristics would be expressed in the words *Reliable—Pure—Christian!* It would be preeminently the organ of our missionary diplomats and statesmen of which we (the missionary body) boast a few. A competent business manager would be the hardest to find of the whole staff and much up-hill work would doubtless be in store for us. But I believe it is worth trying, and that with all the strength and resources we can command. The strength now devoted to the overlapping monthlies and weeklies should be economized and the surplus devoted to the Daily.

The native press is liable to become hostile to Christianity at the most critical juncture, and it behooves us to show an adequate equipment for any turn events may take. It is sure to have its seasons of flow and ebb, competing papers springing up over night like mushrooms as in 1904 and 1905 and dying off gradually as in 1906. It need not be stated at great length that but few native papers command the esteem of any considerable portion of the intelligent Chinese public. They seemed to be within easy reach of leadership a year ago, but have been losing their influence rapidly the last ten months. Some are doubtless shamefully untruthful; others only half awake. Anarchism, socialism and all manner of fads have at intervals had their representatives among them, but they all lack "staying power." Every thing that aims at being humorous among them drops to the level of the obscene and vile. Innocent (harmless) humor seems to be a stranger to Chinese type. Thus—after a mere glance at the situation—it seems clear that as missionaries have been, and must for some time to come continue to be, the leaders in educational matters, so they can, and should be, the leaders in up-to-date journalism.

The more difficult question remains to be considered:—How is the thing to be done?

(*a*). The Editorial staff should (because of the addition of the Quarterly and Daily) be fully as strong as it is at present representing also the same societies and denominations. Various missions patronising this "Associated" press might be asked to appoint corresponding editors whose duty it would be to see to it that their respective denominations, localities and interests were properly represented in these periodicals. The Shanghai editorial staff should have large discretionary power as to the contents of the periodicals. The Daily should, besides a good standing (Bible) motto, contain a distinctively Christian article at least once a week. It would of course keep the Lord's Day. It would press to the very fore-front of all humanitarian and reform movements and seek to promote true Chinese patriotism.

(*b*). The above could also be applied in general to the publishers. Like the editors they would after a careful survey of their part of the burden make the necessary division (or assignment) of responsibilities and duties among their number. It would naturally be their aim, (1st) to make the periodicals if not individually then at least as a set self-supporting, and, (2ndly) to offer them at the lowest possible subscription price and to allow a large reduction on orders for the whole set.

(*c*). The literary style would naturally be Easy Wenli. Proper names and technical terms should be given carefully in at least one language besides the Chinese. (Rev. F. Ohlinger.)

Style in Books

Wenli is the language of official communication in China. All our important books are, and will continue to be written in this style. That our books should be as perfect as possible in their literary style must always be the aim of author and publishing societies alike, but some of the books issued show that this aim has been by no means always attained. It is interesting to note, as the answers to the circular above quoted prove, that the most popular and useful books are precisely those the style of which is most nearly irreproachable.

There is a Publishing House in Shanghai which has prepared a series of text-books for primary schools. The series has received the imprimatur of the Board of Education in Peking and has been accorded such popular favour that the sale of some of the books has reached half a million copies. These books are written in lucid Wenli and though designed for the use of children, the preparation has been the work of a scholar holding the Hanlin degree. That, in a land where scholarship has always held high rank, a man holding the highest literary degree should devote himself to the production of a child's reading book is very commendable. It is matter of common knowledge that the result has been as gratifying commercially as it has been satisfactory from an educational standpoint. Herein lies a lesson for our publishing societies if they will but ponder the facts.

There was a time, not so very long ago, when the preparation of school-books in China was almost a missionary monopoly. We do not now produce one in a hundred, perhaps not one in a thousand, of the text-books used in Chinese schools. There are various reasons for this but one, undoubtedly, is that our books, though incomparably more accurate in their statement of facts, are far inferior in style to the books produced by native publishing firms.

There is an obvious reason for this. A scholar who holds the Hanlin, the Chin-shih or even the Chü-jen degree demands a salary beyond that which a missionary can afford to pay. An inferior scholar is employed by the missionary author as a writer and, when the book is published, the best thought is found clothed in poor language. The Chinese purchaser is no judge of the scientific accuracy of the statements in the book, but he is a connoiseur in style, and infers from a cursory glance through a few pages that the author is a third-rate scholar; he judges his science by his style with disastrous results to the sale of the book.

The following quotations indicate other reasons why our books sometimes fail of their object.

> If I am not entirely mistaken there is a large amount of foreign writing in Chinese at the present time that will not take its place as permanent literature because the Chinese writer has been allowed too free a hand; the composition is loose and uncritical both in language and thought. (Dr. Z. Sheffield.)
>
> I must confess, to begin with, that I am out of sympathy with most of the Christian literature issuing so largely from the various societies.
>
> My first serious objection to most of the Christian literature is that it is merely composed of translations from Western books in Western style and as if for Western readers.
>
> In order to be useful to the Christians in China, and especially to those who are not Christians but who wish to examine into the doctrine, it is indispensably necessary that writing or speaking—but especially writing—should ever be directed to the Chinese mind and in a spirit of sympathy and a proof of knowledge of the best thought in China.
>
> Of course this applies to literature only which is of a distinctively Christian character.
>
> My second objection is, that the style in which Christian themes are laid before the Chinese does not commend the truth of Christianity to the Chinese. Speaking to a Taotai a few days ago, who is a Chin-shïh and a widely-read man, he complained of the style of our Christian books and asked why it was not as good as the style of Buddhism by which that religion was universally commended to the Chinese people. Personally, I regard literal, or very close translations from Western works on our religion as a serious obstacle to the promulgation of the truth. (Dr J. Ross.)

The above statements are true, but one is inclined to think that Dr Ross's strictures on translations which bear evident traces of their Western origin require modification. It is evident to the most casual reader of Chinese books and newspapers that the literary style of the Chinese language is, at present, undergoing considerable transformation. The best writers deliberately adopt a phraseology which suggests that the writer is familiar with another language having a different grammatical structure from his own. Such sentences as "Struggle for existence" and "Survival of the fittest" etc. are paraded in a way which indicate that the writers are proud also, to display their acquaintance with Western scientific terminology.

The standard of education is rapidly rising throughout the Empire. To-day, as never before, the schoolmaster is abroad in the land.

The knowledge of other lands and other peoples is familiar to young China. Western novels are being rapidly translated and eagerly read. The very strangeness of the scenes and situations only provoke to greater keenness the desire to learn the true inwardness of the great world of foreigndom. Nor is it likely that this is only a passing phase. China has gone to learn from the West, and the result of this intimate contact with Western thought must leave a permanent impression, not only on Chinese literature, but even on the Chinese mind. We need not fear that the translation of any book, however distinctively Western is its line of thought, will be unsuited to the taste of Chinese readers if only we clothe the thought in such a style as will commend the book to the best Chinese scholarship.

Books in Mandarin

Our books ought not only to be published in chaste Wenli to appeal to the scholar but also in simple Mandarin that they may be "understanded of the common people."

Dr. Goodrich presented a paper on the need of books in Mandarin to the first Conference which met in this City in 1870. The arguments set forth in that paper are irrefutable, and are even more to the point to-day then they were when the paper was written. But though more than thirty years have passed away since the duty of publishing largely in Mandarin was laid before the missionary body, deplorably little progress has yet been made towards the fulfilment of this duty.

The Government of China and all Chinese educationalists, even those who do not themselves speak Mandarin, are alive to-day to the importance of making Mandarin the language of China. There is little doubt that ere long the Board of Education will decree that all instruction in primary schools must be given in Mandarin.

The Mandarin Bible is the one book that has been circulated literally in millions of portions throughout China. What this version of the Bible has done for the church in China, language would fail to tell. Yet our commentaries are not expositions of this, the best loved version of the Bible, but of the little used Wenli text. Why this is so no man can tell.

I am, and have long been, strongly of the opinion that there is a crying need for books on all subjects written in the very simplest Mandarin.

A book like Baller's "Spurgeon" becomes the property of the people, not the preserve of the literati. New books are needed *yearly* in the same style, and they are not forthcoming. The reasons for this are, probably, that some object to the style, and few can write it well. The objectors are Chinese scholars and those who ask the opinion of Chinese scholars only. If the Chinese teacher denounces the style of a book, the foreigner is apt to think that there is something radically wrong with it.

> Let us then have new tracts, books, newspapers, etc., in the spoken language. The new educational movement among the Chinese is favourable to this change, the good of the common people demands it, the Christian Church needs a flood of books, devotional, experimental and expository and the children who are crying out for bread should not be put off with a stone. I believe every mission ought to set apart one or more men and women to write to the people in their own tongue. Let us give the *plain truth* to the *common people* in *ordinary language;* the literati have enough and to spare, while the common people perish with hunger.
>
> (Rev. A. Grainger.)

I trust this Conference will authoritatively recommend that the Book and Tract Societies no longer confine themselves to publishing tracts and snippets of books in Mandarin but that they make it a standing rule henceforth, to print invariably a double text, Mandarin and Wenli, of every useful book.

Romanised Literature

We are woefully behind hand in the production of a Romanized literature in Mandarin. In the "Wu" dialects much has been done and excellent results obtained. Rev. A. L. Warnshuis writes from Amoy, "It is our Romanized books that have done most good, and they are the only ones that could accomplish so much." The same testimony could be had from almost all the large churches in the Provinces of Chehkiang and Fuhkien ; but the missionaries in Mandarin-speaking regions are to blame for their apathy in this important matter.

It is true a Standard Romanization Committee is in existence. It has formulated a system, and published a Primer and Romanized Dictionary which have had considerable sale. The Bible Societies have printed the four gospels and are prepared to print the whole New Testament as soon as it is evident that there is a demand for it. A Catechism, a Union Hymn-book and a Monthly Magazine are also now on sale but only half-hearted support has been received from the missionary body.

The following quotation from Dr Gibson's paper on this subject which was read at the Conference held here in 1890, and the views expressed by Rev. J. Hudson Taylor on the same occasion deserve careful attention from every missionary who is not yet fully convinced of the advantage of teaching Romanized to illiterate church-members.

> It is somewhat odd, but not less true, that whilst Chinese in its hieroglyph form is necessarily one of the most difficult of all languages in which to acquire reading facility, in the Romanized form it is, perhaps, the very simplest The monosyllabic character of its words largely explains this fact. I am not exaggerating when I say that I have seen the whole process mastered by a young native woman in a fortnight. It sounds almost ludicrous, the acquisition in so short a time of the power of reading Chinese, but if ludicrous, surely also suggestive to men of common sense.

> I have used and tested the value of versions of Scripture and other books printed in Romanized for thirty-four years and I deem them to be of very great value. It is a striking fact that all those who, in various parts of China, have fairly, extensively, and perseveringly used those Romanized versions are strongly convinced of their value. (Rev. J. Hudson Taylor.)

It will be seen from the opinion quoted below that even in Japan, where for centuries they have had a phonetic syllabary which is understood by almost everybody, there is, at the present time, a strong movement in favour of a national system of Romanization. This fact should give pause to those who are striving to introduce into China a form of writing based on some system of phonetic shorthand. If any kind of phonetic writing is ever to become common in this country, we may rest assured, the phonetisation will be accomplished by means of Roman letters.

> The agitation for adoption of the romaji is now very strong and until that is settled one way or another one would not like to start in on an expensive commentary, for instance, or any larger work that must remain in use for years. (J.L. Cowen, Agent, Methodist Publishing House, Tokyo.)

The Standard System has now been in use long enough to prove that it is workable and that it can be used with profit in places so wide apart as Chihli and Yünnan. As soon as there is a sufficient demand for it there are plenty of enthusiastic workers ready to Romanize any quantity of existing literature or to produce such new books as are proved to be needed. If the missionaries in Mandarin-speaking regions were to take up this subject with the earnestness it deserves, there would soon be a great decrease of illiteracy in their churches.

More Men Needed

In view of the accelerated educational movement in China, the rapid growth of the Church and the demand for new and better books than we now have to offer our native brethren, it seems that the time has fully come to ask each of the Boards and Societies with representatives in this country to take a part proportionate to its strength in the work of providing a Christian Literature for China. Some missions set apart men to devote their whole time to the production of literature, others give a yearly contribution to the funds of some of the Book Societies but, there are those, who, though sharing in the benefits of the literature produced, are, at present, bearing no share of the labour of its production.

Indisputably more men ought to be devoting themselves to literary work than are at present engaged in it. It is true that the men qualified to undertake this work are few and they are also the men who can least be spared from the posts they now occupy. If their Boards were to consent to transfer them to Shanghai and allow them to give their whole time to literary work, their presence would beyond doubt, instil new life into the Book Societies at present working there. Such transfer would entail increased expense but the great importance of the work to be done surely justifies the outlay of the money. Much also, may be accomplished by men in interior stations who will devote part of their time to the production of needed literature. Some of the best books have been written by men who have laboured equally in the study and in the pulpit.

A Union Book and Tract Society Wanted

It is also the opinion of the committee that there should be one strong central society in Shanghai which would deal with the examination of manuscripts, their printing and circulation. The get-up of books by the native printing houses becomes ever more elaborate, and our books ought to be greatly improved in their outward appearance as well as in style and diction.

There are in Shanghai at this time three societies engaged in the production of Christian Literature. They are The Christian Literature Society, The Chinese Tract Society and The Educational Association of China. These three societies prepare books for the same clientele, are supported by the same patrons and, in some cases, the same men serve on the committees or, are, in some way, connected with each of the three. There is no reason why these three bodies should not unite and form one strong society which would be representative of the whole missionary body and command its confidence. This Union Society should then affiliate itself with the other Tract Societies in the interior like The Mid-China, The West China and the North China Tract Societies.

> To carry out these or similar aims a small committee should be appointed of men of severe taste in Chinese style with a fairly extensive acquaintance with Chinese literature. This committee would examine any proposed book and excise all that was inconsistent with good style and exclude everything which was not required to exemplify the outstanding principles discussed or the important facts delineated. (Dr. J. Ross.)

Distribution of Literature

The formation of a Union Religious Literature Society implies a Union Catalogue, a United Annual Meeting and a Union Depot for the sale of Religious Literature. This should be situated in a central locality; the furniture and fixings should be at least equal to those of the best native bookshops. Indeed Shanghai has several shops that might well serve as models of the kind of depot wanted. The shop should also contain school requisites, apparatus, etc., and in fact everything that is usually retailed by booksellers. Then the depot should be placed in charge of a man who would make it his business to know everything that can be known regarding Christian literature in China. The expense could very well be met because the resources of the Union Society would be adequate to a strain impossible to be borne by any of the present disunited committees.

Reading-rooms and libraries are being established in many stations. They are often found extremely useful and serve to introduce the missionary to those who might not be attracted to a preaching service. In those cases where the library is somewhat of a failure it is, perhaps, due to the fact that there are no funds available for making it as attractive as it should be.

Branch Depot

In a city where there are several boards at work the missionaries should unite to form a local Religious Literature Society. They might contribute and collect funds to equip a reading-room which should be the property of the local society. A shop should also be rented on one of the main streets and furnished after the model suggested for the Central Depot in Shanghai. Religious literature would be obtained from the Union Society and from the various Tract Societies in the interior, either by purchase at a liberal discount, or by consignment. A competent native Christian might be put in charge of the shop and if it was well managed it would pay its own way.

The following opinion from a man who knows the subject will be read with interest:—

> We have now in operation such a depot as you suggest and it promises to pay fairly well. There is no reason why a bookshop of the kind mentioned should not be established in many interior cities and make both ends meet. There are certain kinds of books, some of the Christian Literature Society's for instance, for which there is no demand and those in demand are so very high in price that pirated editions pay. The loss of capital and lack of returns on such books could be made up by the sale of stationery, envelopes, pencils, etc., on which there is good profit and quick returns. Any scheme of the kind must have regular and thorough supervision. Let us have an arsenal of Christian weapons at every strategic point.
>
> (J. S. Adams.)

And the following:—

> I think your suggestion a very good one. It could be done here, with much profit in many ways. If the right man were in charge of the depot I see no reason why it should not pay its way, but, in case of loss, the advantage and prestige of having such a shop would more than compensate for lack of profit. We already have a printing press and it could be used for printing the needed advertisements. (F. E. Meigs.)

These testimonies to the feasibility of the amalgamation suggested might easily be multiplied but there is no need. It is the hope of this committee that the Conference will take action on the lines suggested and resolve to ask the missionary boards, first, to set free from other duties the men required to prepare books now asked for by the church; second, to request the various Religious Literature Societies in Shanghai to unite and also to amalgamate with the Tract Societies in the interior; (included in this resolution is the scheme for a union of the Christian periodicals proposed by Rev. F. Ohlinger); third, to request the missionaries labouring in every large centre to take steps to form a local Religious Literature Society attached to which will be a bookshop for the sale of Christian Literature and a library where such literature may be seen by those interested in it. It is of the greatest importance that the Conference take action in the matter, so that our deliberations do not end in pious but fruitless aspirations, but may have a practical result.

It is worth remembering that, in all probability, this is the last Conference of foreign missionaries which shall guide the policy and control the action of the church in China. Our position relative to our Chinese brethren is rapidly changing. Let us strive to give them in the thesaurus of Christian literature, a glorious heritage of cultured thought, and in the organization for the production of that literature an example of brethren working together in unity, in honour preferring one another.

APPENDIX

CHRISTIAN LITERATURE IN JAPAN

The problems confronting missionaries in Japan though similar, are not the same as those we face in China. Almost all the well-educated men in Japan read English and, consequently, Christian Literature in the original is available for them. Mr. J. L. Cowen, of The Methodist Publishing House, Tokyo, writes, "I think the larger part of our Japanese workers read English well enough to prefer the original. As an instance, we sold about 150 copies of Fairbairn's Philosophy of Religion last year, and many of the purchasers were Japanese. Our total sales for the year were about Yen 60,000, and, I think, the Japanese buyers equal the foreign. We have many regular Japanese customers who take foreign Reviews and keep up with the latest publications."

The following list of books published in Japan is taken from the "Combined Catalogue of the Christian publishing houses in Japan, prepared under the auspices of the standing committee of co-operating missions:"

	Copies
Comparative Religions	20
Index to Bible	8
Old Testament History	4
Bible Stories	3
Relation of Old to New Testament	2
Commentaries	44
Life and Words of Christ	11
Catechisms	5
General Works on Christianity	7
Natural Religion	12
Systematic Theology	4
Homiletics and Pastoral Theology	11
Sermons, Vols.	14
Evidences of Christianity	72
Christian Biographies	45
Stories	18
Allegories	3
Devotional Books	11
On Idolatry	2
History	11

	Copies
Social Reform	18
Morality	8
Philosophy	11
Poetry (Distinct from Hymnology)	6
Essays, Ethical	7
Sunday School	12
Christian Endeavour	25
Miscellaneous	58
Books for Children	5
Books for Young Men	7
Books for Women (The Home)	21
Tracts @ ½ sen each	36
,, 1 ,, ,,	62
,, 1½ ,, ,,	9
,, 2 ,, ,,	59
,, 3 ,, ,,	43
,, 4 ,, ,,	10
,, 5 ,, ,,	20
,, 6 ,, ,,	6
,, 7 ,, ,,	3

The list of "books to be translated" printed below is taken from The Japan Evangelist, January, 1907 :—

> The Committee on Christian Literature, appointed by the Standing Committee of Co-operating Missions, is intended to act as a clearing house of information and counsel about books that ought to be translated, or are being translated into Japanese, as well as to undertake the translation of certain important works itself. The following books have been reported as being under translation :—
>
> From English :—What a Young Woman Ought to Know ; Clark's Instructions to Christian Converts ; Fairbairn's Philosophy of the Christian Religion ; Practice of the Presence of God ; Pilgrim's Progress, II ; Line upon Line ; Expositor's Bible, Leviticus ; Notes to Annotated Paragraph Bible ; Edersheim's O. T. History ; No Place Like Home ; The Teaching of Jesus in Modern English ; Sohm's Outlines of Church History ; The Christian Church, by a Layman ; McLean's Proctor on the Book of Common Prayer ; Fiske's Life Everlasting ; Fiske's Thro' Nature to God ; Methodist Episcopal Church South Discipline.
>
> From German :—Ehlers, Konfirmanden unterricht für Konfirmierte ; Bousset, Das Wesen der Religion ; Söderblom, Die Religion der Erde ; Commentary on St. Matthew.
>
> The Committee is anxious to make the list complete, and therefore requests that all other works now being translated or about to be undertaken be reported to the Secretary of the Comimttee, G. M. Fisher, 3 Mitoshirocho, Kanda, Tokyo.

ANCESTRAL WORSHIP

Rev. James Jackson, Wuchang
(Chairman of Committee)

Introduction—A great hindrance—Some truth in it—Orgin and Idea of Ancestral Worship—The Ghost Element—Affection in the Chinese—Meaning and Purpose of Sacrifice—Theory of the Soul—A Memorial Act—State of Ancestors after Death—Dependent on the Living—Sacifice a Communion—The Ancestral Tablet—Prayers to the Dead—Special Prayers—Appreciation and Forecast—A Religion—Is it Idolatry?—Confucius to Blame—Relation to the Future Life—Reward and Punishment — Kinship not Brotherhood — Effect of Ancestral Worship for Good — Effect of Ancestral Worship for Evil — Methods of Dealing with it —Memorial Days — Special Services — Benevolences — Ancestral Tablets — Improve the Cemeteries—Conclusion.

INTRODUCTORY

The subject assigned the Committee on Ancestral Worship was very fully discussed in the General Conferences of 1877 and 1890. On some aspects of the subject little remains to be said and it would answer no useful purpose to go over all the ground which has been traversed by others so carefully and so minutely. At the last General Conference our subject was perhaps the one which called forth more heated discussion than any other and it was the one over which the Conference came nearest to losing its temper! This perhaps only showed what vital issues were felt to be at stake and how deeply interested many members of the Conference were in those issues.

Ancestral Worship a Great Hindrance

Seventeen years have now passed, and the Church in China during these years has greatly expanded. She certainly occupies a very different position both as regards number and influence from that in which she stood at the last General Conference. Notwithstanding this, however, there are those amongst us who think that Christianity is not making the progress among the educated and higher classes of society which we have a right to expect, and this failure to lay hold upon and influence such classes is attributed by many in part to her attitude towards Ancestral Worship. It is constantly repeated and we believe with much truth that Ancestral

Worship still presents one of the greatest obstacles to the progress of Christianity, and that it is a real hindrance which stands in the way of many who are convinced of its truth and who are otherwise ready to embrace and confess faith in Jesus Christ. Those who have had much to do with young men in Christian colleges will readily acknowledge that the chief difficulty which stands in the way of their becoming Christians is the family difficulty, and this for those especially who are eldest sons resolves itself into a difficulty concerning Ancestral Worship. To the missionary working only among the poorer classes the pressure of this difficulty will be much less acute. Among such it does not assume any serious proportions. But hitherto among the learned, wealthy, and official classes it has proved to be all but an insuperable barrier to a public acceptance of Christianity. Such being the facts of the case it is fitting that this subject should be brought for the third time before the general body of missionaries assembled in this Centenary Conference. It is a matter which nearly concerns the progress of the Church of Christ in the new century and as such it demands a careful, dispassionate, sympathetic and prayful consideration.

Remove Stumbling-blocks by lessening Friction

If there is anything which it is possible to do, without compromising any vital truth of Christianity, or without being disloyal to the great Head of the Church whose ambassadors and representatives we are, that will tend to remove or lessen the friction that exists between our Protestant missions and the learned and official classes, and that will attract the more influential part of the community into the Church, are we not bound to do it by the very terms of our commission as preachers and teachers of that Message of Life spoken to mankind by ancient sages and prophets in divers times and fragmentary portions, but now perfected by the revelation made in the Incarnate Son of God? We would therefore bespeak a calm, judicial and, at the same time, a sympathetic discussion of the subject. With this end in view the method of this paper is eirenical. It seeks to unite the Conference in endeavoring to find some relief for the present distress, in removing all unnecessary stumbling-blocks, while at the same time securing the purity of the Church.

A Misunderstanding

Many of the differences of opinion and views of Ancestral Worship which have manifested themselves in discussion upon the subject, and some of the misunderstanding in regard to each other's position, have arisen from neglecting to remember the difference between the worship described in the classics and perhaps to some extent still practised amongst some few educated people and the ordinary popular practices of the masses. The primitive worship of ancestors in China and elsewhere did not imply the deification of them. Beliefs, however, are apt to deteriorate and practices to conform to the corrupted faith. We must bear this in mind in our discussions of the subject, or else we shall not find ourselves talking about the same thing, and in controverting arguments advanced by those who differ from us, we may only be fighting men of straw. I do not think that there can be any differences of opinion about the mass of superstitious and idolatrous practices connected with the popular ritual for the dead as described, for example, by Dr. Yates in the paper read at the General Conference 1877. One cannot read that paper now after the lapse of years without a feeling of sadness and pity for the people fast bound in such a tyranny of the dead over the living, and without an earnest prayer that this great nation, bound fast in grave-clothes, may be loosed from its bondage and obtain the joy of that liberty wherewith Christ makes His people free.

Truth in Ancestral Worship

Further, in our condemnation of Ancestor Worship, we must not be indiscriminating and so unjust. When any system has fastened itself upon a great people as this particular cult has upon the Chinese, we may be sure that it has done so because it has in some way met a felt want, that it has to some extent contributed to the well-being of the nation. False systems do not live on account of the *falsehood* they contain, but on account of some truth they enshrine. So we are persuaded has it been with this system which has perpetuated itself through thousands of years. The *truth* in it has kept it alive, and we should sympathetically inquire what that truth is so that we may avoid, while rooting up the tares, the easy and yet very unprofitable business of pulling up the wheat also! Let us judge *righteous* judgment.

The Term Worship

One word also as to use of terms. The word *worship* has in our discussions on this subject often been used as a question-begging epithet. This was very evident we think in the last General Conference. The title of Dr. Martin's paper, "Ancestor Worship: a plea for toleration" gave great offence to many. "Shall we tolerate," it was said, "the worship of ancestors, when the Scripture says thou shalt worship the Lord thy God and Him only shalt thou serve?" If the word worship has only one meaning, then of course there can be only one answer to this question for a Christian. But the word worship, even in English, has degrees of meaning, and in Chinese, this is true even to a greater extent. The word "pai" (拜) is a very elastic word, and may mean anything from a simple visit of respect, to the highest and most solemn act of worship which is paid to Shangti and which can only be performed by the Son of Heaven (天子). It has been suggested by some that in this discussion we drop this ambiguous word "worship" and adopt the word "reverence" in its place. This may not be quite convenient; but let us at least understand each other. No one in this Conference would defend the practice of offering the same worship which is due and paid to the Supreme to any inferior, be he man or demigod. We are all agreed on that. With one voice we echo the words of St. John, "My little children, keep yourselves from idols."

Prostration

As to prostrations, we should also try to divest ourselves of our Western prejudices and ideas, or, if this is impossible, to make allowances for customs which differ from our own. It is very offensive to most of us from the West to see people knocking their heads upon the ground either to the living or the dead. But let us remember that for ages the greater part of the human race has been accustomed to this form of reverence, from the time when Abraham bowed himself before the sons of Heth down to the present, and though we may object to it as a matter of custom, let us not make such things a matter of conscience. In the West we are none too reverent ourselves. May not the Orientals have something to teach us in the way of preserving the forms of outward reverence without which the spirit of reverence is but too likely to disappear? * The collection of treatises on the rules of propriety and ceremonial usages called the Li-Ki (禮記) opens with these remarkable words: "Always and in everything let there be reverence." We may think perhaps that in Chinese worship there is much attention to forms with a forgetfulness of the spirit that should animate them. This is indeed a universal danger, and as Dr. Legge inquires, where is the nation against whose people the same thing may not be charged?

I. ORIGIN AND IDEA OF ANCESTRAL WORSHIP.

To understand Ancestral Worship as it exists at present in China, we must go back into the early history, not only of the Chinese but of mankind in general, and examine its roots. Here the science of comparative religion is of inestimable value. The history of religious thought and worship in any one country or among any people cannot be understood and interpreted aright if we confine our view to the one country or people we are immediately considering. Modern science has taught us much concerning the unity of the material universe. The science of comparative religion is not less instructive in laying bare to us the essential unity of the intellectual and spiritual worlds, unity not the less real because manifested in infinite variety. It has been our custom to think of the Chinese as a peculiar people, which in some sense no doubt they are; their striking peculiarities lie on the surface visible to the most casual observer. The things they have in common, and which show them to us as an integral part of the great human family are not so obvious, but when searched for, they are not the less real. Ancestral Worship is a case in point. It was long regarded as a peculiar cult of the Chinese people. We now know it to have been a practice characteristic of almost all peoples in certain stages of civilization. The chief peculiarity of it in China lies in the fact that it has persisted here ages after it has been outgrown among other races, and that as a cult it has obtained more elaborate expression. When this practice first began in China it is impossible to say. We find it existing and fully developed in the earliest historical periods and from the days of Confucius to the present it has undergone very little change. Apart from the Buddhist and Taoist superstitions which have gathered around it, and which are no essential part of it, but which are repudiated by all who call themselves orthodox, Ancestral Worship in its simplest form and idea is to-day just what it was in the days of Confucius. Mr. De Groot has observed of Chinese philosophy generally, that if we know what was thought in the Chow dynasty we know practically what is thought now. This perhaps may need some qualfication, but as a general statement it is sufficiently near the truth.

---

* NOTE: "Awe, awe the lowliest and the most self-suppressing, is a sign not of littleness, but of nobility. *Our power of reverence is a measure of our power of rising.* (BP. WESTCOTE CHRISTUS CONSUMMATOR P. 173.)

Idea of Ancestral Worship

In the chapter on Ancestral Worship as it has appeared among widely separated tribes in his most suggestive book "Introduction to the History of Religion," Mr. Jevons remarks that the first step towards this worship was the hardening into custom of those natural and spontaneous expressions of grief and desire for communion with the beloved dead which marked even savage peoples. The fact that fear of ghosts ultimately comes to have a predominating influence in popular cults of the dead must not blind us to the fact that fear of the dead is not the root of Ancestral Worship. Affection and filial piety are even earlier motives. This is shown we think by two important considerations. Firstly, the ghost is from the beginning dependent upon the living for the supply of its needs in the spirit world. In China, as we shall see later in this paper it seems almost as if the continued existence of the ghost were regarded as being dependent upon the oblations and sacrifices of the living. Secondly, affection is quite as capable of extravagant excess as fear, so that even human sacrifices offered to the dead are not necessarily prompted by fear. Mr. Jevons mentions the case of a Red Indian's son who coolly killed a white man, the close friend of his father, because he could not think how his father, just dead, would be able to get on without his old friend to talk to. In his address at the last General Conference Dr. Edkins maintained that in China the essence of Ancestral Worship is filial piety. What it has become among the superstitious multitude does not militate against this. There is a beautiful passage in the Book of Rites in the section on the Meeting of Sacrifices which justifies Dr. Edkin's contention.

"Therefore the superior man, in harmony with the course of Heaven, offers the sacrifices of Spring and Autumn. When he treads on the dew which has descended as hoar frost, he cannot help a feeling of sadness which arises in his mind, and cannot be ascribed to the cold. In spring, when he treads on the ground, wet with the rains and dews that have fallen heavily, he cannot avoid being moved by a feeling as if he were seeing his departed friends. King W'an in sacrificing, served the dead as if he were serving the living. He thought of them dead as if he did not wish to live (any longer himself). On the recurrence of their death-day, he was sad; in calling his father by the name elsewhere forbidden, he looked as if he saw him. So sincere was he in sacrificing that he looked as if he saw the things which his father loved, and the pleased expression of his face":—

Such was King W'an! The lines of the ode—

"When early dawn unseals my eyes,
Before my mind my parents rise,"

might be applied to King W'an.

The Ghost Element

But though affection and filial piety formed, and still form for the more intelligent of the Chinese, the basis of Ancestral Worship, the fear of ghosts soon began to operate as an element in their view of their relation to the dead. The belief in ghosts has been for ages almost universal. The world to the ordinary Chinese mind is indeed peopled with ghosts. "Myriads of unseen spirits walk the earth," and exercise either a baleful or a benign influence upon the lives of men. These beliefs are not confined to the common uneducated people, to Taoists and Buddhists, but are equally prevalent amongst scholars. Now and then there has risen a sceptic like Wang Chung, in the first century of our era who has attacked the popular superstition, but such men have exercised very little real influence upon the minds of the people in this particular. Wang says that the common motive which prompted sacrifices to the dead in his day was fear of baleful influence if the sacrifices were not offered, and hopes of blessing and protection if they were. This is probably substantially true to-day amongst the vast majority of the people, learned and unlearned alike. In their fear of ghosts the Chinese people are not singular. This same fear has been universally prevalent. The remarkable thing is that we find at this date of the world's history so large a part of the human race still in bondage to this superstition. Christianity has not always cured a belief in ghosts. John Wesley was as firm a believer in ghostly apparitions as any Buddhist, Taoist, or Confucianist. Such a belief is not wicked, though it may be foolish. We cannot hope to eradicate speedily from the Chinese mind superstitions which have prevailed for untold centuries and which have taken so long to eradicate in Western lands. Beliefs of this sort often co-exist with higher faiths, for men are very inconsistent in their thinkings. Minds seem often to be built in water-tight compartments. Numbers are to be found to-day in Christian lands who, while they believe that the souls of their departed loved ones are in heaven, are still possessed with the superstition of haunted graveyards and haunted houses.

Affection in the Chinese

In his book "Religion of the Semites," that great pioneer in the study of anthropology and comparative religion to whom we owe such a debt of gratitude, Dr. W. Robertson Smith, remarks that "there is a tendency in one school of Anthropologists to explain all death customs as due to the fear of ghosts. But among the Semites at any rate, almost all death customs from the kissing of the corpse onwards, are dictated by an affection that endures beyond the grave." As we have studied the death cults of the Chinese as they are depicted for us in early Chinese literature and elaborated in the books of ceremonial, we have been obliged to come to the same conclusion in regard to the Chinese. We do not generally think of them as a strongly emotional people or capable of deep affection. In this latter particular we often do them less than justice. Grief does not necessarily cease to be genuine when the manner of its expression becomes conventional. The conventional forms, carried to such an excess in Chinese ceremonials bear witness to the fact that public opinion still considers grief to be right, and so undertakes thus to regulate its expression.

The Family and Clan

Another powerful motive which stimulated Ancestral Worship was the preserving of the integrity of the family and clan. Chinese ideas of the solidarity of the family are very pronounced and they find their most characteristic expression in the family and clan worship of ancestors. Chu-fu-tsz says, "wherever the bodies of descendants are, the manes of ancestors are also present, one blood flowing through their veins. Thus it is that the spirits do not enjoy sacrifices that are not offered by persons of their own clan, and that the people must not present sacrifices to any but the manes of their own family." In a paper on the family sacrifice written for me by one of the secretaries of the Viceroy of Hu Kwang the same point is also mentioned. "In sacrificing in the family, the sacrifice is offered to ancestors who are of the same blood as the offerers." The philosopher Ching, of the Sung dynasty says, "To collect and unite the hearts of men, nothing is so effectual as the grateful returns rendered with the heart in the services of the Ancestral Temple and in sacrifices. Thus it is that sacrifices to Ti (帝) and the erection of Ancestral Temples are things in which the hearts of men find their objects of rest. There is no greater way than this to bind the hearts of men, and to remedy a state of dispersion."* Regarding this preserving of the integrity of the family and clan life as one of the chief motives to Ancestral Worship, we must admit that it has served its purpose in a very marked degree. The persistence of the Chinese race and civilization through so many ages is doubtless owing chiefly to the cult of Ancestors. "Honour thy father and thy mother, that thy days may be long in the land."

II. THE MEANING AND PURPOSE OF SACRIFICE 祭意

A Vicious Dualism

To understand the meaning and purpose of sacrifice as practised by the Chinese we must take note of their ideas concerning the soul. Many of the practices connected with the worship of the dead are due to a false and grotesque psychology. A vicious dualism characterises all Chinese speculation upon cosmological and psychological questions. The production of the material universe is set forth in the most ancient book of Chinese philosophy, the Yik-King (易 經) as being due to the co-operation of the dual principles Yin (陰) and Yang (陽).* And as these two powers are deemed to be the producers of all that exists, man also is a product of the union of these two powers. Thus we read in the Li-Ki "that thus it is that man consists of the beneficial substances that compose the heaven and the earth, of the co-operation of the Yin and the Yang and of the union of a Kwei (鬼) with a Shen (神); he consists of the finest breath contained in the five elements." Thus man's soul is a dualism consisting of the Kwei and Shen or Hwan and P'oh (魄 魂). Confucius says that "the union of the Kwei and the Shen is the highest among all tenets. At death when the body returns to the earth and sees corruption the soul of man is also resolved into its original elements. The Kwei returns to the earth and the Shen ascends to the source from which it sprang and is dispersed among the luminous breath or energy from which all that belongs to the Yang principle emanates."

---

*See Legge, "Notions of the Chinese concerning God and Spirits." p. 132

Theory of the Soul

It is not easy to state logically and consistently what the orthodox Chinese really believes and teaches concerning the future existence of the soul. No consistent theory can be evolved from Chinese writers on the subject. Wang Chung (王 充) teaches very definitely that the soul does not exist after death. In his chapter on the Kwei Shen (鬼 神) in the Lun Heng (論 衡) in which he lashes so furiously all the superstitions about ghosts rife in his time he asserts positively that when the body dies the soul also disintegrates and ceases to exist. Confucius himself gave a very indefinite answer to the question as to the future existence of the soul. His famous saying "reverence the spirits as if they were present" tells us nothing. "As if," say some with whom I have talked, does not mean that they are. The position of Confucius seems to have been quite agnostic. In the writings of the philosophers of the Sung dynasty there seems to be much doubt and uncertainty on the subject, reminding us somewhat of the doubts of the Greek philosophers as to the immortality of the soul. In the paper written for me by the Chinese scholar already referred to, this significant sentence occurs, "the sacred records say that when a man dies, the

---

***See* De Groot, "Duality of the Human Soul."

Hwan ascends and the P'oh descends. This transformation having taken place it becomes non-existent." This is a startling statement but I am informed that it represents a common view of Chinese scholars and it accords with the positive statements of Wang Chung already quoted.* It will at once be seen that such a view must have very important bearing upon the subject of the meaning and purpose of sacrifice to the dead.

Worship a Memorial Act

If the soul had ceased to exist, sacrifices and prayer to the spirits of ancestors in our sense of the word become impossible. The sacrificial act in this case becomes a memorial only (追遠). This memorial view of Ancestral Worship is a very common one amongst the educated even when belief in some sort of existence after death is still retained. My Chinese friend after asking what is the use of sacrificing to dead ancestors when they no longer exist and can have no knowledge of what is being done, replies, "a man who does not reflect upon his origin and the source from which he sprung cannot be called a man." Common gratitude requires that we should not forget those who were the authors of our being, who nourished and educated us and through whom we have received all that we possess.

State of Ancestors after Death

Such a view of Ancestral Worship is presented to us in the Li-Ki in which work however we see that even in those far off days opinions differed upon the point as to whether ancestors really came and enjoyed the sacrifices offered by descendants. In a series of articles in the China Review, Vol. VII. entitled "Jottings from the Book of Rites," Rev. John MacIntyre calls attention to the fact of these differences as indicated by the difference in the sacrificial vessels used by the three dynasties, Hsai (夏) Yin (殷) and Chow (周). The Hsai used the Ming Ch'i (明器) in which it was careful to declare that the dead do not enjoy the offerings presented to them. The Yin was held to encourage superstition by its use of ordinary sacrificial vessels instead of the Ming Ch'i, as if inclining to the opinion that the dead are on the same footing as the living. The Chow dynasty was supposed to hold a middle course, the one half of the vessels being those of the Hsai and other half those of the Yin. How thoroughly characteristic is such a fact! "If you think the spirits come, then they come; if you do not think they come, then they do not come." "Let every man be fully persuaded in his own mind!" Mr. MacIntyre goes on to make a statement with which all will not agree, but which he emphasizes by printing in italics. "*In the description given us of the intention of the sages, we seem to lose all sight of superstition and to be in the presence of practices as harmless as some which flourish in Christian countries.*" A very striking modern resemblance to this form of Ancestral Worship is to be found in the Positive Philosophy of Auguste Comte as represented in England by Mr. Frederic Harrison, the High Priest of the Nineteenth Century Religion of Humanity. George Eliot belonged to this school of thought and her famous lines about the choir invisible of those immortal spirits who are only immortal as they live on in Humanity, live in those whose lives are made better by their presence and influence, will be remembered by students of her writings. How thoroughly Chinese all this sounds! The virtues of our ancestors live on in us, one blood circulates in them and us, we all partake of the same vital breath. Our care should be to live worthy of them and all through our lives we should be careful only not to disgrace them. The thought, however defective from a Christian point of view has still something noble in it. This idea of the continuity of the family and the thought of what is due to one's ancestors can hardly fail to have some influence for good upon those who cherish such ideas. Bishop Westcott remarks that such ideas embodied in the Imperial sacrifices and the worship of ancestors, as a primitive witness to the instincts or aspirations of the human soul, turn our attention to Christian teachings which have been overlooked. The characteristic conceptions of China become a great prophecy, and bear witness to a hope which will not forever be unsatisfied.*

---

* How to reconcile this view with the common belief in ghosts one does not see, but Chinese thinking on these subjects is full of contradictions.

The Dead Dependent on the Living

One more motive in the sacrifice to ancestors we must notice of a very peculiar kind. It would seem from one passage in the Li-Ki, as if the very existence of the soul after death were dependent upon sacrifices offered by descendants. The sacrifices unite the Hwun and the P'oh and this is the highest of all filial duties. The notion that the disembodied soul is dependent upon the living descendants has been almost universal, and amongst the Chinese it has probably existed throughout the whole period of the nation's life. But that the spirits of ancestors should possess only a conditional existence dependent upon the regular performance of the sacrifices by their descendants is a peculiar notion, and one of the most objectionable and unreasonable parts of the Ancestral cult. Yet, the one thinker who has dominated the thought of China for so many centuries, Chu-fu-tsz, seems unhesitatingly to hold this doctrine as a witness in the following passages from the Yu-lei (語類) quoted by Dr. Medhurst in his "Theology of the Chinese" p. 179. "When men die although at the end they dissipate and revert to nothing, yet they are not all at once dispersed; thus it is that in sacrificing (to the manes of the departed) there is such a thing as affecting and inducing them to come. When first ancestors, however, are removed to a distant period, it is not known whether they exist or not; but those who offer the accustomed sacrifices being the descendants of the said progenitors, possess after all but one breath or energy with that which animated their ancestors, so that there is a possibility of influencing and causing them to pervade down to the latest generation. But after the breath, Ch'i (氣) has once disappeared it never collects again." Such a notion as this is of course not only unreasonable, but quite anti-Christian. The smallest acquaintance with the Christian doctrine on man, the soul, and the future life would banish such a false and grotesque idea. As soon as a man comes to realise the truth of the apostles' word, even in a small degree, that whether living or dying we are the Lord's property, the sacrifice to ancestors with any such motive would be impossible.

---

* Gospel of Life, pp. 141-2. A book which should be in the course of study for all young missionaries.

Sacrifice a Communion

The word sacrifice (祭) in Chinese does not have the same connotation as the English word. We must not read into it the fulness and richness of meaning which Old and New Testament usage has taught us. Dr. Legge defines the original meaning of (祭) to be "an offering to spiritual beings, whereby communication with them is effected." This is the meaning given in Kang Hsi's Dictionary: 祭之言察也、察者至也言人事至於神也，祭者際也人神相接故曰際也. Communion with the dead had always been a chief feature in sacrificial worship not only among the Chinese but among the widely separated peoples. The idea of a communion feast was one of the most characteristic ideas, connected with sacrifice among the Semitic and Aryan races and we need not be surprised to find it among the Chinese. It is indeed the dominant conception in Chinese Ancestral Worship. "The sacrificial offerings at the worship of ancestors are simply the materials of a feast, at which the living and the dead are supposed to meet together." (Legge) The natural instinct which impels us to cling to our loved ones when death has removed them from our sight has been carried to an extent difficult to account for in a nation so apparently unemotional and matter of fact as the Chinese. Some passages of the Li-Ki irresistibly remind us of Tennyson's "In Memoriam" in its passionate longing for the "touch of a vanished hand, and the sound of a voice that is still." "The severest vigil and purification is maintained and carried on inwardly; while a looser vigil is maintained externally. During the days of such vigil, the mourner thinks of his departed, how and where they sat, how they smiled and spoke, what were their aims and views, what they delighted in, and what things they desired and enjoyed. On the third day of such exercise he will see those for whom it is employed. On the day of sacrifice when he enters the apartment (of the temple) he will seem to see (the deceased) in the place (where the spirit tablet is). After he has moved about (and performed his operations) and is leaving at the door, he will be awed by hearing the sound of his movements and listening at the door breathlessly he will seem to hear the sound of sighing."*

"No visual shade of some one lost
    But he, the spirit himself may come,
Where all the nerve of sense is numb;
    Spirit to spirit, ghost to ghost.

Descend, and touch, and enter; hear
    The wish too strong for words to name;
That in this blindness of the frame,
    My ghost may feel that thine is near."

The Ancestral Tablet

The ceremony of dotting the ancestral tablet presents to us with other features this same idea of communion. The spirit tablet is a medium by which the intercourse of the living with the dead is effected. The tablet is not in any sense a fetish, but it is more than a memorial. It is supposed in reality to be the resting place of the spirit during the sacrificial service. Shen Chu (神主) is not properly translated divine lord, but the spirit's abode. A Chinese literary friend wrote for me an account of the origin and purpose of the Ancestral Tablet in which he says, "When the descendants look upon the tablet as they are sacrificing, it is as if they saw their ancestors embodied in it. If they entertained such ideas then they were regarded as reverential in their sacrifices." The paper is so interesting, especially as giving the view of a Chinese scholar which I believe to be representative and uninfluenced by foreign thought that I will give a further extract from it. "The meaning attached to the use of tablets is twofold. The first is that when a man dies and his bodily form can no longer be seen, his descendants have still a longing for him. In order to satisfy this longing some visible object must be used, which being ever before their eyes will keep the departed one in constant remembrance. The disciple of Confucius Tsang-tsz said, let there be a careful attention to perform the funeral rites to parents, and let them be followed, long gone, with the ceremonies of sacrifice! Secondly, as the descendants of the dead, they are afraid lest the souls of their departed ancestors should be desolate, and without any settled place of abode; they therefore set up tablets in which their spirits may abide. Being aware that a mere piece of wood, is but wood after all, and may not become the abode of the spirit, when the tablet is set up some important personage is employed to dot the character 王 with a red pencil, which then becomes 主, which means that in which the spirit dwells. By the means of a living person, the departed soul is called back. Before making the dot, the writer breathes upon the pencil and uses the following words:

---

* Li-Ki. Bk. XXI Sect. I. pars. 2 and 3.

> "The spirit rests in this wooden tablet
> And the wooden tablet is spiritualised by its resting.
> The spirit and the wood together dwell
> In ages of unending spring!"

The breathing upon the pencil is a very significant act of communion, and this is still more manifest in the peculiar custom which prevails in some parts of China of dotting the tablet with the blood of the sons of the deceased. In an interesting account of this ceremony sent me by Mr. S. R. Clark of Kwei Yang I am informed that this custom prevails in that part of China. It sets forth very vividly the idea of fellowship in a common life, of a continuity which death itself is not able to destroy.

III. Prayers to the Dead

The chief sacrifices to ancestors are those offered in the family, in the Ancestral Temple, and at the grave. One naturally expects that at these sacrifices prayers to the dead would be said during the sacrifice, and as a matter of fact the books of ritual provide the proper liturgies for these occasions. Nevertheless it is not easy to discover what is said at such times by the people in general. I have conversed with many scholars and with some officials with a view to find out just what prayers if any are used, and what blessings are besought from ancestors to whom worship is paid. The answers generally have been most vague and indefinite. In conversation with a very intelligent official of the rank of Taotai, in reply to my question "what is said when you offer the sacrifice in family," he at once answered, "Nothing is said, we present the offerings and make the prostrations, that is all." Pursuing the subject he at last admitted that there might be some general desire in the heart of obtaining protection, but he emphatically stated that generally among the educated classes nothing was spoken in the way of prayer. I have found it extremely difficult to get much beyond this. In my investigations I have come to the conclusion that the ceremonies of sacrificial worship in the homes and at the graves have become a mechanical custom in which the ceremonial offerings and prostrations are gone through, with little thought of anything further. The ordinary Confucianist lives a prayerless life whether as regards God or spirits. What is done on state occasions when the liturgies are said according to regulation does not affect the truth of this statement. The tendency of all elaborate ceremonials is to become purely mechanical, to degenerate into a mere outward form. We know too much of this in our Christian worship to be surprised at it when we meet it in Chinese worship of ancestors. That there is something to be gained by going through the prescribed ceremonial is probably the common belief. There is a general idea that when sacrifices are duly offered the blessing and protection of the ancestors will be bestowed upon the family. Wang Chung nearly two thousand years ago said that the common belief in his day was that if sacrifice was performed, blessing would result; if neglected, calamity would follow. He regarded this as mere superstition. The things desired are summed up in the words, happiness, posterity, wealth and official rank; of anything beyond or higher than these material things I have found no trace. Others may have been more fortunate in their search. The two or three examples of prayers here given are I believe representative of the common practice. They are not taken from books, but have been supplied to me by scholars who assure me that they fairly represent the general practice when anything at all is said or written. Most people however say nothing and write nothing.

Special Prayers

Prayer used at the time of family sacrifice.

First Offering

"The first sacrificial rite is performed,
The sacrifice is spread and presented;
Come in peace and partake—
Great are our Ancestors!

Second Offering

"The second sacrificial rite is performed.
Again the sacrifice is offered at the gate of the ancestral hall.
O! our forefathers,
Send down blessing without limit!

Third Offering

"The third sacrificial rite is performed.
The ceremonies are completed.
Your filial descendants have felicity,
They shall be blessed for ever."

Prayer offered at the Graves at the Time of the New Year and Spring Festivals

"At this time we descendants come with offerings of incense and wine to sacrifice at the graves of our ancestors. Your bodies have returned to the earth, and so may be at rest, but your spirits should return to your former home to protect your descendants. Now at the New Year's season all men have grateful memories of the departed. At the Spring Festival all families burn paper and sweep the graves with a sincere mind. Although your descendants are foolish, yet may your vital energy not waste away in the grave, but invisibly protect your posterity, and give them happiness and wealth for ever. May the spirits of our ancestors effectually come and enjoy the offerings!"

Prayer at the Spring Sacrifice

"To-day is the Festival of Spring, and we come for the purpose of offering worship and sacrifice to our ancestors. May they in the world of gloom be free from suffering the penalty of sin! May your souls forever exist to protect your descendants and give to them sons and official rank, and so your protection shall not be in vain! We think upon you our ancestors when you were alive as possessing ability. Your souls will certainly not be dissipated now that you are dead, but you will protect your descendants and grant them posterity, riches and honor."

It is evident that in this prayer Buddhist and Taoist notions have become mixed with the usual orthodox ideas. I add one other prayer, taken from the Kia-Li (家禮) which appeared in the Chinese Repository in 1849.*

Prayer at the Tomb

"The spring dews are now distilling their fertility, and my grief cannot be forgotten. I improve the time to examine and sweep the grave and visit the fir hall (the tomb). Prostrate I pray your protection to surround and assist your descendants, that they may be powerful and honored; let every son and grandson in the house receive a happy sign, and become conspicuous over all, their fame rivaling the lustre of their ancestors. Looking up, we pray you to descend and accept our sacrifice."

It would be useless to multiply examples, these are, I believe, sufficiently representative.

IV. Appreciation and Forecast

It is with great diffidence that I attempt the delicate task of an appreciation of Ancestor Worship; nevertheless I must not shrink from it; and I venture to hope that we shall be able to come to a better understanding of each other's position, which is always the first and necessary step in any approach towards unity of action. The truth about this difficult and vexed question will not be found in extreme views on either side.

Ancestral Worship a Religion

1.—I think the historical and comparative investigation of Ancestor Worship must convince us that it belongs to a low type of religion, at any rate to a very imperfect stage of development. It may be that it even marks deterioration from a former more advanced type. In the Roman Empire Man-worship as illustrated in the deification and worship of the emperors was certainly a great falling off from the simpler faith of the earlier times. Nations and races which have not been arrested in their development have left Ancestral Worship behind them. As a religion this peculiar cult in its purest and least objectionable forms had affinities with the Old Testament age rather than with that of the New. Its persistence in China is but one of the many features of her remarkable isolation from the thought and life of the great world, and her consequent arrested development. As the national spirit of China grows, and as she enters more into the comity of nations and begins to take her part in the life of the world at large from which she cut herself off for so many centuries, Ancestral Worship will be greatly modified and will tend to pass away altogether. This is what is taking place in Japan, and China will follow the same course, slowly it may be, but surely.

---

* Vol XVIII p. 783.

Is it Idolatry?

2.—Whether Ancestral Worship is in all forms and under all circumstances idolatrous or not, it is undoubtedly a rival to the worship of the one supreme God. In the early days of China a belief in a Supreme Ruler was not regarded as incompatible with the worship of other divinities. The Emperor Shun we are told "sacrificed specially, but with ordinary forms to Shangti, sacrificed with reverent purity to the six honored ones, offered their appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits." The Ancient Chinese had no idea that their worship of the lesser divinities might offend the Lord of all the spirits. Such a conception belongs to another land and a later age. The Hebrew people took a long time to attain to a pure Monotheism, and the worship of Jehovah long went on alongside of the recognition and even worship of local and tribal gods. But while we may try to explain and even to find excuses for such practices, we cannot but feel that they mark a very defective religion and show that there is not that grasp of the conception of God as the One only "High and Mighty Ruler of the Universe, Who from His throne beholds all the dwellers upon earth" and claims their sole homage and worship which is characteristic of the Hebrew and Christian Monotheism.

Chinese Theism

In a series of very able and suggestive papers written by the late Mr. F. H. James for the Missionary Recorder three years before his sad death at the hands of the Boxers, the history of Chinese ideas of Theism is well traced and the growth of philosophic materialism is pointed out which began in B.C. 289 and culminated in the 8th Century A.D. One Tsung is quoted by Mr. James as expressing a sceptical view about the existence of God and spirits which I am afraid is but too common among the educated classes to-day. Tsung Yuen says, "With regard to the sages sacrificing to gods, it does not follow that such gods actually existed, but simply that this was a good way of conveying instruction." * The materialistic philosophy of China on the subject of Theism

---

* Missionary Recorder, 1897, pp. 517-18.

has done much to fasten Ancestral Worship upon the people, and has been the opportunity of Buddhistic and Taoistic superstitions to capture the masses.

Ancestral Worship shuts out God

The tame platitudes contained in the famous sixteen maxims of Kang-Hsi and amplified in the book known as the Sacred Edict have proved powerless to meet the religious needs of the Chinese people. God is excluded from the maxims, and this is typical of the godlessness of the great mass of Chinese scholars. Ancestral Worship has become the real, if not the only religion of China, corrupted among masses of the people by admixture with all of the Buddhist and Taoist superstitions described so vividly in Dr. Yates' paper read at the Conference of 1877. Men robbed of God, have clung to other objects of worship. Whether idolatrous or not, this cult of ancestors undoubtedly occupies the place in heart and life which God himself should fill. In its less superstitious forms as practiced among scholars it usurps the place of the Creator, and in its popular forms as practised by the masses it is a positive evil.

Confucious to Blame

Dr. Legge does not acquit Confucius from blame for the godless course which Chinese philosophy has followed. He contends that Confucius, so far as faith in God is concerned, falls short of the faith of the older sages. "I would say that he was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavorable to the development of ardent religious feeling among the Chinese people generally, and he prepared the way for the speculations of the literati of medieval and modern times which have exposed them to the charge of atheism."

Expulsive Power of a New Affection

With the revival of Theism which we may well hope for as the result of the manifold influences now being brought to bear upon China, the hold of Ancestral Worship will be loosened. At the last Conference Dr. Barber speaking on this subject laid emphasis on the "expulsive power of a new affection." In this direction we must look for the cure of all that is evil or objectionable in Ancestral Worship. When the Chinese turn again to God as the Supreme Ruler and Guide of life, when they begin again to fear and reverence Him as their early forefathers did, when, above all, they learn to love Him for the wonderful way in which He revealed Himself in the Incarnation of His beloved Son, when this new affection enters and takes possession, all lesser idolatrous loves will be cast out, and "the Lord alone shall reign in that day."*

Relation to the Future Life

3.—The worship of ancestors implies a view of the future life and our relation to the dead which falls far short of the Christian view.

We have already seen how very uncertain are the beliefs of the Chinese concerning the fact of a future life, as these beliefs are expressed in literature and the opinions of the educated classes to-day. If we grant, however, that the preponderance of opinion is in favour of the continued existence of the soul, which I think we must grant, yet the whole view of the future life and the relation of the dead to the living has elements which are anti-Christian.

Reward and Punishment

In Confucian teaching, there is nothing concerning future retribution. We do sometimes meet with the belief that good emperors are in heaven but we are never told what becomes of the bad ones. In actual practice the worship of ancestors makes no distinction between good and bad. The wicked father must be worshipped and honored in the same way as the good. I cannot find that the duty of a son in regard to the demands of Ancestral Worship is at all affected by the moral character of the deceased parent or ancestor. Dr. Legge, who cannot be regarded as having any prejudice against Ancestral Worship, who has indeed done ample justice to all the good to be found in it, has been obliged to say that the Shi (詩經) and the Shoo (書經) are silent as to any punitive retribution hereafter. "There are rewards and dignity for the good after death, but there is no punishment for the bad. The system of Ancestral Worship prevented the development of a different view on the subject. The tyrant oppressor took his place in the temple, there to be feasted and worshipped and prayed to, in his proper order, as much as the greatest benefactor of his people."†

This tends to break down all moral distinctions, and goes clean against the teachings of Scripture on the subject of future retribution. Of course we find eschatological ideas in plenty in Buddhism and Taoism, but we are dealing only with Ancestral Worship as an orthodox cult, in other words, with what is known generally, if sometimes erroneously, as

---

* Orientals must be guided backwards, that their progress may be more sure and fruitful. Bp. Westcote. Religious Office of Universities p. 33.

† Prolegomena to the She-King p. 132.

Confucianism. The records are silent, and the orthodox faith has nothing to say as to the future condition of those who have lived unworthy or evil lives. We in Christian lands are perhaps not quite free to criticise the Chinese on this matter. We pay honour to the memory of those who have done great deeds for our countries even when their lives have often been utterly immoral. It would be hard to find a reason for the existence of many of the monuments in Westminster Abbey or St. Paul's Cathedral if the lives of the men that they commemorate were tried by a Christian standard. But even here, there is a difference. I have not been able to persuade myself that the worship which the Chinese pay to the dead is just the honour we pay to the memories of those who have done good deeds for their country. It is this but it is also something more. When the belief in the existence of the soul after death exists, the dead are supposed to be affected by the sacrifices of the living, but Christians generally do not suppose that the condition in the future world of those who are honoured in the way I have indicated, is in any way affected by such honour. Dependence of the dead upon the living lies at the very basis of the whole system of Ancestral Worship. If this were not an element at the very first, it soon became one not only in China but in all lands where Ancestral Worship prevailed. And the dependence is a very material one, not at all like that conceived of in Christian lands by those who believe that the dead may be helped by the prayers of the living.

Chinese and Christian Idea Different

The fundamental difference between the Chinese conception of the relation of the living to the dead as set forth in Ancestral Worship and the Christian conception lies here; the one is a relation of physical descent, the other of spiritual affinity. "In Christ" governs the Christian view of our relation to those who have passed into the invisible world, as it determines our relationship to one another in this present life. "Living or dying we are the Lord's property." How infinitely superior is this, nay, how totally different from the Confucian conception! "One blood, one vital energy," says the Confucianist, "therefore we must honour the departed"; a noble sentiment we admit. "One God with whom and in whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity," speaks the voice of Christ and His Apostles through His Church. The spiritual relation of the Christian is not with the dead, but with the living, "For all live unto him."

Kinship not Brotherhood

The Chinese idea of a physical continuity and kinship which links the generations each to each is a helpful thought and has done much to preserve the continuity of family life, but it needs to be spiritualised and transfigured by the far more lofty Christian conception of universal kinship through relation to him in whom "every family in heaven and earth is named." When St. Paul was about to bow his knees and engage in an act of worship he was not insensible to the ties of blood which made him an Israelite and linked him by bonds of race and history to the great founder of the Hebrew nation. When he became a Christian, he did not forfeit nor renounce the rich inheritance which was his through physical descent. But he would not enter into fellowship with one nation alone. He would not give up the sense of fellowship which makes for brotherhood in the family, clan or nation. He bows his knees unto Him of whom every nation and tribe on earth is named. But he goes beyond this, for the Christ whom he served is the Head and Lord not only of Humanity but of all creation and so he will leave no family nor tribe nor race outside his sympathy. Above or below, on earth or in heaven, every family in Him is named, and in His worship of the "God and Father of our Lord Jesus Christ" he enters into fellowship with all who derive their name from Him who knits men and angels together not in the bonds of a physical kinship through descent from a common earthly ancestor, but in a spiritual relationship derived from union with Him who is Lord of all life, in whom all live unto Him who is "not a God of the dead but of the living."

Effect of Ancestral Worship—for Good

4.—Lastly, we will notice what we think has been the effect of Ancestor Worship upon the moral and social life of the nation. Such a system perpetuated through thousands of years and practised by the nation as a whole cannot fail to have exercised a powerful influence upon the individual, social and national life. Has that influence been beneficial or otherwise? Here again our answer must be that the effect of this cult upon the people has worked both for good and evil. In the earlier stages of the history of the nation ideas of law and order, of mutual responsibility, respect for authority and social custom, were fostered by the teaching of filial piety and these ideas are to-day the strong points in the national character. The individual character of the Chinese in which with all its defects, there is so much to admire, owes much of its strength to the training which the young have always received in reverence for both living parents and authorities as well as for dead ancestors. "To belong to a great family, to a great society, to a great nation, is, if rightly received, a man's noblest birthright. He whose name is a memorial of past honours, and whose earliest years are spent, as it were, in the light of illustrious deeds; he who has learnt to feel that there is a history in which he has a part and who has rejoiced in the triumphs of a people whose hopes and impulses he shares, must from time to time become above all that is merely selfish and personal; he must become conscious of the accumulated power with which he is endowed and of the social destiny to which he is called." * I think that a fair estimate of the Chinese character must allow that some of this moral influence has been exerted by the filial piety of the Chinese, of which Ancestral Worship has been in the past considered an integral part. The descendants are sharers of the virtues and illustrious deeds of their forefathers, and the forefathers again are ennobled by the illustrious deeds of their posterity. The influence of such ideas must have been great indeed both upon the individual and upon society. *Noblesse oblige* has been no mean factor in the development of Chinese life. "Filial piety and fraternal submission, are they not the root of all benevolent actions?"

"When mingling with superior men,
In friendly intercourse, oh! then
How mild your face! what harmony!
All wrong and error, how you flee!
When in your Chamber, 'neath its light,
Your conscience keep as pure and bright.
Say not, 'No one can see me here;
The place is secret.' Be in fear.
The spirits come, but when and where
No one beforehand can declare.
The more we should not spirits slight,
But ever feel as in their sight." †

For Evil—Degradation of Woman

Such thoughts as these have been a great asset to the Chinese people, and cannot have been without their moral influence. We are reminded of John Milton's famous line, "As ever in our Great Taskmaster's eye." But there is another side to the picture. Ideas, beliefs and practices which are helpful up to a certain point become a hindrance to progress if they are kept after work is done. This has been the case with Ancestral Worship. It has helped the stability and cohesion of family life, it has also bound the people in grave-clothes and ruled it by the dead hand of the past. This has been and is still fatal to progress. The

---

* Westcott, Historic Faith p. 125.

† Legge's Shi King.

"*patria potestas*," which renders important service to civilization in its formative stages becomes a tyranny when retained and developed as it has been in China by means of Ancestral Worship. We all have known sad examples of the blight and ruin brought upon young men by the family tyranny which has become associated with and is a fruit of the ancestral cult. The degradation of woman is also a no less obvious evil.

Ancestral Worship can only be performed by sons, and so sons are more ardently desired than daughters and rank above them in family and public estimation. One of the greatest sins against filial piety is to be destitute of sons to carry on the worship. This gives rise to polygamy with all its evils. Marriage is not a holy estate, but only the means by which provision is made for carrying on the family worship. Woman is in the family, but not of it. She is cut off from taking her place in the progress of civilization, and for rendering those services to society for which nature fitted and intended her. Education is hindered by early marriages, and half the nation has been left uneducated on account of the inferior position of woman. These are grave charges against the whole system of Ancestor Worship and I should be glad to think that I have over-estimated them.

Ancestral Worship in New China

In view of the great changes that are coming over China one cannot but ask what effect will these changes have upon the cult of ancestors? Can it be maintained as it now exists if by education the condition of woman is raised? Can the position of woman be raised by education if this worship is retained? Will the new influences at work not tend greatly to modify the worship as it has existed in the past, strip it of its more objectionable features, and make it such as both men and women may take part in on equal terms? These are important questions which we have not space to consider. There seems to be a movement at present towards the recognition of woman's higher sphere which though but slight we believe will grow. If such is the case, it will be a strong disintegrating force which will tend to break down Ancestral Worship in its present forms. The education, and especially the Christian education of girls and women will, we believe, become a most powerful factor in stripping Ancestral Worship of these features which have made it an enemy to progress, and will so modify it that it will cease to be a question of conscience. This I am informed has already taken place in Japan and this fact affords good ground for our forecast as to its future in China.

V. PRACTICAL METHODS OF DEALING WITH ANCESTRAL WORSHIP

I shall be expected before closing this paper to make some suggestions as to how we shall deal with the practice of Ancestral Worship as we meet with it in actual life. From the general tone of my paper it will already have been gathered that I should advocate more of a *constructive* than of a *destructive* attitude towards it. I would push out the evil by substituting something better.

A True Instinct—Provision for all Such

In no spirit of controversy I would make a criticism upon our ultra-protestant way of presenting Christianity to the Chinese in regard to the whole subject of the dead and of our relation to them. In our revolt from the errors of the Medieval Church with its doctrine of purgatory and indulgences and all the abominations connected therewith, which gave rise to the Revolution of the sixteenth century, we have long taken up an extreme position, out of harmony with the Catholic faith. Protestantism for nearly three hundred years has had little or nothing to say on a subject which often rends the heart as well as exercises the intellect, and which will not finally submit to be answered by negations. The Chinese, accustomed to the ancestral cult for thousands of years, will not be content with our merely telling them that the Christian dead are in heaven and that they have no longer any need of us nor we of them. The Roman Church has often been quoted in the controversy about Ancestral Worship. I do not think we have much to learn in that quarter. I should think that the natural criticism that would rise in the mind of a Chinese when as a neophyte in the Roman Church he is told that Ancestral Worship has been condemned by the Pope would be this: that the Chinese may be allowed to worship any number of ancestors if only they have been born in the West! He may worship anyone's ancestors except his own! The solution will not be found by substituting the Roman cult of the saints for the Chinese cult of ancestors. But while we cannot follow Rome, we must not allow ancient controversies with Rome to rob us of the Catholic faith and practice handed down from primitive times in the Church's doctrine of the Communion of Saints. We have not been sparing in our condemnation of the false Chinese view of the inter-dependence of the dead and the living. I must here however assert that the instinct underlying the false view is a *true* instinct, and that the religion of the Incarnation leaves no true instinct without provision for its proper satisfaction. I make no apology for again quoting Bishop Westcott on this subject. I wish my reference to him may lead my younger missionary brethren to a study of his writings. There could be no better preparation for an answer to the oft-recurring question, "How can I best present the religion of Christ to the Chinese?" In his appendix to "The Historic Faith," on the Communion of Saints, he says, "of the many great conceptions which are characteristic of our generation—voices of God, as I believe calling us to unregarded truths in His Word—no one is more characteristic than that of the dependence of man on man as well as on nature. We are learning, by the help of many teachers, the extent and the authority of the dominion which the dead exercise over us, and which we ourselves are shaping for our descendants. We feel, as perhaps it was impossible to feel before, how at every moment influences from the past enter our souls, and how we in turn scatter abroad that which will be fruitful in the distant future. Men must be dependent on one another. For saints this dependence is transfigured into fellowship." The Bishop goes on to show that by commemorative services for the dead we may in a practical way realize this oneness of fellowship between the living and the dead in Christ Jesus.

Use of Memorial Days—Deaths

1.—My first suggestion of a constructive kind would be that we should make greater use of Memorial days and make provision for a proper observance of them in our Christian schools and colleges. In our churches, the death days of our members should be observed with special memorial celebrations of the Holy Communion or other appropriate services, both in the churches and at the graves; while in our schools and colleges there should be services for the commemoration of founders and benefactors. Such services which are common in Christian lands would tend to dispel from the minds of the Chinese the false notion that we of the West care nothing for our dead.

Special Hymns and Prayers

At these services I would suggest the use of some such forms of service as the following: Singing of such hymns as "For all the Saints who from their labors rest," "O! Paradise," "Asleep in Jesus, blessed sleep," "Peace, perfect peace," "Hark! the sound of Holy voices." There is a rich variety of hymns suitable for such occasions, some already translated, others which might be translated and which would enrich the devotional life of the church.

Suitable readings of the Scriptures and Apocryphal books. Psalms such as the 1st, 15th, 39th, 40th, 146th, and 149th.

Scripture readings. Selected passages. Ezekiel xxxvii. 12, Daniel xii. 2-3, Hosea xiii. 14, St. John v. 25, and I. Thess. iv. 13-18.

Great use might also be made of such suitable and suggestive passages as Ecclesiasticus xliv. beginning: "Let us now praise famous men, and our fathers that begat us; the Lord manifested in them great glory. Even his mighty power from the beginning, etc." A more suitable reading for commemorative services could hardly be found. It is in entire harmony with the genius of the Chinese.

Also the Book of Wisdom iii. 1-9 beginning, "But the souls of the righteous are in the hand of God, and no torment shall touch them."

I would also suggest such prayers as the following to be used either in the church, at the graves, or in any other places where memorial services may be held:—

"Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants who having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and in soul, in thy eternal and everlasting glory; through Jesus Christ our Lord."

"Almighty and everlasting God, we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on His right hand, and hear His most joyful voice; 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."

Ancestral Commemoration—How to Observe

These are but suggestions for memorial services for those who have died in the faith. The more difficult question about what, if anything, shall be done to help to some commemoration of heathen ancestors will inevitably arise. It is here that we find ourselves most perplexed. I would suggest, however, that the religion of Christ when properly interpreted in the light of the Incarnation does not fail us even here. St. John teaches us that the Eternal Word is the Light which enlightens every man. Before His Incarnation, He was in the world as the Seminal Word giving some light, some fragments of truth even to those who were not privileged to know the full blessings of the Incarnation. And though the Scripture says little about those who have died without hear-the Gospel, it has not left us in entire ignorance. We do know that God will judge righteous judgment and that he will not judge by the Law or the Gospel those who had not the opportunity of hearing either. We may not tell the Chinese that Christianity has no message, no help for those of their ancestors who died without seeing the blessed light of the Gospel. The following may be suggested as not out of harmony with the spirit of the New Testament. "Remember not Lord our offences, nor the offences of our forefathers, and be not angry with us for ever." Such a thanksgiving as the following might be used as a general Commemoration of ancestors:

"O Everlasting God, who, through the Eternal Word hast created all things and enlightenest every man that cometh into the world, we, thy needy creatures, humbly thank thee that thou from of old hast planted in the hearts of our forefathers many holy desires and revealed many good counsels, and in their lives hast manifested many good works. We praise thee that the light of thy Word thus shined upon them. But chiefly do we praise thee that when the fulness of the time was come, thou didst send forth thy Son, didst cause thy Word to be made flesh and to dwell among us, that we might behold thy glory in the face of Jesus Christ. Yea, and we thank thee that in thy Church thy Holy Word still speaks to us; and we beseech thee give us grace both to hear and to believe whatsoever He shall reveal unto us, and so perceive His power that we may become sons of God, through the same, thy Holy Word, our Saviour Jesus Christ."

In the Schools

2.—More attention should be paid in our school and church services to positive teaching about honouring parents and commemorating benefactors. The school service is a good place to introduce such prayers as the following:—

"O Heavenly Father, who hast given us a commandment in thy law that children should honour their fathers and mothers, inspire us, we beseech thee, with thy Holy Spirit, that we may reverence and honour our parents, not only with our outward behaviour but with the unfeigned affection of our hearts; that we may love them, and obey them, pray for them, and help them as much as lieth in our power; and be thou our loving Heavenly Father, through Jesus Christ, in whom every family in heaven and earth is named."

"We give Thee most humble and hearty thanks, O most merciful Father, for our founder and for all other of our benefactors, by whose benefit we are here brought up to godliness and good learning; and we humbly beseech Thee, give us grace to use these Thy blessings to the glory of Thy Holy Name, that we may answer the good intent of our founder; and become profitable ministers of the church and commonwealth, and at last be partakers with all Thy saints of Thy Heavenly Kingdom, through our Lord and Saviour Jesus Christ."

Turn Funeral Money to Benevolences

3.—It is customary for wealthy families to spend much money at funerals, in feasts and presents. In the Church such things should be discouraged, and families should be exhorted to use their money on such occasions in benevolent and philanthropic ways. The second book of the Sacred Edict makes the building of a family temple for the worship of ancestors and the founding of a family school to be one of the chief ways in which the rich can display their affection and reverential feelings. This idea might be made use of and the stream of benevolence turned into pious Christian channels by urging rich families to establish memorial schools, hospitals, reformatories and other benevolent institutions. The Chinese should be made more acquainted with the example of Western nations in these matters and more attention should be called to the numerous schools, colleges, hospitals and asylums already erected in this land as memorials of the beneficence of Christian philanthropists. In this way they may be stimulated to pious imitation and to find a better way of honouring the dead by doing good to the living, and by keeping alive the memory of the departed in the good works which follow them.

Ancestral Tablet—Pastor Kranz' Suggestion

4.—The question of the Ancestral Tablet is not an easy one to deal with. I do not think we are at all justified in asking the Chinese to give up or destroy their ancestral tablets. Perhaps we have not seriously considered what an offence this is in the eyes of the law. The following is a translation of a law found in the Statutes of the present dynasty 大清律 . "To cast away or destroy the Ancestral

Tablet is like casting away or destroying the corpses of parents. The penalty for such an offence is decapitation." While this law stands upon the statute book we ought at least to hesitate in asking a convert to give up his Ancestral Tablet. That there is a superstitious idea connected with the use of them in many minds is, I think, beyond question. This of course must be discouraged. Pastor Kranz in his Morrison Society paper made a suggestion which has much to recommend it. He advocates the making of similar Christian tablets, purely Memorial tablets which shall be hung in a church hall. Memorial services could be held in such a hall on special days, like the birth or death days of the persons commemorated. This would be one way of preserving what is good in such ancestral rites, while eliminating the purely superstitious elements. As to offerings and prostrations, each one must be fully persuaded in his own mind. Much will have to be left to the individual conscience enlightened by the Holy Spirit and the teachings of God's Word. Without this in any case formal prohibitions would be useless, and with this prohibitions will become unnecessary.

Improve the Cemeteries

5.—The Chinese Church should be urged to make more decent and suitable provision in respect of cemeteries. Present arrangements in most churches leave very much to be desired. Cemeteries should be better fenced around, kept more tidy, planted with trees and flowers, and crosses of wood or stone erected over the graves. Visits to graveyards should be encouraged especially at the Feast of the Resurrection, and the graves should be trimmed and put in order. This might be done with appropriate services, so that the heathen would all see that Christians are not taught to be negligent in regard to the graves of the departed. It would be well if mortuary chapels could be erected in which tablets might be kept and services held in case of the weather preventing open air services.

CONCLUSION

The subject we have been considering in this paper is one of the most difficult and perhaps one of the most important which the Conference has to consider. Again, however, I would call attention to the fact that we have history to fall back upon for guidance, instruction and encouragement. The situation in China while in some respects singular, in others is much like that which has prevailed among other races. Ancestral Worship and its kindred type, hero worship, has passed away in the West, but it did not disappear easily or suddenly; even yet traces of it may be found in much of the saint worship prevalent in some countries of Europe. Superstitious ideas of all sorts have a curious way of persisting or reappearing when we think we have got rid of them. We put them out at the door, but they come back through the window. How many of our own customs and festivals of worship had their origin in pagan times! The Church dealt wisely with many such, not arbitrarily prohibiting, but seeking to satisfy the instinct which prompted such practices by providing something Christian in their place. Such it seems to me should be our policy in dealing with this most ancient practice in the most ancient of the world's civilizations. I venture to think that the great struggle of Christianity in China in the coming days will not be with the superstitious practices of the masses, but with the materialism, godlessness and practical atheism of the educated. That is what we have to fear most of all. At the present time, the influence of the student classes is making against religion of any kind. It will avail us nothing if we clear the house of superstition and leave it "empty and garnished." An agnostic, materialistic educated class will prove a far greater obstacle to the progress of Christianity than the superstitions of the multitude. The seven other spirits may return in the form of immorality and licentiousness, when all moral and religious restraints are removed and the last state may be worse than the first. I have been informed recently that the students of a large government school all refused to pay the usual reverence to the tablet of Confucius and that the authorities decided to take no notice. At first we might think this a sign of progress. Is it not rather a sign of revolt against all authority which is being manifested on all sides, which instead of being something to rejoice over gives cause for the gravest anxiety? There are destructive forces of all sorts at work in China at present. The only really conservative and constructive force now appearing is the Christian religion as it is taught in our schools, preached in our churches, and illustrated in our numerous philanthropic institutions.

In regard to this subject of Ancestral Worship our chief duty is to restore the knowledge of the true God in China, to emphasize some forgotten truths once taught by China's sages, but far more perfectly set forth in the religion of the Incarnation. When visiting an ancestral hall recently I was struck with the following inscription: "The root of nature is heaven, the root of man is ancestors." China as a nation has almost forgotten the Great First Ancestor, the Supreme Creator of all things and Lord of all men, the truth set forth in that striking close of the genealogical table in St. Luke's Gospel, "the son of Seth, the son of Adam, the son of God." I say almost, but not quite forgotten. There are still traces of this primitive truth in the Imperial worship of the great Ancestor by the Son of Heaven. In the worship of Him, the Father of all, the Chinese instinct can alone find its complete satisfaction. They need to be taught to push back their tables of descent one step further, to learn that they are not only the sons of Adam, but also of God. Such a knowledge will not weaken their reverence for their earthly parents and ancestors. It will purify and transfigure that reverence when they can say, "Our Father who art in Heaven."

MEDICAL MISSIONS

Dr. Dugald Christie, Moukden

(Chairman of Committee)

Position of Medical Missions—A Pioneer Agency—An Evangelistic Agency—An Object Lesson in Christian Love—A Revelation of God—An Essential Part of the Church's Work—Practical Working of Medical Missions—The Missionary—Training—Study of the Language—Methods of Work—Itinerating—Dispensary—Hospital—Medical Centers—Religious Teaching—Support of Medical Missions—Duty of Church to Medical Missions—Local Support—Native Assistants—Training Colleges—Religious Training—Medical Text-Books—Special Institutions—Opium Refuges—Leper Asylums—Asylums for the Insane—Present Situation—Conclusion.

Introduction

The subject of Medical Missions cannot be exhaustively dealt with in this paper. We are, however, happily past the time when it was necessary to justify their existence or to urge the church to adopt this agency, for they now form part of the work of almost every missionary society throughout the world. But there is still need to enquire into the position which medical missions should hold in relation to the whole missionary scheme, and how they may best be used in furthering the advance of God's kingdom.*

I. Position of Medical Missions

Medical Missions—a Pioneer Agency

From the very beginning of Medical Missions, this form of work has been notably blessed of God. Its success as a pioneer agency has been very marked, and healing the sick has everywhere been found the best way of overcoming suspicion, dislike, and opposition, breaking down prejudice, and removing misconceptions. Especially in Mohammedan lands, practically no advance has been made except in conjunction with medical work. And among all peoples and in all parts of the world, it opens the way for the preaching of the Gospel. In China it has been more difficult to gain an entrance than in most lands, for between our missionary agencies and the life of the people there is a great wall of anti-foreign prejudice. It is now about seventy years since the missionary societies began to realize that to win the hearts of such a proud and hostile people, something more than preaching and literary work would be needed; and that the wall on which the force of arms and the influences of Western civilization could make no impression would best be broken down by those acts of kindness and love which lie at the heart of the Gospel. Medical Missions were no sooner established in the principal ports by Drs. Parker, Lockhart, Hobson, and others, than crowds flocked to be healed. And ever since they have been recognized as the best way to begin work in a new or hostile district.

---

*All that is said is meant to apply to work among women as well as men, so far as this is possible.

The unique advantages of this method of pioneering are so obvious and have been so notably exemplified, that this side of the work has perhaps gained undue prominence. It has been concluded by many that this is the *raison d'être* of Medical Missions,—to open new ground, and provide audiences for the Gospel. The logical conclusion of this view is, that they should only exist when there is a measure of difficulty in gaining a hearing for the Gospel in other ways, when there is active hostility, proud aloofness, or dead indifference. Once these are overcome, and there is a general openness of welcome, and large numbers are ready to listen to the preaching of the Word, the medical missionary might reasonably withdraw, and press forward once more to virgin soil. If he still remains, it is often assumed that the most important part of his work is now over.

Medical Missions an Evangelistic Agency

As an evangelistic agency medical missions have been so fruitful, that this alone would be sufficient reason for their establishment, and for their continuance. Nowhere can such miscellaneous crowds be regularly preached to as in the dispensary waiting-rooms, and many are reached who could never hear the Gospel in any other way. Those who are admitted to the Hospital have unique opportunites of hearing and receiving systematic instruction in Christian truth, and that at a time when many are moved by the uncertainty of life, when their hearts are softened by the unwonted kindness shown them, and when they have leisure and rest from their accustomed labours.

Medical Missions an Object Lesson in Christian Love

The hospital and dispensary are valued also as giving an object lesson in Christian love and mercy. They are a practical exemplification of the parable of the Good Samaritan.

They convince the heathen that Christians do good deeds and have kind hearts; and they are a constant reminder to the native Christians of our obligation to love our neighbour. There is special need for this in China, where the whole system of law and literature encourages each man to consider himself, and to look with indifference on the sufferings of others. The Chinese are a very practical people, and they are quick to perceive and appreciate the practical side of Christianity. "It must be a good doctrine," they often say, "that produces such good deeds."

Medical Missions a Revelation of God—Their Highest Function

It concerns the Church vitally, to find out if this view of medical work as a three-fold aid to missions is an adequate one, or if we are warranted, from the revelations of God in Scripture and history, in placing it on a higher plane. Our entire policy and methods will be influenced by the view we take of its essential standing in the whole scheme of Christianizing the world.

Let us look at the life of our Master. It is evident that, during the three and a half years of His public ministry, He spent at least as much time in healing the crowds as in preaching to them. He seems to have turned none away, and expended time and strength freely in dealing individually with each case of bodily need. This was not done to combat hostility; indeed many of His miracles were the cause of hostility. It was not done to attract audiences; Christ's preaching seems to have been always enough to draw a crowd, and several were forbidden to make their healing known in order to avoid the pressure of numbers. It was not done to prove Messiahship; indeed Christ definitely refused to work any miracle to this end. Neither is there any sign that His object ever was to produce faith either in the one healed or in the onlookers, though this was the natural result of His works. Nor were the acts of healing done from didactic reasons. Each miracle contains the germ of a parable, and may well be used as such, but that is not why they were worked. And certainly they were not done casually, by the way, as a side thing, which might be done or not without materially affecting Christ's life. It would be a very different Gospel, were the works of healing left out. What then were these works of healing? And why did Christ spend so much of His short earthly life in the relief of mere physical distress, which, in the nature of things, must before long be ended by death?

Christ came as the Revelation of the Father, the Word of God to man; and it is evident that a very vital and important part of that revelation concerned men's bodies. From the very beginning, God in His dealings with men had regard for their temporal well-being. In the earliest times His promises and commands were primarily for this world,—those to Abraham for instance,—and the very existence of a soul and a life to come is implied only but never stated. The Mosaic law, in many particulars, was dictated by considerations of public health and sanitation, and it concerned itself minutely with personal details of the bodily welfare of the private individual. Along with the most highly spiritual passages in the prophetic writings, are promises of temporal blessings, and warnings of earthly disasters, and the redemption of the body is part of the hope of the Messianic kingdom. For when sin entered into the world, the whole man suffered, physically, mentally, morally, spiritually, and the message of God Incarnate is to the whole man, mercy for the body as well as for the soul. So when Christ came, he was not wholly concerned with spiritual matters, men's souls and salvation, leaving their bodies to suffer, and die as soon as might be. He spent Himself on their bodies. He was careful, not so much to preach to men of what God is, as to live the Divine Life before them, showing them by deeds what God's heart is. Whenever Christ met with sin and suffering, He put forth against them all His power, and by so doing He revealed God. In His answer to John He appeals to His deeds of mercy, side by side with or even before His preaching, as a manifestation of His spiritual identity. It seems as if He could not restrain the love and compassion of God within Him, which welled up and flowed forth spontaneously in acts of healing of the body.

Now the principal function of the Christian Church on earth is admittedly to act as the channel of the revelation of God to man. And the revelation which we make known must be entire. We must bring to men all that Christ brought, we must show to them the same God that He showed. If He, who spake as never man spake, found deeds necessary as well as words, in order to manifest His Father, we cannot expect adequately to make God known to the heathen by preaching alone, even where crowds are willing to listen. If He, who is the express image of the person of that God who is a Spirit, yet addressed Himself to save men's bodies as well as their souls, we also must inevitably concern ourselves with the whole man, and relieve bodily suffering while leading souls into light. Only so can we be as He was in this world, only so can we offer to men the whole Gospel.

Medical Missions an Essential Part of the Church's work

In this light, medical mission work is seen to be no mere adjunct to the work of preaching, but an essential and integral part of the Mission of the Church. Can we imagine Christ ignoring the suffering around Him, while directing Himself to put away the sin? As unnatural and one-sided are Christian missions without healing. Miraculous gifts are indeed no longer ours, but in their place we have all the resources of modern science, which are equally the gift of God. As the years advance, the discoveries and inventions of medicine and surgery reveal more and more of the wonderful provision for healing, which God has made. All these are ours to use in His name and for His glory, and they manifest His power and mercy scarcely less than did the miraculous healing of old.

The Church of modern days has been marvellously slow to recognize the fulness of her high calling. Among the primitive Christians, bodily and spiritual healing were intimately associated, and every one was expected to do his best to alleviate the sufferings of those around him. No line seems to have been drawn between miraculous powers and the natural ministrations of loving gentle hands and prayerful hearts. In medieval times the principle that the Church should care for both body and soul, seems to have been dimly grasped and instinctively acted upon, without any theorising on the subject. When the missionaries of the undivided Church went forth to heathen lands, they healed the sick and preached the Gospel.

But with the Renaissance and the Reformation, medical science in large measure parted company with the Church. When the great Protestant missionary movement began, it was directed wholly in the line of preaching, teaching, and translating the Bible. It was assumed that the whole message of God to man could be conveyed in that way; and even to those earnest and rare souls among the missionaries of that time, who stand out as examples to all ages of devotion and sacrifice, it does not seem to have occurred, that a more complete Gospel would have more power in winning the souls they were hungering for. In very many cases, individual missionaries have done their best for the suffering ones around them, feeling that they could not do less, and still represent their Master. Dr. Morrison, first Protestant missionary to China, though not a medical man, opened and for some years superintended a dispensary, with the help of a friendly surgeon, and there have been many instances of Christian doctors freely giving their services to help on missionary work. Still it is not until comparatively recently that the Church has realized her great power lying unused, and has called upon her sons and daughters to go forth to heal as well as to preach.

Our Aim

In Christian work as in other fields of labour, we are not likely to reach beyond our aim. The aim of the Church hitherto, in sending healing to the heathen, has been too much limited to the three points,—Pioneering, Evangelistic work, and Philanthropy. The success of any particular work, apart from its pioneer aspect, has been too largely estimated according to the number whom it attracted into the Church. But let us now aim higher. Let us consider the place which deeds had in our Master's life-work, and the place they should therefore have in the life-work of the Church. Let us realize that by healing a man we are letting in a ray of Divine Light on the darkness of his surroundings, even if he takes absolutely no interest in the Divine message. Let us seek to let the heathen and hostile world read more plainly in our Christianity, the same Gospel as it finds in the Gospels. Let the whole work of medical missions be lifted to this higher plane, as a necessary and fundamental part of missions, not a mere aid to them. Let this be our practical aim, and so shall we hasten the time we are all longing for, when the whole world shall stretch out its hands to God.

II. Practical Working of Medical Missions

The general principles upon which medical mission work is founded having been thus considered, we must now inquire how best these principles may be carried out.

I. THE MISSIONARY

From the outset, the medical missionary should be regarded and should regard himself as essentially a missionary, equally with his clerical or other brethren. His training is different, his methods are different, but the work is one. The clerical missionary gives prominence to one side of the Truth, the medical to another side, but the Truth is the same. This identity should be emphasized in choosing and appointing men. Earnest Christian life, a clear grasp of the Gospel, and a sincere determination to make it known to others, are vitally necessary, and no man should be sent forth without them. It is not sufficient that a man of Christian character and missionary sympathies should open a Dispensary and Hospital, and employ natives or invite his fellow-missionaries to carry on evangelistic work among his patients. He must himself be prepared to take the lead in this work. To this end it is necessary that he have experience in evangelistic work, and a knowledge of humanity in its worst and most hopeless aspects; and to obtain this no better school can be found than the slums of our large home cities. He should be careful, too, to cultivate kindness of manner and gentleness of disposition, combined with firmness and tact.

Training

It is also highly desirable that he should have systematic training in the exposition of Bible truth. But on the other hand it is neither necessary nor desirable that he pass through a full theological curriculum. One man cannot do well and thoroughly both the work of a missionary physician, and that of a pastor or a theological instructor. His training should therefore be to a large extent practical, and as he has already passed through a long and severe course of medical study, it should be confined to such subjects as will be actually helpful to him in his work.

As to the medical missionary's professional qualifications, these should be the best possible. Happily there is now no scarcity of men of high attainments offering themselves for this work. It can easily be seen why the missionary physician should be above the average in medical and surgical knowledge. Often called upon to open up work in new and hostile surroundings, he has to move with the greatest caution. A mistake in the treatment of one case may produce an impression, which months of successful work will not eradicate. He may be placed in an isolated inland station, where he has to diagnose obscure cases without any one near to consult, and to perform serious surgical operations with only the help of raw native assistants. The self-reliance which can only be produced by a thorough knowledge of his work, is absolutely necessary. Not only should he graduate in the ordinary subjects of the medical and surgical course, but it is very important that he should acquire a knowledge of the diseases peculiar to the climate in which he is to labour. A year would be well spent in such postgraduate study, combined with practical work in our home hospitals. The sending forth as medical missionaries of men and women with only a partial knowledge of medicine, is as unfair to the missionary as to the patient he may be called upon to treat, and the Church is not acting wisely which undertakes such a responsibility.

Setting Apart of Medical Missionaries

The medical missionary's training having been completed, the question naturally arises as to what form his appointment is to take. The clerical missionary is solemnly ordained,—what is to be done with the medical? The practice varies greatly in different societies. In one or two missions he is engaged for a term of years only, at the end of which he may feel free to leave the work. This cannot be too strongly deprecated, for it strikes at the root of the spiritual nature of medical missions, and their oneness with all other missionary effort. In a large number of cases, the missionary is sent out after merely being appointed by his mission board or committee, and perhaps one or more valedictory meetings are held. In other churches he is made a lay reader, or ordained as elder, and some advocate his ordination to the ministry. This last course is not desirable, for he cannot have time for the duties associated with the regular pastorate. Ordination to the eldership, on the other hand, is an anomaly, for the functions of an elder are very different from those of a medical missionary. And yet surely he should in some way be solemnly set apart or ordained, for he should feel, and the Church should feel, that he is called of God to a life service. This public seal placed upon his own self-dedication, this official consecration to God's service, strengthens him in his highest purposes, and helps the spiritual tone of his work, while at the same time giving him a standing before the native Church. The form which this setting apart takes will naturally vary in different organizations, but it ought to be one which emphasizes his mission as an ambassador of Christ and of the Church. This is done in at least one denomination * with large missionary interests. The medicals sent forth are ordained *as missionaries.* This gives them an equal position with their clerical colleagues on all church courts, and carries with it the power to administer sacraments, when in circumstances rendering this advisable.

The medical missionary who is conscious of having the imprimatur of the Church upon him in addition to his own call from God, is furnished with a double power of resistance to those special dangers and temptations which beset him, as well as to those which are common to all missionaries. These are very powerful, severely testing the man's sincerity, and he should be warned of them beforehand. There is a natural tendency to become absorbed in professional work, and to regard patients from a purely professional standpoint, to the neglect of higher things. This tendency is apt to be increased, if the missionary feels that he is regarded by his mission and by the Chinese as a doctor rather than a missionary. Many also feel the strong temptation to be drawn away into private practice, leaving the hard work and small pay of a missionary, to enter on a much more lucrative career. It will greatly nullify such temptations, if it is all along made prominent that his calling is a high and holy one, that it is Christ's work which he is doing, and that he has the whole force of the Church at his back.

---

* The United Free Church of Scotland, to which the writer belongs.

Study of the Language

The missionary's earliest duty is to acquire a knowledge of the language. This should be done before he enters into full work, and arrangements should be made by which he is free for the first two years from other responsibilities. In the early days, when medical missions were few and the work pressing, he had frequently to begin operations at once. Now, however, most societies have large centres, where he can be located with much profit to himself, and some help to the medical in charge. He can thus be under the most favourable conditions for studying the language, while gaining experience in both medical and missionary affairs, which will be invaluable to him when in charge of work of his own. The opinion has been expressed, and unfortunately in some instances acted upon, that the missionary physician need not devote much time to the study of the written character, and that a knowledge of *Wenli* would be of little or no use to him. If he follows this advice, he will soon have cause to regret it. As the leader of the religious life of a large institution, he must make himself familiar with the Chinese Bible and Christian literature. In order to train his medical assistants, he must be acquainted with characters, terms, and phrases, which are not in common use. And in his dealings with the literary and official classes, he will find some knowledge of the classics of the greatest importance. In fact, the better his knowledge of Chinese, spoken and written, the better is he equipped for his work.

2. METHODS OF WORK

There are three main branches in the work of a medical mission, viz.: the hospital, the dispensary, and itinerating and out-station work. The relative prominence of these varies somewhat according to the bent of the missionary in charge, but it is universally agreed that the hospital is the centre, and that all other work must, to a large extent, lead to or proceed from it.

Itinerating

Itinerating is indispensable in the early stages of a mission, and is always valuable in its own way; for it spreads far and wide the knowledge of God's message and the merciful healing which accompanies it, and many are thus reached who would never come near the hospital or the chapel. This is especially true in the case of women, who are so much more tied to their homes than men. But itinerating has its limitations, and is a very expensive form of work. Professionally it can never be satisfactory, as the cases treated cannot be followed up. And there is always a danger that if the patient grows worse, he will blame the drugs of the foreigner, and thus he and his neighbours may be turned against both our medicine and our religion. In spite of these drawbacks, itinerating remains a valuable method of work, and it is to be regretted that, in very many cases the more urgent claims of hospital and other station work make it impossible to devote time to it.

Dispensary Work

Dispensary work, whether directly connected with the hospital, or in branch-dispensaries in other parts of the city or in neighbouring out-stations, gives much better results than does itinerating in the cure of disease, as in all well-established work the majority of patients return again and again. The impression made on them is proportionately deeper, and they hear and learn more of the Gospel. But the dispensary, however necessary and valuable, must not be regarded as an end in itself, and mere large attendances do not necessarily imply fruitful work. There are two much better tests of real success. Take the instance of a dispensary whose total for the year is about 20,000 visits. This seems a good record; but if only about 6,000 of these are *return* visits, this means that, of the 14,000 people who visited that dispensary, at least 8,000 never paid a second visit (probably more, for some of the 6,000 must have returned several times). Were these 8,000 cured by one supply of medicine? The natural presumption is, that most of them did not feel enough attraction to or confidence in the dispensary, to induce them to come back, and that therefore in their case the medical mission was more or less a failure. The larger the record of return visits in proportion to first visits, the more we may conclude that we have gained the confidence of the people. A healthy and well-established work should have many more return visits than new cases.

Hospital

Another fair test is the readiness of patients to enter the hospital. If we are trusted, we shall have more applicants than we can admit. Indeed the greatest use of the dispensary is to feed the hospital, for in its wards is done the largest amount of satisfactory and lasting work. As the diseases and injuries treated there are usually more severe than among mere out-patients, so the result on the minds of those healed is much greater. Whether a cure is effected or not, all are brought into close contact with the foreigner and his ways, they see the inner working of things, they become personally acquainted with native Christian helpers, they breathe the atmosphere of the hospital for days or even months. There are few who are not impressed by the care taken of them, the anxiety for their welfare, the Christian love shown them. It is not too much to expect that every in-patient shall, before he leaves, at least learn who and what the Master is whom we serve, and what He claims from all men.

Seeing that the hospital is thus the most satisfactory and fruitful part of the work, it follows naturally that it should be as large as possible. Every medical mission should aim at having as many beds as can be filled, even if this means a reduction of the time given to itinerating and other departments.

All this work ought to be professionally of the best kind and the missionary should keep himself as much as possible up to date. It has been frequently remarked, that the least skillful of foreign treatment is still much superior to the best native, but the Chinese will not look on it in that light. Inferior work damages the mission and surely we should give our best to God's service. As high a standard should be aimed at here as in the home lands. There ignorance recklessness, or carelessness on the part of a doctor affects only his patients and himself, whereas here great issues are at stake. For the same reason, the hospital and the missionary should be thoroughly equipped with all necessary instruments and appliances, while maintaining the strictest economy and simplicity.

Policy in Establishing Medical Centres

In most medical missions, the amount of work done is only limited by the physical endurance of the physician. This naturally raises the question as to what should be the general policy in the establishment of such missions. There are two alternative principles on which we may act,—scattering or concentration, while in actual practice a medium course is often followed. We may aim at placing a medical mission in every large town, and no doubt this is the ideal plan, but the supply of men and funds often prevents it being carried out in an ideal manner. It is apt to result in a series of small and poorly equipped institutions, each of which is struggling for the necessities of life and healing. In this way energy is dissipated and money not economically used. A smaller number of hospitals, fully equipped and well supported, would give much more satisfactory results. There are obvious advantages in placing two doctors at one station. The outlay for buildings, equipment, and native assistants is little more than with one, and the work can be done much more efficiently. The risks of breakdown for the medical missionary are minimized, and continuity can be maintained in times of furlough, holidays, or sickness. Itinerating, out-station work, and branch dispensaries can be developed; teaching can be more easily undertaken; the advantage for serious operations is obvious; and personal religious instruction can be more frequent and thorough. At the same time the difficulties and drawbacks should not be overlooked. The work may be difficult to divide, Chinese employees do not readily acknowledge two heads, and some missionaries are so constituted that they do not put forth all their strength, unless the responsibility rests on them; so that it is not always that one and one equal two. In spite of all this, it is often clearly desirable that two should be stationed together, and then the grace of God can overcome the difficulties.

3. RELIGIOUS TEACHING

There is no division between secular and sacred in the work of the medical mission, for all is sacred. The surgeon preaches by his operations, the assistant by dressing wounds, the ward-attendant by ministering to the restless sufferer. All healing should be done with prayer and in Christ's name, and this should be realized by everyone. The spirtuality of the atmosphere of the whole institution should make itself felt. Still, this is not sufficient; definite preaching and teaching are also necessary. Every employee should if possible be a Christian, and should testify by his life and words. The assistants should also be preachers; but there should be at least one man whose special work is preaching and teaching, and he should, if possible, be a man of experience and standing in the native Church. In some missions this hospital evangelist or chaplain is under the control, not of the medical missionary, but of his clerical colleague. This naturally results in a cleavage between medical and religious work. The tendency is for the assistants, and even the missionary himself, to devote themselves more and more to the physical side of man, feeling that his spiritual needs are not their business. This is fundamentally opposed to the whole spirit of medical missions.

The physician himself should take charge of all religious effort, and lead and share in it personally as much as possible. No one, native or foreign, is listened to with so much respect as he is, whether it be among out- or in-patients, in preaching, class-teaching, or private conversations. It is often impossible for him regularly to spend time in these ways; but a daily five or ten minutes, or an occasional half-hour, in one or another of these departments, will have a helpful influence on the patients, and will inspirit the native workers to do their part.

Daily Prayer with Staff

The detailed arrangement of religious services and teaching varies greatly in different places, but the main features are common to all. In the forefront in importance is the inconspicuous little daily prayer-meeting with the staff. This is the hidden spring which keeps the whole works going, and it does not pay to neglect it. The spiritual tone of the institution depends on it. Those who are in the habit of praying together are much more likely to work harmoniously. The efficacy of the preaching and conversations during the day, and the influence of the healing, will largely depend on that morning meeting. If it is fully attended and pervaded with Christ's Spirit, then no blessing is too great to look for in the daily work. But if the missionary himself has no time to attend it, it can hardly be expected that the assistants will have time; it will be held irregularly, and probably will cease altogether, and the result will be a lack of power in the work.

Preaching to Out-patients

It is the universal custom in medical missions to preach to the out-patients. An address is given before dispensing begins, or several at intervals while patients are being seen, or preaching is kept up more or less continuously all the time. The essential points are, that every one who comes should have an opportunity of listening to the Gospel, and that the preaching should be of a suitable nature. The standard should be high, and it is not every evangelist who can do well here. The leading part should be taken by the hospital evangelist or chaplain, but there should, if possible, be several speakers besides. The medical missionary should often say at least a few words, each one of the assistants who is capable should be expected to give an occasional address, evangelists doing other work in the station should sometimes be lent for half an hour to help, and native Christians who can speak should be encouraged to come as volunteer helpers. In this way there will be variety, and the speakers will not be so likely to fall into platitudes and repeat themselves constantly. If the preaching is attractive, it will be found that people will often return after they are cured, on purpose to listen, and that one patient will frequently bring with him several friends for the same reason.

Religious Work in the Hospital

It is in the Hospital, however, that the best direct religious teaching is done, and that the largest Christian influence is exercised. The workers and the patients come there into very close contact, and there are opportunities for frequent and intimate conversations, and for regular instruction.

A daily service is always held for the in-patients, and on Sundays there are often other extra meetings, and convalescent patients are encouraged to attend the regular church services. There should also be a special class for those who wish to learn more of the Way. Over and above these services and classes, there should be systematic individual dealing, for this is what tells more than anything else.

The patients should be conversed with separately and in groups of two and three, so that each one may be met on his own ground, and his special difficulties or objections answered. It requires constant watchfulness and a good example on the part of the missionary to ensure this being carried out, but when well done it is found the most fruitful of all the religious teaching. If any clerical colleague can take part in this or in any of the preaching work, he should be warmly welcomed. Many of our patients are unable to read, and it is found very helpful to arrange for teaching those who wish to learn, and all should be encouraged to memorize hymns and scripture. A colporteur should visit the hospital and dispensary frequently, and a stand for the sale of Christian literature to the patients is most useful.

How Best to Follow Up and Keep in Touch with Patients

When patients leave the hospital, the work of the medical mission is not ended. A register should be kept of all who profess themselves inquirers or who seem interested, and their names given to the nearest chapel or meeting house, and to the clerical missionary in charge of that district. Besides this, each one should, if possible, be visited by some one directly connected with the medical mission. Sometimes an evangelist is employed specially for this purpose, or there may be two evangelists attached to the hospital, who take journeys in turn. It is most important that this should not be neglected, if the impression made by our work is to be permanent. It is here that the work of the medical mission and that of the native church are most intimately associated, and they ought to act in full harmony. Believers are seldom baptized directly from the hospital, but have first to be tested in their homes, and to connect themselves with the nearest congregation. Every means should be taken to ensure a warm welcome for them there, and to promote unity between the hospital and the native church. It is of course impossible to tabulate with any degree of accuracy the spiritual results of medical mission work, for inquirers and converts are merged in the general church, and this is as it should be.

4. SUPPORT OF MEDICAL MISSIONS

The question of the support of medical missions is an important one, and one on which there is extreme divergence of opinion. On the one hand are those who believe in free healing, charge for nothing, and rely on voluntary subscriptions, whether local or from the home lands. On the other hand are those who, believing in self-support, rigidly exact fees from all, and refuse to see a patient till he pays. Between these extremes, there is every shade of opinion and practice.

There are two main lines of argument in favour of charging. It may be advocated on principle or from expediency. Some are of opinion that the Chinaman only values what he pays for, that medicines given free are liable to be wasted, that as he pays for native drugs he should for foreign also and that indiscriminate charity is a mistake. It is also said that self-respecting people are prevented from coming to our dispensaries if these are quite free, and, on the other hand, that if no charge is made the crowds will be too great to cope with. But in most cases the principal argument is lack of money, for the home churches often expect the medical missionary to carry on his work with very little help from them. Many missionaries, who would gladly abolish fees, feel constrained even to increase them, so as to raise the necessary funds.

The principal objections made to charging are also twofold. In the first place the question has been raised, whether missionaries have any right to sell medicines in the interior, where merchants are not allowed. Even if this difficulty can be completely and satisfactorily met, it is objected that charging is opposed to the missionary character of our calling, that the sacred work of healing in Christ's name is made a matter of buying and selling, that the Chinese regard as a money-making concern the hospital which charges however moderately, and that the very object of our existence here is thus to a certain extent defeated. The free-healing hospital, it is maintained, bears testimony much more plainly to God's free grace, shows more clearly what Christian love is, and is much more calculated to attract men to Christ.

Duty of Church to Give Full Support to Medical Missions

It is evident that if medical missions are to be regarded as an external addition to Christian work, a useful assistant merely, then the Church may reasonably feel that she cannot spend large sums of money on them and may require that if this kind of work is to be done, it must to a large extent be self-supporting. But if the view be adopted which has been advocated in this paper, if medical missions are to take their place as part of the essential work of the Church in heathen lands, then God's people will come forward liberally to support and equip them fully for their work. Many medical missionaries are at the present moment compelled, in order to maintain their work, to spend much of their time in efforts of various kinds to obtain money. This double responsibility has not seldom proved too much for the man, and not a few have broken down under it, or given up mission work. The medical missionary ought not to be hampered and hindered by lack of funds, nor should the financial burden of his work rest on him, and if he does charge, it should only be because he is convinced that by so doing he will best further the cause of Christ.

Sources of Local Support

Though the churches should give complete financial support to their medical as well as other missions, it is for each missionary to consider what means he can employ to lessen the financial burden on the home friends, to foster liberality among the Chinese, especially the Christians, and to set free money for other uses. It is usually considered quite compatible with the principle of free healing, to charge all in-patients for the cost of their food, except the very poorest, and all patients should be encouraged and expected to give donations as thank-offerings for their healing. When a hospital has been established for some years on this principle, it will be found that large sums are received, and that officials and merchants are also ready to contribute liberally. It is the opinion of many that voluntary subscriptions from the Chinese, when the hospital becomes popular, are likely to equal or even exceed what could be gained by fees, whereas subscriptions will not so readily be given when fees are charged. But home boards must not be discouraged if this voluntary self-support does not progress quickly. It depends on many things, among others the steady continuity of the work, and the character of the assistants, but above all on the extent to which the missionary succeeds in gaining the liking, respect, and confidence of the people. The native churches too should be taught to feel it their duty and privilege to take part in this work, by an annual church collection, by supporting certain beds, by having an evangelist to represent them in the hospital, or in other ways.

5. NATIVE ASSISTANTS

It is obvious that one man cannot possibly undertake single-handed all the religious, medical, surgical, and organizing work that has been indicated, especially if the patients are numerous. The necessity for a well trained staff of native assistants is patent to all, and will be keenly felt by the medical missionary as soon as he begins work. Whether he has a foreign colleague or not he should act on the principle of spending no time in doing what might be done as well by a Chinaman, and his aim should be to reproduce himself in the natives as soon as possible. In China we have splendid material to work with, but great care needs to be exercised in choosing men of suitable character and education, and with right motives. It is beyond the scope of this paper to deal in detail with medical training; the various methods can be merely indicated here.

Training Colleges

The present movement in China seems to emphasize the wisdom of establishing central medical schools, well equipped, and with a high standard of efficiency. One such has been started in Peking, and the Chinese Government has already recognized its importance by obtaining Imperial sanction for the granting of diplomas to its graduates. It is hoped that before long there will be similiar central colleges in other parts of China, and a union hospital might with great advantage be attached to each. These institutions will naturally, to a large extent, absorb or amalgamate the many smaller medical schools scattered over the country, and this concentration of our teaching staff means economy and efficiency. It is therefore to be hoped that our mission societies will encourage the movement. It will be of incalculable benefit to have Christian men filling the government medical posts which are so rapidly being created, and mission hospitals will be provided with invaluable assistants.

Something more however may also be needed, for few missions can afford to pay to all their assistants the salaries which these men are likely to command. Each missionary will still require to train helpers for himself; or, better still, several stations, or several missions in one large station, may unite in a training school of a less ambitious kind. Here courses of lectures would be delivered to assistants and dispensers, which would supplement the practical training received either in their own stations, or in the hospital connected with the training school. There should be similar schools for female assistants, dispensers, nurses, and especially midwives. In the case of women there are difficulties to contend with, that are not met with among men. Continuity of service cannot be expected to the same extent, especially if the women are young. This makes it all the more necessary always to have a number of women under training, so that there may be sufficient to fill the vacancies. In some cases it may be found practicable to have the training school for men and women to some extent a united one.

Religious Training

However and wherever they are trained, it is most important that all assistants in the hospital, of whatever rank, should be assistant missionaries. To this end practical evangelistic training and Bible study should be combined with the medical course, and every employee down to the lowest coolie should make it his or her aim to commend the Gospel of Christ to all who come near the hospital.

Medical Text-books

A pressing need in our work in China is suitable and up-to-date text-books, and this want will be felt more and more as medical colleges are established, and Western medical education extends. Individual missionaries have done good service in translating standard medical works, and the Medical Missionary Association of China has recently appointed a Publication Committee, who will examine existing books, revise and reprint those that are of use, and undertake the publication of new works. But here a difficulty arises. Most of those who are best fitted to do this work are already so fully occupied, that they have no time to undertake it. It is therefore strongly felt, that one or two men should be set apart by their societies for a term of years, to devote their whole time to it. The teachers in colleges also should not be too overburdened to allow them to give a good deal of time to this branch of work, for their practical experience should specially fit them to know just what is most wanted. We are now provided with a well-nigh complete medical terminology, and there is a great demand for such books as already exist, so that the time is fully ripe for this matter to be taken up systematically. It is hoped that the home churches will give hearty support to this important proposal.

6. SPECIAL INSTITUTIONS

There are in China some special classes of afflicted, who cannot well be treated in the wards of a general hospital, and for whom special provision is required.

Opium Refuges

The evils arising from the abuse of opium are widespread, and so extreme that it is difficult to exaggerate them. They are recognized by all who have any acquaintance with the social life of China. Chinese public opinion and the whole missionary body are unanimous as to the degrading and degenerating effect of opium on body and mind. Many of its victims would gladly give it up, but in most cases this is well-nigh impossible without medical help. Opium refuges are therefore established in connection with most hospitals, and in some places where no physician is stationed. The various methods of treatment cannot be dealt with here. Much time and strength have been devoted to this effort, but unfortunately, the temptations to return to the pipe are so great, that it is usually found that in only a small proportion of cases is the cure permanent. In spite of this, the Church cannot but hold herself ready to help, even though it be again and again, those who seem sincere in the desire to overcome the vice. If, however, we are to have any real success in this too often discouraging work, we must keep very prominently before ourselves, and before these weak-willed sufferers, that the greatest reforming power is neither their own resolutions, nor the foreign drugs, but the power of God in Christ, which can recreate and save even the most degraded.

The change in the attitude of both British and Chinese Governments on the opium question, and the recent developments resulting therefrom, encourage the hope that the conditions under which the traffic has been carried on will be speedily altered, that the production and consumption of the drug will soon be diminished, and that the time is not far off when the whole trade will be abolished. Even already in some localities opium smokers are compelled to abstain, whether they wish it or not. These altered circumstances give the Church an opportunity for helping through the painful struggle many who would never voluntarily make the effort and who would not be otherwise likely to come in contact with mission work. It will be well if all medical missions hold themselves in readiness during the next few years, to give special help of this kind, and to take full advantage of their opportunities with this class of patients.

It has been not uncommon for evangelists and others connected with the Church to sell so-called anti-opium pills, containing some preparation of morphia. This practice cannot be too strongly condemned. It is most demoralizing to the Christian himself, and while the patient is being deluded in the belief that he is overcoming the habit, another and a worse form of the same vice is really being substituted. Surely the time has come when the Church should take a strong stand, and admit neither as office-bearer nor even as member any one who grows, sells, or has any connection, however remote, with the drug in any form.

Leper Asylums

Fortunately there are some provinces in North China where leprosy is hardly known, but in South and Central China it is exceedingly prevalent. Indeed there is ground for the opinion that China has more lepers than any country in the world. They mix freely with the rest of the population, and come to dispensaries with other out-patients. Several medical missions have established leper asylums, where Christlike mercy and brotherly sympathy have done much to relieve the sufferings and brighten the lives of these most hopeless of beings. There is need for many more such refuges, but close and thorough supervision is necessary if they are really to serve their purpose. Though no cure has yet been found, much can be done to mitigate pain, and to teach the importance of segregation and other preventive measures. Life and the power to work can be prolonged, and the last years of the helpless made happy. No class of the population have shown themselves so ready to receive the Gospel, and to receive it with their whole hearts. "It would seem as if their helplessness and suffering brought them into a closer intimacy with the Lord Jesus Christ."

Asylums for the Insane

Insanity, though much less common in China than in the West, is frequently met with in various forms. The methods of treatment in vogue are of the most useless and cruel nature. The suffering caused in this way appeals strongly to us, and the Church in China cannot stand by and do nothing. The difficulty is to decide what can be done. An asylum in each province would probably fully meet the needs, or even one for every two or three provinces; but it can hardly be proposed that missionaries should take on themselves the responsibility of shutting up Chinamen, and detaining them against their will, even if they are undoubtedly mad and dangerous. Such a proceeding might rightly rouse indignation. It is evident that the detention of the insane should be undertaken by the state; but if Christian missions can co-operate with the state in taking charge of them, it will be infinitely better for the individual sufferers, and will afford a grand opportunity for showing the love of God. This is being most satisfactorily accomplished by the John G. Kerr Refuge for the Insane in Canton, which has full official sanction and assistance. There are always over 60 in the asylum, the cures numbering about 30 per cent. There are many facilities for carrying on evangelistic work, and much fruit has been already gathered in.

The Present Situation

The recent change in the attitude of the Government and people of China towards Western ideas and methods, brings the medical missionary into closer contact than ever with the more influential sections of the community. He is constantly consulted on matters relating to public health, sanitation, housing, water-supply, Government hospitals, medical education, and the many changes and improvements which the Chinese are now so energetically carrying out. Popular courses of lectures on such subjects should be organized, and the officials and leading men of the city would in most instances be glad to co-operate. The present opportunity is a unique one, and full advantage should be taken of it, by placing our mission work in line with all that makes for the social, educational, and moral elevation of the people. If this is done, the Chinese officials and all classes will soon recognize that Christianity is not merely a doctrine, but a living practical force, that acts on the whole man for present and future, and that the nation which has that force in and behind it, is best fitted to survive and prosper.

Conclusion

Looking back over the past, we cannot but thank God for the wonderful advance medical missions have made, especially during the last twenty years. It is estimated that we have now in China 300 fully qualified foreign physicians, 5,000 native assistants, 250 mission hospitals and dispensaries, and that at least 2,000,000 patients are treated every year. The influence and results of this work can only be known to Him in whose Name it is done. But while we rejoice over what has already been accomplished, let us not forget how very much more is still undone. There is urgent need both for extension and intensification of medical mission work. We want more men and women, more hospitals, more training colleges, better equipment, more liberal support, wider areas influenced. But still more do we want this work to be taken to the heart of the Church, both at home and in China, that she may feel it to be a part of herself; that, realizing more fully the vast amount of preventable pain and sorrow now darkening this land, she may come forward to share more unsparingly those blessings which she herself has so richly received; and that natives and foreigners alike may feel this ministration of mercy to be a natural part of our service to our Lord and Master.

THE HOLY SCRIPTURES

REV. A. P. PARKER, D.D., SHANGHAI

(Chairman of Committee)

I. TRANSLATION—Reports of Committees on Easy Wenli, High Wenli and Mandarin Versions.—II. INTERPRETATION—Report of Committee appointed to secure an Annotated Bible.—III. STUDY AND USE OF THE BIBLE—Papers and Recommendations.

I. TRANSLATION

I. REPORT OF COMMITTEE OF TRANSLATORS OF THE EASY WENLI VERSION

The Easy Wenli Company was selected by the Executive Committee, under the resolution of the General Conference of 1890, with instructions to prepare a version in simple Wenli. The Company as at first formed consisted of the following :—

Right Reverend J. Burdon, D.D., Bishop of Victoria.
Reverend H. Blodget, D.D., Peking.
Reverend R. H. Graves, M.D., D.D., Canton.
Reverend I. Genähr, Tong-kun.
Reverend J. C. Gibson, D.D., Swatow.

The New Testament was divided into two sections, Matthew–Acts, and Romans–Revelation, and the books were distributed for drafting as follows :—

	Narrative Section.	Epistolary Section.
1.—Bishop Burdon . . .	Matt. 1—24 . . .	Romans 1—1 Cor. 11.
2.—Dr. Gibson	Matt. 25—Luke 2.	Philippians—Philemon.
3.—Dr. Blodget	Luke 3—24 . . .	1. Cor. 12—Eph. 6.
4.—Dr. Graves	John 1—21 . . .	Hebrews—III John.
5.—Rev. I. Genähr . . .	Acts 1—28	Jude—Revelation 22.

Each translator drafted a version of the portion allotted to him, and had it written out in a prepared form, leaving six blank columns alongside of his. Four of these were to receive changes proposed by the other members of the Company, one to receive the drafter's revision in view of these proposals, and one to receive the Company's final decisions. Each member completed the draft of the sections allotted to him, and these drafts were passed round and carefully examined and annotated by all the others. At this stage Dr. Blodget, retiring from the field, resigned his appointment and Rev. A. P. Parker was selected to take his place. Dr. Parker went through the work of revising and annotating the first drafts, but before the Company held its first meeting he was obliged in view of other duties to resign also, and the Rev. J. W. Davis, D.D., Soochow, was selected in his stead. From this point onwards Dr. Davis shared all the work, and the membership of the Company continued unchanged to the end of its work. But latterly the pressure of other duties and increasing infirmities prevented Bishop Burdon from sharing in the later stages, and it was thought unnecessary to make another appointment.

After a great deal of drafting, revising, and other preparatory work apart, the Company was able to hold its first meeting in St. Paul's College, Hongkong, in July–August, 1896. Subsequent meetings were held in Swatow in July–August 1897, in Hongkong in July–August 1898, in Swatow in July–August 1899, and finally in Hongkong in the early part of 1900, when the work was completed.

After each of these meetings one section of the work was printed in a tentative edition and issued to missionaries with a request for criticisms and suggestions. Of these, however, very few were sent to the translators.

At our first meeting in Hongkong we had the great advantage and pleasure of frequent meetings in private with Dr. Chalmers, who was then working with the utmost energy and enthusiasm on the High Wenli version. He supplied us with copies of his own drafts in which we found many valuable and helpful suggestions.

In the earlier stages of our work some of the translators availed themselves of the liberty granted by the Conference to deviate from the text underlying the Revised Version and to adopt the readings of the Textus Receptus. But after some experience we divested ourselves of this "liberty" by passing the following resolutions:—"1. Resolved that in our Text we adhere to the 'Text underlying the Revised English Version' without deviation. 2. That where there is a substantial difference of opinion among the five critical authorities collated by Scrivener, viz., Lachmann, Tregelles, Tischendorf, Westcott and Hort, and the English and American Revisers, we give the alternative reading in a note." This principle has not yet been rigorously applied to all our work, a good deal of which was done before these resolutions were adopted. We also postponed the final harmonising of phraseology and special terms, and the complete revision of proper names. The Joint Board of Translators had appointed sub-committees on these subjects and we felt that a final decision must await reports, and a final comparison of the work of the other two Companies. The same remark applies to the final adjustment of text and interpretation which must also await the report of a joint sub-committee on the harmony of the three versions.

We have kept before us the aim of our appointment in seeking to provide a text that should be clear and simple for the ordinary reader, so far as such a profound book as the New Testament can be made clear. We have not indulged in elegancies of allusive style, or phrases drawn from remote literature. At the same time we have felt that a retranslation at this period must regard fidelity as a primary object, must seek to express the minutiæ of Christian thought, and be a translation rather than a paraphrase.

I am aware that the Easy Wenli Version has been criticised as following the Greek too closely, but the requirements of Christian students, as well as of the general reader, seemed to us to make it imperative to provide now a text which will bear minute and thorough exegetical study. That it would at first give offence, as requiring more thought and study as compared with the old versions which have become familiar from long use, was only to be expected. This has been the case with all new versions from the Vulgate onwards. The Easy Wenli Version was ready, according to the original design, for reporting to the General Conference in 1900, and has therefore been awaiting judgment for over six years. This delay has had the incidental advantage that the Mandarin and High Wenli Versions being now all also completed, all three versions can be submitted to the Conference of 1907 together.

Allow me to add, speaking for myself alone, a few words to indicate what I think should be done now. A great deal has happened since the resolution to prepare both an Easy Wenli and a High Wenli Version. The language itself has changed, and a flood of newspapers and periodicals, with the revolution in the whole system of education, has so altered the current style that the Easy Wenli becomes more and more the language of the day.

The question now arises, whether it is necessary or desirable to have two versions, a High and an Easy in Wenli. The question has often presented itself to the minds of the translators whether the High and the Easy Wenli Versions could not with advantage be combined in one. Both Companies felt, very properly, that they could best exhaust their duty by completing their two versions apart. But now that the two versions are complete and come into the hands of the Conference, I very earnestly hope that steps will be taken for their amalgamation. I desire this all the more because the one Company has inclined on the whole to the side of faithfulness of rendering, while the other has leaned to that of smoothness of style. Each might borrow with advantage from the other and we might hope for a version as the result which would hit the golden mean. This might be accomplished by reappointing the present translators or, better, by appointing a new committee in which both the present Companies might be represented by two members each, who could explain the principles of their work and communicate the experience which they gathered in the course of it; with, say, three new members who could bring fresh minds to the task of judging between competing renderings.

Such a course would at once do justice to the immense labour already expended on this work by these two Companies, and give the best promise of securing a version which should be universally accepted as the best that scholarship and labour can do, at least for this and the next generation.

It would then be an easy task to harmonize the new Mandarin Version with this one as regards text and interpretation and so secure harmony between them.

The remit of the Conference was for a translation of the whole Bible, but the restrictions of actual work have compelled all three Translation Companies to limit themselves to the New Testament alone. The Old must be taken in hand by different men and on a separate plan. No existing version of the Old Testament is satisfactory, but with the material contained in the best of them a few men set apart for this work might produce a standard version, conforming it in style to the Union New Testament, so as to form with it a complete Bible.

Finally, I should add that if the Easy Wenli Company had been completing its work, we should have given the whole volume a final revision, especially to secure conformity between the older and the more recent portions of the work, removing blemishes and adjusting unsettled points. But in view of the prospective adjustment with other versions, it was thought better to postpone this final revision.

J. C. Gibson.

Delegates and Visitors (Taken in the Grounds of the British Consulate.)

II. Report of the Committee of Translators of the High Wenli Version

The Revision Committee as finally constituted by the appointing Committee consisted of Dr. Chalmers, Chairman, Dr. Edkins, Dr. Wherry, Dr. Sheffield, Mr. Schaub. The three Revision Committees met in Shanghai in the autumn of 1891 for a two weeks' consultation as to the manner of conducting their work. It is a matter of regret that during the fifteen years now past the three Committees have had very little formal communication as to the character and status of their work. The High Wenli Committee divided the New Testament into sections and assigned definite portions to each member for first work. Regulation paper was prepared and a definite order of exchange in work determined. The Committee understood that the task committed to it was to strive in the direction of a version in which as far as possible the excellences of style in the Delegates' Version should be conserved, while regard should be had to a more faithful rendering into Chinese of the original thought of the Scriptures. It soon developed in the work of the Committee that practice does not necessarily follow theory. The work of Dr. Chalmers nearly from the first was extreme in its literalism, with very slight regard either to style or perspicuity. Dr. Edkins throughout the years opposed any considerable variations from the Delegates' Version. The work of Mr. Schaub was much more sympathetic with that of the other members of the Committee. For seven years manuscript was regularly exchanged in the Committee, and the work of Dr. Chalmers and Mr. Schaub on nearly the entire New Testament was submitted to other members of the Committee, and much of Mr. Schaub's labour has been preserved in the final text of the version. Wherever Dr. Chalmers' new renderings of words and expressions were deemed happy they have been incorporated, but the version as completed represents a strong reaction against extreme literalism.

In 1898 the Chalmers-Schaub Version was privately published and a limited edition was given to the public. This Version essentially followed Dr. Chalmers' manuscript as it had been presented to the Committee. This concluded Dr. Chalmers' relations with the Committee. Mr. Schaub did not intend to withdraw from the Committee, and definite plans were matured for a meeting of the Committee for union work in Japan in the summer of 1900. The plan was deranged by the Boxer movement, and Mr. Schaub was removed by death from his work in the early autumn. Dr. Sheffield's completed work on the entire New Testament was lost in the burning of his house. Fortunately a second set was scattered in the hands of the Committee, and his final loss covered only one-tenth of the New Testament. In the winter and spring of 1900 and 1901 Drs. Wherry and Sheffield with their Chinese assistants worked together in unifying their renderings. In the summer Dr. Edkins joined them, but the work moved with extreme slowness and a tentative rendering of the gospel of Matthew was the only result submitted to the public.

In 1903 Mr. Lloyd of the Church Mission, Foochow, and Mr. Pearce of the London Mission, Hongkong, were constituted members of the Committee and in due time took up the work of revision. They have critically examined the work of the other members of the Committee on the entire New Testament, and criticisms have in turn been passed in careful review by their associates. During the summer of 1905 and again in 1906 the Committee was together at Pei-taiho for union work, with the result that it is able to give the New Testament manuscript into the hands of the Bible Society Secretaries for publication.

The ideal which the Committee has set before itself in its work has been to produce a version that will be a faithful rendering of the original thought, and expressed in excellent—if possible elegant—Chinese. They have especially sought to avoid three evils in translation: (1), that of *literalism*, which tends to foreignize and obscure the rendering: (2), that of *Confucianizing*, by introducing classical words and clauses that give a flavour not belonging to the original text: (3), that of *interpretation*, putting explanation in the text in place of an exact rendering of thought. Necessarily committee work must carry the traces of compromise in its results, but we feel certain that by mutual criticism many defects of an individual version have been corrected, and we dare to exercise a confidence in the final work because of the ordeal of criticism through which it has passed. It may seem wise to the Conference to continue the Committee for another year to compare its work with that of the Mandarin Committee, to consider criticisms that may be offered, and give a last consideration to difficult passages imperfectly translated. It is our judgment that there is need of a version of the Old Testament along the lines of the version now submitted on the New Testament, a version in compact, idiomatic Chinese, faithful to the text but avoiding literalism, translating, not interpreting, and avoiding Chinese literary adornment not suggested by the original text

D. Z. SHEFFIELD.

III. REPORTS OF EXECUTIVE AND TRANSLATION COMMITTEES OF THE MANDARIN VERSION

I.—The Executive Committee's Report

Shortly after the Conference, correspondence was begun amongst the members of the Committee, as to who were the best men for the work in hand. In the autumn a vote was taken. Ballots were cast for twelve different men, but only the following five were elected, viz.:—Henry Blodget, Griffith John, George Owen, Chauncey Goodrich, and C. W. Mateer. Two men were still required to fill up the number of seven, as prescribed by the Conference. Two more votes were taken in subsequent months. David Hill and John McIntyre were elected, but, notwithstanding every persuasion brought to bear on them, positively declined to serve. In the meantime, Dr. John also declined to serve, but placed his own work on the New Testament at the service of the revisers. Subsequent ballots in the spring and summer of 1891 resulted in the election of J. R. Hykes, Thomas Bramfitt, and F. W. Baller. Mr. Baller, on account of other work that could not be laid aside, declined to serve.

In response to the request of the three Executive Committees, the British and Foreign Bible Society made a grant of £200, to defray the expense of a general meeting of the three companies of translators. This meeting was held in Shanghai in November 1891. The Mandarin Committee at that time consisted of six men, five of whom were present. Dr. Goodrich was unavoidably detained at home. Dr. J. L. Nevius was subsequently chosen to take the place of Mr. Baller. Letters were written to the three great Bible Societies, who generously promised to pay for travelling expenses, native teachers and copyists, stationery, books of reference, etc. The three Executive Committees accordingly co-operated in the choice of a Financial Committee in or near Shanghai, who should have charge of the funds for these purposes, and control their expenditure.

In the autumn of 1893 Dr. Nevius died, and his place in the Committee, which was then at work, was left vacant. In 1894 Rev. S. R. Clarke was chosen to take his place. In the same year also, Dr. Blodget returned to America, sending us his resignation at the same time. In hope that he would return and continue the work, no successor was chosen. When, after a year and a half, it was certain he would not return, a vote was taken, and Dr. Henry M. Woods, was elected. In 1898 Dr. Hykes resigned, and Rev. A. G. Jones was elected in his place, but positively declined to serve. Another ballot resulted in the choice of Rev. Spencer Lewis. After the lapse of nearly a year, and much correspondence on the subject, he finally declined;—not because he was personally averse to the work, but because the way did not seem open for him to accept. Thus the matter rested until the Chairman went home on furlough in 1902, when he sought and found opportunity to present the matter in person to the Methodist Board of Missions. The result was an unanimous vote that Mr. Lewis should be released for this work. In about a year arrangements were completed for his release and his removal from Chungking to Nanking, and early in 1904 he began work.

In 1897 Mr. Bramfitt returned to England, and subsequently sent in his resignation. After considerable correspondence and delay, Rev. W. A. Cornaby was elected to take his place. After due consideration, Mr. Cornaby declined to take up the work, and towards the end of the year Mr. Baller was elected to take his place, this being Mr. Baller's second election. After hesitation, Mr. Baller accepted, on condition that he first finish his dictionary, which would require about a year. He began work in 1900. Dr. Woods returned to America on furlough in 1901, and after his return was unable on account of other engagements to attend two successive meetings of the Committee, and before the next meeting, in 1904, he resigned. At the stage in which the work then was, the other translators thought it best that no attempt be made to fill his place.

In 1901–2, Mr. Clarke, who had been present and served in two meetings of the Committee, retired from the work on account of the great distance of his mission field (Kweichow), and because Mr. Baller of the same mission had been chosen on the Committee. No attempt was made to find a successor for Mr. Clarke.

Despite the fact that sixteen men, as already enumerated, were at different times chosen as translators, it was found impossible to secure at any one time the full quota of *seven* men. For the greater part of the time, six men were on the Committee, but at none of the meetings for revision were more than five present. At most meetings there were only four, and at three meetings only three. Besides the sixteen men chosen, the names of some *twelve* or more were canvassed and voted for. Several of these, hearing that their names were before the Committee, positively declined to allow their names to be used. From these things will be seen the exceeding difficulty of securing suitable men for such a work. In a circular by the Chairman some seven years ago, he wrote:

"*I am at my wits' end what to do next. Various names have been suggested at different times, but none seem quite satisfactory. I am not a little distressed that the brethren who are best qualified to do this work, seem disinclined to undertake it.*"

The truth is that very few men are really qualified for this work,—in scholarship, thorough knowledge of the Chinese language, ability to work with others, and freedom from theological hobbies. Such men are not lying around loose, waiting to be picked up. When found, they are full of work and plans, and very hard to divert to such a tedious and trying work as translating the Bible.

In selecting men, other questions than simply fitness for the work, embarrassed your Committee. First, there was the desirability of securing an equal representation of Englishmen and Americans; second, the equal desirability of having the translators chosen from different denominations; and third, the importance of having the various sections of Mandarin-speaking China approximately represented. Above all, the men must be such as would command the confidence of the missionary body.

It is a disappointment to us that the work of translation has not proceeded more rapidly. We have tried to do all that lay within our province to facilitate the work, and to hasten it forward. Circumstances beyond our control, and largely beyond the control of the translators themselves, have contributed to delay until now the completion of even the New Testament. It remains for the Conference to say whether or not we shall go on to secure the translation of the Old Testament. We herewith submit the report which the translators have made of their work.

During these years the composition of our Committee has also suffered some changes. Dr. Faber served but a short time and resigned, and Rev. J. Innocent was chosen in his place, who in turn was succeeded by Rev. G. T. Candlin of the same mission. Rev. David Hill died in 1896, and Rev. Henry M. Woods, D.D., was chosen in his place. Rev. A. Elwin left China in 1904 and Rev. J. McIntyre died in 1905, but their places have not yet been filled.

Executive Committee
C. W. MATEER, *Chairman.*
THOMAS BRYSON.
CHAUNCEY GOODRICH.
J. R. HYKES.
G. T. CANDLIN.
H. M. WOODS.
F. W. BALLER.
R. T. BRYAN.

II.—The Translators' Report

After the adjournment of the Conference, about a year and a half was consumed by the Executive Committee in selecting and securing the acceptance of a full corps of Revisers.

They consisted of the following seven men, viz:—Henry Blodget, George Owen, Chauncey Goodrich, J. R. Hykes, Thomas Bramfitt, J. L. Nevius and C. W. Mateer.

In Nov. 1881, a general meeting of the Translators for the three versions proposed was held at Shanghai. At this meeting general principles were discussed, rules made, and several committees appointed.

Without delay the Mandarin Committee, as above, divided the New Testament amongst themselves and prepared for work. The plan adopted was, that each one should first carefully revise or translate his own portion, and send it around on ruled blanks to the others, who were each to go over the ground and write their emendations in their assigned columns. Having received the emendations of all, the original translator was to make out his final resultant text, for the consideration of the assembled committee. It was understood that each translator, in reviewing the proposed translation of another, would bestow practically as much pains on it as if he himself were making the translation. This method of procedure was carried forward for a number of years, hoping to get at least the larger half of the New Testament ready before a meeting was called. It was found, however, that the work went on very slowly, owing largely to the fact that none of the translators were free from other engagements and obligations, literary, educational, or otherwise. During these years it is doubtful whether as much as half of the time of any translators was given to this work. In the meantime, changes were taking place in the constitution of the Committee, which interfered seriously with the progress of the work. Dr. Nevius died in 1893, having barely completed the portion assigned him, but having reviewed none of the work of others. After the lapse of six or eight months, Rev. S. R. Clarke was chosen to take his place. Dr. Blodget went to America in 1894, and his resignation was accepted in 1895. In 1896 Dr. Henry M. Woods was elected to take his place. These brethren took up the work of those whose places they were chosen to fill. At length in 1898 arrangements were made for a meeting of the translators to review their work.

The meeting was held in Tengchow and there were present Messrs. Goodrich, Owen, Clarke, Woods and Mateer. Dr. Hykes was not able to attend. Dr. Mateer was chosen as the chairman of the Committee. As all were ready on the book of Acts, it was first taken up. After a three months' session of hard work, the book of Acts was finished, and the committee separated, one of the number not being able to remain to the end.

The experience of this meeting disclosed the fact that there was a wide difference of opinion as to the style of Mandarin to be used. This, together with the dialectic differences that were continually in evidence, gave rise to a large amount of discussion, and consumed a great deal of time. Questions of interpretation and of the degree of literalness to be aimed at, were also of daily occurence. On several occasions a session of three hours' duration was spent on two or three verses. We came to the meeting (most of us at least) expecting to go over from one-third to one-half of the New Testament, but were glad to be able to finish the book of Acts before we separated. Although so little progress was made, the experience gained was very valuable. It was an eye-opener to all of us, and proved a great help for the future work of the Committee. It showed us all that the work we had undertaken was much more difficult and complex than we had supposed, that we needed to learn of each other, and to acquire by experience the art of faithful and idomatic translation. We also found that time and patience would be necessary in order to work successfully together.

The next year, 1899, the Committee met in T'ungchou near Peking. Only three were able to attend, viz., Messrs. Goodrich, Woods and Mateer. Mr. Owen and Mr. Clarke were both home on furlough, and Dr. Hykes had resigned, having furnished no work for the use of the committee. At this meeting the gospels of Mark and John were reviewed.

In 1900 the members of the Committee were all in Shanghai, and met for work December 4th. In the meantime Mr. Bramfitt had retired from mission work, and resigned his place as translator, and Rev. F. W. Baller had been chosen in his stead. Mr. Bramfitt had finished his own portion, and reviewed some of the work of others all of which was in the hands of the Committee. Mr. Owen returned to China about the time the Committee met, but was not permitted by his Society to meet with the Committee ; more important work (as they thought) requiring his presence in Peking. No successor to Dr. Hykes had yet been secured. The members present were Messrs. Goodrich, Clarke, Woods, Baller, and Mateer. The session continued till June 1st, 1901. Matthew and Luke were reviewed and prepared for the Press. Dr. Woods left on furlough about the 15th of March, and Mr. Clarke for his field in Kweichow on April 6th, leaving the work to be finally reviewed and completed by Messrs. Goodrich, Baller, and Mateer.

The next meeting was held in Chefoo, from December 16th, 1901, to March 31st, 1902. A special effort was made to secure the attendance of Mr. Owen at this meeting, but he could not get the permission of his mission. Mr. Clarke had retired from the Committee, and Dr. Woods was still at home on furlough. The members present were Messrs. Goodrich, Baller, and Mateer. At this meeting the Epistles from Romans to Philippians, inclusive, were reviewed. Although only three were present, yet they had before them more or less of the work of Mr. Owen, Dr. Woods and Mr. Bramfitt. During the progress of the meeting, Mr. Owen was suddenly called home by the illness of his wife, and within a few months after the close of the meeting, Messrs. Goodrich and Mateer both left for home on furlough.

The next meeting was held in Chefoo, after the return of those on furlough. It lasted from October 16th to December 1st, 1903. Mr. Owen was still at home, and mission engagements prevented Dr. Woods from attending. Rev. Spencer Lewis had been elected more than two years before to take Dr. Hykes' place, and now after long delay the consent of his Board and Mission had been obtained; but having to remove from Chungking to Nanking, he was not able to get ready for this meeting. The members present were as before, Messrs. Goodrich, Baller, and Mateer. At this meeting Colossians, Thessalonians, and Hebrews were revised.

The next meeting was set for June 1904, and preparation made for completing the tentative edition at this meeting. The meeting began June 18th and continued till September 2nd. Those present were Messrs. Goodrich, Baller, Lewis, and Mateer. Mr. Owen was still in England but he now had a Chinese teacher, and had been giving his entire time to the work and his emendations were before the committee. Dr. Woods was not able to come, owing to the pressure of other work, and a few months later resigned his connection with the Committee. About the middle of the session, Dr. Goodrich was called away by severe illness in his family. He was represented to the end, however, by his experienced Chinese teacher, Mr. Chong Hsi-hsin. The book of Revelation, which had been assigned to Dr. Goodrich, was completed by correspondence after the Committee adjourned

The version of the New Testament in its tentative form was now complete. It contained many double readings—some representing different interpretations, some different idioms, and some different dialects. A considerable number of criticisms had been sent in from time to time, some careful and extended, others on special texts, or on special lines of interpretation.

The committee now addressed itself to the task of reviewing and revising its work. During the years that this work had been in hand valuable experience had been gained, old views modified, and new terms adopted. It was evident that a careful revision was necessary, in order to bring to bear on the whole the experience gained, to fix the parallel readings and make the whole work uniform, and consistent with itself. Portions were assigned to each as in the first revision, and the Committee adjourned to meet in Chefoo May 20, 1905.

The Committee met according to adjournment, and the session continued until October 11th. The active members in China were all present, viz. :—Messrs. Goodrich, Baller, Lewis, and Mateer. Mr. Owen's emendations and criticisms were forwarded to us in season, and in all decisions his vote was counted. The plan of procedure agreed to was the same as in the first or tentative translation. The four Gospels were carefully reviewed, and many changes and emendations made. The next meeting was appointed for May 1st, 1906.

The Committee met as per adjournment in Chefoo, and began work May 4th. All were present except Mr. Owen, whose work was supplied to us by mail as before. By diligent attention to business, the whole from Acts to Revelation was completed by October 12th. The work of revising the punctuation was committeed to the Chairman.

In sending forth to the public our work in its finished form, we are painfully conscious of its imperfections. It does not entirely suit anyone of us. It is the numerical resultant of opinions and judgments. After one or two years of use, the committee should have opportunity to make such minor emendations as time and experience may suggest. At the general meeting of revisers in 1891, a union committee on Terminology was named. Some discussion and correspondence has taken place between the members of this committee, but no *general* agreement has been arrived at. A union committee on the harmonizing of versions was also appointed, but they have not been able to do any practical work. Our committee has had the *Easy Wenli* before them throughout most of the work, as also the *High Wenli* for part of the time. We have followed their interpretations whenever they commended themselves to our judgment. After some discussion of the matter, it is the clear opinion of our committee that for the present, at least, it is best not to make any attempt at harmonizing. The differences are not great, and, where they exist, the different versions will serve Chinese students as a kind of commentary. There are a multitude of questions in Biblical interpretation which no translation can settle once for all. Two versions in complete accord seems like a fine ideal, but it is one that will be very difficult of realization. An attempt at reconciling the present versions, if carried into detail, would develop many unexpected difficulties.

The style, text, and principles of translation, are spoken of in the preface to the book. Doubtless the most outspoken criticism on our work will be the length of time taken to do it. To this it may be replied, that no one perhaps has been more surprised at the time taken than the translators themselves. The difficulties of the work are better known to those who did it, than to those who have been looking on. The historical sketch given above will explain in part. The numerous changes in the composition of the Committee have been a constant source of delay. The Committee was doubtless too large in the first place, yet if it could have continued without change or interruption, the time required would have been much less. The vicissitudes of human life were too strong for us. God's providence has been an over ruling factor in the work. It is the clear conviction of Dr. Goodrich and the chairman, the only ones who have continued without interruption from the first, that the result is very much better than it would have been if the original Committee had been permitted to push the work rapidly through. Further explanation of the time consumed is based on the inherent difficulty of the task assigned us. It was not simply to revise, a somewhat loose paraphrase, but to make a careful, accurate, and idiomatic translation into General Mandarin. Our experience has taught us that Mandarin is much more difficult to handle than Wenli. It has a Scylla on the one hand and a Charybdis on the other. It is in constant danger of falling into undignified colloquialisms and unintelligible localisms, or else of mounting into the cloudland of Wenli. Its vocabulary is limited, and its construction lacks suppleness, whereas Wenli has a vocabulary co-extensive with the Imperial dictionary, and its style as used by foreigners is as supple as a rubber doll. Moreover every man who used the book knows Mandarin, and considers himself capable of criticizing it, yet it is a very difficult language to handle *well*, especially when using it to express such involved thoughts as are found in most of the Epistles. We have given no small pains and care through all these years to realise the ideal set before us. Some of us entered upon the work earlier and some later, and some have not been able to give as much time to it as others. The chairman can say for himself that he has given the equivalent of about seven years all-day labor to this work. He was present at every meeting, and first and last missed but one day's session. Besides the chairman, Dr. Goodrich was also present at every meeting, but missed a few weeks of one meeting on account of severe illness in his family.

If we have failed, it has not been for want of persistent and vigorous effort. Translating the Bible into Chinese is an *art* that has to be acquired by experience—*especially* when it is done in a committee. Any one of the translators working alone would have completed the work long since. It should be noted, however, that we worked much faster, and did much better work during the later years, than we did the first few years. When we began we hoped that by this time both Old and New Testaments would have been completed. Experience has taught us better, while at the same time it has taught us how to do our work. The intrinsic difficulties attending the translation of the New Testament are much greater than in the case of most parts of the Old Testament. Whether or not the present arrangement of committees shall continue, and the translation of the Old Testament be carried out to completion, remains for the forthcoming conference to decide.

Translation Committee {
C. W. MATEER, *Chairman.*
CHAUNCEY GOODRICH.
GEORGE OWEN.
F. W. BALLER.
SPENCER LEWIS.

II. INTERPRETATION

REPORT OF THE EXECUTIVE COMMITTEE ON THE ANNOTATED BIBLE

The Missionary Conference held in Shanghai in 1890 passed the following resolution:

"That this Conference elect by ballot an Executive Committee of twelve repesentative men, five Englishmen, five Americans and two Germans, who shall choose a Committee of not fewer than five men to prepare an Annotated Bible for general use, and that this Executive Committee ask, in the name of this Conference, the concurrence and financial help of the Tract Societies of Great Britain and America in carrying forward this work." In accordance with this resolution the following Committee was appointed: The Rev. E. Faber, Dr. Theol, of Shanghai, Chairman; Revs. J. L. Nevius, D.D., of Chefoo; W. Ashmore, D.D., of Swatow; J. W. Stevenson of Shanghai; C. Goodrich of T'ungchow; R. H. Graves, M.D., D.D., of Canton; A. Elwin of Hangchow; F. Hubrig of Canton; J. Edkins, D. D., of Shanghai; T. Bryson of Tientsin; H. H. Lowry of Pekin; and A. Williamson, LL.D., of Shanghai.

On the 22nd of August, 1892, the Executive Committee were able to appoint the following Annotators: Revs. H. C. Du Bose, D.D., W. Muirhead, D.D., H. L. Mackenzie; A. P. Parker, D.D., and Rev. H. V. Noyes, D.D.

Afterwards the following brethren also joined the Committee of Annotators for longer or shorter periods: Revs. C. J. Voskamp, John Ross, D. D., James Jackson, L. Lloyd, J. R. Goddard, D.D., J. Percy Bruce, B.A., and G. G. Warren.

The Committee of Annotators finished their work on the New Testament in the year 1898, and the Chinese Tract Society having agreed to undertake the publication of the Conference Commentary, the work of printing commenced on March 8, 1898, the whole work on the Old and New Testament being completed and ready for circulation on February 27, 1906. The first edition of the New Testament of 5,000 copies was soon exhausted, and another edition of 3,000 was issued. At the present time (January, 1907) a third edition of 3,000 copies is being put through the press.

This favourable reception which the Commentary has received from the Chinese Church has proved that it supplied a felt need, and we have every reason to expect that it will be increasingly valued alike by missionaries and Chinese Christians.

The Executive Committee desire to place on record their sincere appreciation of the painstaking labors of the Annotators, as also their deep sense of the importance of the service which they have thus rendered to the missionary cause in China, and of the great obligation under which they have placed the whole missionary body and the Chinese Church by the production of this valuable commentary on the Holy Scriptures.

The Executive Committee further desire gratefully to acknowledge the generous financial aid given by the Religious Tract Society of London and the American Tract Society of New York, which has made it possible for them to carry this work to completion. The total amount granted by these two great societies for this purpose is Mex. $3,273.45, of which $2,153.23 was contributed by the Religious Tract Society of London and $1,120.22 by the American Tract Society of New York.

Respectfully submitted
On behalf of the Executive Committee,

J. W. Stevenson,
Secretary.

III. THE STUDY AND USE OF THE BIBLE

REV. D. WILLARD LYON, SHANGHAI

(Convener of Sub-Committee)

INTRODUCTORY NOTE

It has been clear from the outset that the statement to be prepared on this vital topic would depend for its value chiefly on the extent to which it expressed the convictions and experience of a large and representative number of missionaries in China. To this end lists of questions were issued bearing on the main divisions of the subject, which resulted in the Committee's receiving no less than five hundred individual replies from missionaries and Chinese pastors in every province of China. As a specific section of the investigation was undertaken by each member of the Committee, the present report represents the combined effort of the entire Sub-Committee to collect and classify the opinions of others and to present them in a form convenient for perusal and comparison. For the sake of clearness the results are shown under seven distinct headings, viz: The Study and Use of the Bible —(1) In the Sunday School, (2) In the Home, (3) Among Women, (4) In Girls' Schools, (5) In Boys' Schools and Colleges, (6) In Theological and Training Institutes, and (7) Among Christian Workers already in Active Service.

I—THE STUDY AND USE OF THE BIBLE IN THE SUNDAY SCHOOL*

General Position

A form of questions was prepared and sent to all missionaries superintending districts, to which replies were received from about 200, representing 48 different societies, labouring in every province of the Empire and in Manchuria. As there are obvious difficulties to the carrying on of regular Sunday School work without a Christian nucleus, statistics were only asked for from congregations that had at least ten communicants, the assumption being that with at least ten adult Christians in full communion there would be a great many more inquirers, and the children of such a group of people would be a factor worth reckoning with in the future of that congregation. Of such congregations 1779 were reported, of which 210 (a little under 12%) had Sunday Schools with primary departments, and of these latter 135 had been organized by foreign missionaries and were more or less superintended by them.

---

* This section was prepared by the Rev. W. C. White of Loyuan, Fuhkien.

Besides the congregations having a Sunday School with primary departments, there were 471 (a little under 27%) which had a Sunday Bible Class separate from the ordinary worship services of the Church. These Bible Classes were congregational, Christians, enquirers and children attending. Sometimes questions were asked, and often a course of lessons was followed, but the general lament about such services was that without a missionary to lead or closely supervise them they invariably relapsed into preaching services.

The remainder (over 61%) had no Sunday School work.

In colleges and boarding schools the percentage of Sunday School and Bible Class work is naturally greater. Of 283 such institutions, 166 either have Sunday School work or attend the Sunday Schools of the local churches; but over one-third have no definite Sunday Bible teaching or study other than the regular Sunday services or the Christian Endeavor or Epworth League.

There is no question in the mind of the missionary body that the Sunday School is important for the work in China. Only five missionaries had doubts about it. The feeling is very strong that the Sunday School should be more generally used in missionary work and be made more effective, and many reasons are given for the present unsatisfactory state of the work, such as: poor local and general organization, lack of unity of arrangement, few really good helps for teachers, no suitable courses, lack of good teachers, no facilities for training teachers, pressure of work, and a lack of appreciation of the importance of this work on the part of the Chinese workers.

The dearth and inefficiency of Sunday School work is most marked in the village congregations and in the districts where Christian work is in its infancy, while it is strongest in established Christian centers. The facts abundantly prove that Sunday School work will, in the near future, become as important a factor in the Church in China as in the Church in the home lands.

The Chinese Worker and the Sunday School

"Have you found that your Chinese workers comprehend the importance of the Sunday School, and, if left to themselves, have they been able to organize and really teach a Sunday School?"

Of those who answered this question, 72% were convinced that our workers at present do not comprehend the importance of the Sunday School; only 10% felt that they did; while 18% could not say or felt doubtful. As to the second part of the question, 80% stated it to be their experience that without the initiative or supervision of the missionary our Chinese workers have not been able to organize or really teach a Sunday School. Not quite 3% had found the contrary to be their experience, while the remainder felt unable to give an answer or qualified a negative with the opinion that they would be able to teach if properly trained.

In summing up the general feeling upon this question, the answers seem to imply that the Chinese workers do not as yet realize the importance of the Sunday School mainly because they have not seen the results of its working. That as far as organization goes, they lack the initiative but not the ability to organize, given a model and certain initial instruction. And, as regards teaching, they at present fail because they are bound to their old Chinese methods and are not instructed in the modern principles and methods of teaching.

The Training of Sunday School Teachers

Upon this question 24% of the replies were silent; 54% had no plans in operation for the training of Sunday School teachers, though one said his teachers were drawn from among the best scholars and that this plan was fairly effective; 13% had weekly classes for the preparation of the next Sunday's lesson. Only one said this was an effective method, though most pointed out that it was a help only locally in the congregations where such teaching was given and did not affect the teachers of the village congregations who needed it most. Several reported that their teachers, preachers and Bible-women were their only Sunday School teachers, and that these had received a *general* training in the colleges and schools where they were taught. Only two cases were mentioned of Theological Colleges having definite training in Sunday School work as a part of the prescribed course of study. A missionary reporting 100 congregations says: "Our Bible School trains preachers, but has no special course for the training of Sunday School teachers. It should have." Another suggests that every schoolmaster and catechist should, in his college or high school, be trained not only to teach but to train teachers, so that he may develop teachers from the Christians in the congregation he is connected with.

Of the 5% who reported plans about to be used or in operation for the definite training of Sunday School teachers the following are some of their methods: Summer Bible School of six weeks; annual training class of one month's duration; workers gathered together and drilled on the lessons of a quarter; a monthly class of evangelists and teachers; and Sunday School teacher's institutes.

In general the feeling is that there are not enough teachers, that they are inefficient, and need a special effort to make them efficient. That in all colleges and high schools, both for male and female students, something definite should be included in the curricula with regard to Sunday School teaching. That for teachers from amongst the Christians who have not had the benefit of this latter course, some plan should be put into effect for local training. That teachers' weekly classes should be held regularly, conducted by the missionary, dealing effectively with the lesson, as well as the science and art of pedagogy. And that simple and clear helps should be prepared, both for the organization and teaching of the Sunday School, and ample, clear and suitable notes on the lessons be placed in the hands of the teachers.*

Sunday School Methods

The opinions on this topic varied greatly, according to what was held to be the main purpose of the Sunday School. A few wrote from the standpoint of the Sunday School being mainly an evangelistic agency, and as such their methods were directed to attracting the heathen. Some of these suggested that the Chinese printed character be taught as an inducement to adults and children to come. Another mentions a large Sunday School of heathen children attracted by the gift each Sunday of a small picture card of the International Lesson. The large picture sheets were used in this school, and small sheets with simple hymns which were learned, sung, and the meaning explained. This school was formed into classes upon the home model and worked well under foreign supervision.

As an agency for pastoral work—for the building up of Christian character and conduct in both adults and children—the methods were directed to causing the learners to assimilate Bible truth. Several spoke of the importance of the scholar learning to *read* the Bible for himself. As to methods proper, the question resolved itself into whether or not Western methods should be used. A few spoke of the danger of introducing Western methods.

---

* The Indian Sunday School Union has a handbook called "The Indian Sunday School Manual" specially adapted to Sunday School work in India.

Though particulars were not given, stress was laid upon the use of Chinese methods as being better suited to local conditions. The great majority (about three-quarters) felt that Western methods should be extensively used, and many experiences were given of their successful working; though it was pointed out that as the conditions were so varied, different localities would have to use the adaptations best suited for their work, and in any case a great deal depended upon the individual superintendent.

Amongst many particulars the following were given: Use eye and ear gate freely—blackboard diagrams, illustrations, and Chinese characters; cards with golden text to be memorized; picture cards for pupils and picture sheets for illustration; question and answer—not to memorize set questions and answers, but those drawn spontaneously from the lessons under discussion; repetition—fill the memory with Scripture, but Scripture that is explained clearly; dwell much upon reviews; a review of the lesson of the previous Sunday; review monthly and quarterly; home preparation of the lessons should be urged previous to discussion in the class; directness and simplicity of all methods, and a free use of object lessons and illustrations.

The feeling, then, in regard to methods is that the best possible effective methods should be used for teaching the best Book. If the Chinese are awakening to the fact that they must change their methods in their educational system, and are adopting the pedagogical principles and methods already used by the West, it goes without saying that these principles, if they are scientific and right, should be applied to the teaching of the Bible. The principles will be uniform, but the methods based upon these principles must necessarily take their coloring from local conditions and limitations. Teach them the right *idea* of teaching, and our Christian workers may evolve some system that may not be exactly as the Western system, but yet accomplish the work and meet the need as the organized Sunday School does in Western lands. As one of the correspondents says: "I believe that the Sunday School problem is the one that is the most unsatisfactory in its present treatment. Even the *best* Western methods may be used only with much wisdom."

Sunday School Grading

Little or no grading was the testimony of those who replied to this question, but the experience of most was that if Bible teaching is to be at all effective there must be more or less grading. The general plan in the incipient Sunday

School was that of the congregational Bible class, when the Christians, enquirers, heathen, children, and less often the women, were gathered together, and the teacher gave an expository sermon upon the scripture passage, sometimes asking questions, and the teaching being expansive enough to touch all classes present. Some were so short-handed that no other plan was possible. The feeling was very strong that this was most unsatisfactory to reach adequately the special needs of the classes represented and that wherever possible there should be organized classes of not more than ten scholars if the corps of teachers permitted. No other plan promises such opportunities for real direct personal teaching and contact of the teacher with the scholar. It is taken for granted that Sunday School work cannot be limited to the young, but has just as important a place for adults, and that the Sunday School should be the Bible teaching service of the Church. Some made a distinction of age only, others of readers and non-readers, but the general opinion was that they should be divided according to Christian knowledge. The grades suggested by the majority are:

A.—For adults: (1) Church members, divided again if possible into "informed" and "uninformed"; (2) catechumens or inquirers; (3) heathen, though these if necessary may sit in the inquirers' class; (4) college and academy students. The women also should be divided into the above classes, always separate from the men.

B.—For children: (1) boys; (2) girls; (3) mixed infant or kindergarten.

Sunday School Courses

In regard to courses of study in present use, 12% of the replies stated they had no course whatever; 26% did not answer this; 16% used special courses locally prepared; 35% used various translations of the International, some following the current course and some the courses of a few years ago, while 11% followed other courses, including Blakeslee, Seymour, A. B. M. U. Course, etc.

As to a uniform course, 41% thought it would be desirable because of the unity it would entail, because of the better "helps" that would be more readily obtainable, because of the reduction in cost, and because of the facilities it would give the superintending missionary—whatever out-station he should happen to visit upon a Sunday, he would know the lesson that ought to be taught there that day. Yet of these a great number felt there should be modifications in this uniform course to make it of use to all classes to be found in our Chinese congregations, and many felt that although desirable it was not practicable.

As to the International being the best uniform course, the votes were very evenly divided for and against. Those arguing for, laid stress upon its comprehensiveness, upon the immense amount of "notes" ready to hand in papers and books, and upon the Protestant, yet undenominational, character of that material. Those who were against it argued that as the course should be prepared for the different classes to be found in the present condition of Christianity in China, the International was manifestly unsuitable to be the *only* course, though it might do for college students and advanced Christians. That its "choppiness" and constant changes were confusing. That following the current course, even a quarter behind, meant delays, especially at the beginning of the year, in the lesson helps reaching the farthest parts of the Empire.

Of the others 19% did not reply to this question, and 40% thought the uniform course undesirable. Nearly all of these suggested graded courses specially prepared to meet the present conditions. These courses were not necessarily to be primary and advanced grades of the same lessons, but general and more or less permanent courses for beginners, followed with particular courses from the same field as the classes advanced. It was urged that these courses should be prepared in China, by a committee of missionaries representing actual experience with all classes for which the courses would be required; that full and thorough helps should be prepared with each course; and that for Mandarin-speaking districts the courses and helps be available in Mandarin character. It was also pointed out that if such a series of courses were generally accepted, the cost would be very little, and the helps could be enlarged and brought up to the highest measure of usefulness.

Co-operation in the Preparation of Lessons

In some parts of the Empire the local missions were co-operating with mutual advantage, especially in North and West China, though even in these two districts both are working upon the International series.

The North China Tract Society publishes in a quarterly the International lessons "of a few years ago." These lessons are prepared, three lessons each quarter, by one member of each of four missions, viz.: L.M.S., A.P.M., M.E.M., and

A.B.C.F.M. These lessons are pretty generally used by the missions in North China.

The West China Tract Society publishes the lessons (International, one year old) used by nearly all the missions in the West, though a few stations still follow their own series.

In Amoy the three missions labouring there have a representative committee who prepare a special local course.

The American Baptists have united forces in the preparation of a graded course covering from seven to ten years, which is being printed by the China Baptist Publication Society, Canton. This is to be used by all Baptists in China, but from the replies one gathers that not all have yet given up the International.

Then there are the International Lessons published by the Presbyterian Mission Press in colloquial for use in the Central China missions.

Outside of the above there is very little co-operation. As one correspondent puts it, "As in everything else, confusion prevails; it is very desirable that some system of co-operation be adopted."

In one district where three strong missions are working, one has no Sunday School course at all, while the other two have missionaries giving valuable time to simultaneously translating the identical International Lessons.

The Religious Papers and the Sunday School

There were many and varied remarks as to the more effective use, in the interests of the Sunday School, of the existing religious papers. The following is a summary:—

That a paper or magazine should be published in Chinese devoted entirely to Sunday School interests, and made bright, brief and newsy, and with charts rather than the old style of woodcut pictures.

That the circulation of the present papers be extended so that most of the workers get them; that they be distributed to the pupils, and that the Christians be educated to take them.

That each paper should have a special Sunday School Department, strongly edited, and contributed to by as large a number as possible of successful workers, both Chinese and foreign.

That as the workers have not good libraries at their disposal, the papers should contain good, helpful, and very full notes on the lesson.

That they should be made the channel of communicating verified results, giving information about successful schools, etc., apart from the regular space occupied by the Sunday School lesson.

That they should publish notes and short articles on Sunday Schools, their benefit to the Church, how to organize and conduct them, and full instruction as to principles and methods of teaching, etc.

That there should be papers available with the lessons in Mandarin character and in Romanized.

That the lessons appear several weeks in advance, so that they reach their constituents in good time for the preparation of the lesson. At present they are of little use to interior stations.

That they should be made simpler and much cheaper.

That they should have an outline of the lesson for each week, and give blackboard diagrams and illustrations for each lesson.

That each paper should have a Children's Corner with illustrations, or give us a paper similar to "Our Own Magazine" in Chinese.

Sunday School Union for China

As to a Sunday School Union for the whole of China, the voting was strongly in favour of such an organization. Over 66% had no doubt whatever of its usefulness; 30% did not reply or were uncertain; and a little less than 4% were not in favour or were doubtful of its usefulness, or thought the time premature or were afraid it would mean another organization to confuse the minds of the Chinese.

Some felt its success would depend upon the men who formed the committee, and others that it would require "district" or, better, "provincial" auxiliaries. It was pointed out that the work in a great many places was now ripe for the help that a Sunday School Union could give, and that it would make more feasible the adoption of courses of study better suited to China's needs, and not necessarily involve a uniform course. The union of all Protestant missions upon a Sunday School platform would in itself be stimulating and helpful to the cause of missions in China, not to speak of the great saving of energy and expense that would no doubt result.

It was also mentioned several times that the difficulty of representation would be very considerable, and that an unwieldy organization would be an unworkable one, and that as far as representation of the Chinese Church was concerned it would be impracticable and undesirable at the present time.

A suggestion that seems to meet most of the difficulties and also promises an effective working body, was that the Conference should appoint a Sunday School Board, which would be a Sunday School Executive Committee for the whole of China. This committee should not be large; its members should be appointed by the General Conference, not as representing different missions necessarily, but as being men most fit for the work required, and as far as possible distributed evenly throughout the Empire, so that there would be a representative of the Board in each section of the country.

II.—THE STUDY AND USE OF THE BIBLE AT HOME *

The Situation Stated

The matter of personal and family religion is universally admitted to be one of supreme importance. The subject is fraught with difficulty even in well-developed Christian communities, while the Chinese Church still in its infancy, and composed largely of the common people, many of whom are illiterate, presents peculiar difficulties all of its own. Two attitudes may be adopted toward the problem, both with far-reaching effects, as may be seen in the existing churches. The one, using the plausible plea that it is futile in this first century of mission work in China to expect results which in the Occident have been attained only after centuries of Christian effort, postpones the difficulty till the growing Church will recognize its duty. The other, believing that spirituality is the essential requisite in the individual Christian, seeks to instruct him, and make him a living epistle known and read of all men, his family included. If the latter be the proper attitude to adopt, then it will naturally follow that the key to the evangelization of China lies in the development of personal devotion amongst Chinese Christians, and the strength of the Chinese churches will be in direct ratio to the proportion of Christian parents who erect the family altar, and bring up their children in the nurture and admonition of the Lord.

The statistics gathered from many parts of the Empire confirm this belief. From sixteen of the provinces, also Manchuria and Hongkong, communications have been received from missionaries and Chinese pastors, dealing with churches

---

* This section was prepared by the Rev. W. J. Doherty, of Hsinchang.

in which about 10,000 families are represented. On an average only 25% of the parents in these families are both Christians. In some of the churches the percentage is estimated as high as 75%, in others it sinks as low as 10%. Some of the largest churches are lowest in the percentage of Christian parents, and as a rule such churches are weak spiritually and in many ways unsatisfactory. The lack of Christian women in many churches is greatly to be deplored. Exercising as they do a potent influence in the home they form an important factor not to be ignored. The securing of Christian parents is the key to the solution of many problems in church work. "This is the weak spot in our churches," is re-echoed from far and near, with the result that in few families is daily worship regularly observed. Statistics are difficult to secure on the subject, but the most reliable show that in about 20% of the Christian families morning and evening worship is faithfully kept.

Aids to Family Devotions

In addition to the aids furnished by the "Daily Readings" of the Christian Endeavor Society, many make good use of the International Sunday School Lessons. Others follow the Scripture Union course, and an increasing number are joining the International Bible Reading Association. The Blakeslee Lessons find much favour, and not a few report that catechisms such as Dr. John's are used even in family worship. Forms of prayer have been prepared for use in Western China, and Genähr's "Daily Manna" meets with much acceptance in Hongkong and the South. Occasionally native pastors and evangelists have recourse to reading a portion from the Conference Commentary, but in the majority of instances only the Bible and hymn book are used.

The need is keenly felt of some simple manual in Mandarin, with exposition on a passage of scripture, followed by suitable prayers for daily use. Something of the nature of F. B. Meyer's "Daily Homily," or Spurgeon's "Morning by Morning" and "Evening by Evening," or Dr. J. R. Miller's writings, would be welcomed by many. It is suggested that Text Rolls might prove serviceable, a suitable text being chosen for each day and reviewed on Sundays.

Hindrances to Family Worship

In the present social condition of Chinese life the hindrances to setting up a family altar are many and formidable. Overcrowding, lack of privacy, and want of system, characterise most Chinese homes, so that there is little time or place for anything, and the oft-recurring excuse for the neglect of family worship is, that it is "not convenient." Intractable wives and unsympathetic children hinder many who have the will, but not the way, to its observance. Amongst the artisan class, the head of the home is frequently absent for long intervals, and in the farming community the father is out early to work and returns home late, too tired to lead devotions even if he could. Many of our church members, too, are illiterate, and some so poor that they can ill afford the small outlay on oil by which to learn to read or worship in the evenings, their only feasible time. Few, even of the most experienced workers, furnish any solution of the problem of removing these hindrances. Classes must be formed to teach the illiterate; native evangelists and elders should, as far as possible, set an example, and when visiting the homes of Christians conduct worship. The importance of the subject needs to be emphasized by the missionary, and efforts made to get families to fix a time for its regular observance. "Form the habit and pray for the Spirit," says one of the leading Chinese pastors.

Parents' Responsibility for their Children

Closely allied to the foregoing duty is the necessity of urging Christian parents to take an interest in the spiritual welfare of their children. With the exception of parents who have been educated in mission schools, it is generally found that this responsibility is delegated to the church or Sunday School. Of a noble few the record is that so far as they know how they do their best to train up their children in the way they should go. Much of the juvenile literature that is published does not find ready acceptance. Amongst the most helpful books are Mrs. McCartee's "Old Testament History," "Three Character Classic," "Words and Works of Jesus," "Sunday Readings," "Peep of Day," "Line upon Line," and "Pilgrim's Progress." Illustrated Bible stories are much in demand, and it is felt that the young mind should be reached by eye gate more than formerly. With the growth of the church there will be a widening sphere for the influence of "light literature with a moral."

Devotional Literature Needed

At the root of all true family religion lies personal devotion, and if we would have the homes of our Chinese Christians what they should be, a devotional spirit in individual members must be cultivated. One of the most observant and experienced missionaries, in referring to the danger of spiritual influences being depressed by the tendency of Chinese to see all things from the moral side, gives it as his opinion that it is exceedingly difficult to stir the devotional nature of this people. This may to some extent account for the lack of demand for literature of this kind. Many missionaries are inclined to attribute it in part to the unsuitability of existing aids to personal devotion, and glancing at the list of those chiefly used the complaint is not without reason. Commentaries like the Conference and Faber's, with Concordances like Farnham's, are used by a few. Others make use of articles in "The Christian Intelligencer," Young Men's Christian Association and Christian Endeavor organs, and some have recourse to notes on the Sunday School lessons when available. Martin's "Evidences of Christianity," Du Bose's works, and those issued by the Christian Literature Society and the Young Men's Christian Association, are found increasingly helpful. Biography is a field that will repay working, as shown by the demand for the few books available. Bunyan's "Pilgrim's Progress" remains unrivalled. The increasing use of "Daily Light," "Daily Manna" and such compends of texts, points to the importance of memorising Scripture. This is the line of least resistance, and the "genius" of the Chinese for memorising should be used to the utmost to store the mind with truths that make wise unto salvation. But existing aids to thought and meditation and mere translations of foreign works are deemed insufficient. Truth that has filtered through the minds of Spirit-taught Chinese, who can clothe it in good idiomatic Mandarin, will find ready acceptance and the supply will increase the demand.

To secure co-operation and economy in the preparation and publication of the literature needed by Chinese Christians, it is suggested that a handbook be issued, giving some particulars of available helps, and that more effective use be made of church organs, magazines and newspapers circulating in Christian homes. An amalgamation of the Tract Societies would, in the opinion of some, increase efficiency and economy. There should at least be co-operation, such as is now proposed by the Manchurian missions with the North China Tract Society.

III.—The Study and Use of the Bible among Women *

General Considerations

All who have received their early scriptural training at their mother's knee require no argument to induce them to appreciate the vital bearing of this section of the subject on

---

* The facts for this section were furnished by Mrs. Arnold Foster, of Wuchang.

the life of the church. Given mothers who love the Bible, and the problem of family worship is largely solved and the success of the Sunday School practically ensured.

Before the work of cultivating a love for the Bible among women can really be begun, however, a very serious situation must be faced. Women in China are for the most part illiterate. Before they can study the Bible for themselves they must be taught to read. To teach women of middle life, who have never been able to recognize a single word, and whose whole environment has been an unbroken barrier to intellectual development, would be no light undertaking in any land. But in China, where the extraordinary difficulties attending the acquisition of the power simply to read the Chinese language form a Great Wall of added obstacles to be scaled, the task becomes nothing short of stupendous.

The correspondence received and interviews held, representing widely separated fields of work, reveal a marked uniformity in the conditions which prevail, the problems to be solved, and the means used in their solution. The resumé which follows is believed to be a fairly accurate statement of the general situation.

Method Used

A worker in Amoy voices the sentiment of many when she writes:—

"As to a method for attaining this end (*i.e.* interesting women in the reading and study of the Bible) there seems to be nothing for it but just "pegging away"; putting the delights and the duty of Bible study before the women on every possible opportunity, teaching them with all possible speed to read fluently, so that reading may be a pleasure rather than a toil, and frequently making remarks and asking questions to keep them up to it. We here find the Scripture Union a great help and have nearly a thousand adult members, almost all women; picture leaflets issued three or four times a year help to remind any members, who may be growing slack, of their duty; and the questions issued on these leaflets drive home the lessons in the portions read, and by calling for comparison with other passages form in themselves a slight running commentary. One great advantage of Christian Endeavor and similar societies is undoubtedly the stress laid on personal Bible study."

Another in Mid China says:—

"Daily portions are helpful of which there are now others besides the Children's Special Service Mission Portions. One lady takes a subject at her Sunday class and deals out daily readings on the same to members, on which she interrogates them the following Sunday. To get several to read a Gospel through, paragraph by paragraph, daily, is good, and to read it oneself. The great thing is to train the women to understand the character as they read, and to get them into the habit of having a correct idea of contents rather than a desire to memorize."

One says: "Show them that they can learn to read." Others emphasize the importance of faithful catechising. Still another strikes one of the deepest secrets of a growing interest when she says, "Give each one another to teach."

Many realize the vital necessity that the missionary worker herself should be filled with a love for the Bible, growing out of a devout and faithful use of it day by day in her own life. Such a delight in the Bible cannot fail to express itself in her teaching as well as in her common conversation and daily living.

Literature Available

In Fuhkien much of the literature available for use among women is in Romanized form, including notes on the Scripture Union portions and on the Sunday School Lessons, and a few simple booklets and catechisms. In the colloquial character Mrs. Sites' Picture Book is widely used.

In Central and North China the following seem to have been most used: Mrs. Foster's Primers, Mrs. Gillison's Catechism, Mrs. Foster's Old and New Testament Catechisms, Mrs. Seymour's Sunday School Lessons, Matson's Old Testament History, Miss Andrews' Summary of Biblical Truth, Dr. John's Gate of Wisdom, Mrs. Leaman's and Mrs. McCartee's Bible Stories, the Peep of Day Series, and Pilgrim's Progress.

Literature Needed

Many feel as does one correspondent, who writes :—

> "Most native women are not advanced enough for much reading. If they attend the weekly class and have personal attention with regard to their reading of the Bible, I feel still the foreign teacher must study for them and instil, little by little, the deeper meaning into them as we do nto children."

That there is need, however, for more literature than already exists is evident. Some want running commentaries in Mandarin or colloquial, such as an abridged Matthew Henry, written in his racy style, or Bishop Hall's Meditations. Many feel the need of simple devotional literature adapted in style and thought to the average Chinese woman, also books that will make the men and women of old seem to live before the eyes of the Chinese, like Dr. Whyte's Bible Characters.

The suggestion is made that attention be called from time to time in the pages of "Woman's Work" to any literature which may be found to be of special value. For at least two reasons the time does not seem ripe for a general co-operation in the preparation of literature for women: first, because the demand for an extensive literature does not as yet exist; and secondly, because the area of effective co-operation is limited by the fact that each region requires its literature to be rendered into its own simplest colloquial style.

IV.—THE STUDY AND USE OF THE BIBLE IN GIRLS' SCHOOLS

Time Given to Biblical Instruction

To the questions asked, replies were received from twenty-two girls' boarding schools, located in eight provinces and representing ten different missionary societies. At least half of them belong to the most advanced grade of mission girls' schools in China.

The amount of time given to Biblical instruction averages about forty minutes daily. The proportion of time as compared with other studies, varies from one-sixth to one-half, averaging about one-fifth.

Literature Used

At the beginning such text-books in Chinese as Mrs. McCartee's Old Testament Stories, Mrs. Foster's Old and New Testament Catechisms, and Mrs. Leaman's Bible Stories are used. The Life of Christ is studied with the help of various text-books, most prominent among which is Dr. Pott's. Davies' Adaptation of Blakeslee's Gospel Apostolic and Old Testament Histories are used in a number of schools. Several report text-books in Old and New Testament Histories without giving the names of the authors. Luce's Harmony of the Gospels, Hayes' Philosophy of the Plan of Salvation, and Zia's translations of Bosworth's books on the Teachings of Jesus and His Apostles and on The Acts and Epistles, are also among the list of those used in more than one school.

In such of these schools as teach English, the English Bible is usually made the text-book for a certain amount of instruction. In one school White's Studies in John has been used with success. Eleven schools report no library of Biblical books; in the remaining ten, the Biblical libraries do not average over twenty-five volumes each.

Literature Wanted

The criticism is quite generally expressed that the Old and New Testament Histories now in use are too much given to exhortation and not enough to real historical instruction. One missionary feels the need of a set of simple Biblical histories for beginners. Another says, "A concise Old Testament History, with chronological tables, maps, pictures illustrating important buildings, dress, etc." Others again desire fuller histories than now exist, for use by the more advanced students. The need for a good concordance is mentioned, and also for a first class Bible Atlas. One school principal would like to see a series of undenominational text-books on the separate books of the Bible prepared, somewhat after the order of the Cambridge Bible for Schools and Colleges. Another wants to see the Expositors' Bible put into Chinese. One very prominent worker feels the need of Bible searching almanacs, arranged topically, for use in private devotions.

Normal Training

Although the need for definite instruction on how to teach the Bible is acknowledged by several, yet in only two of the schools is anything systematic in this line reported. The suggestion is made that such teachers' aids as are used in Western lands should be made available to the girls in the higher forms. One worker urges that the experiences of successful Chinese teachers be collected and published in book form for the guidance of those who may become teachers.

Voluntary Bible Classes

Outside the regular curriculum only one school reports voluntary Bible classes conducted by the girls themselves; seven do not answer the question, and the remaining fourteen report none. It is evident, however, that a few of the students, at least, have formed the habit of private daily Bible reading, some of whom are following Mrs. Gillison's Daily Bible Readings.

V.—The Study and Use of the Bible in Boys' Schools and Colleges.

Institutions Reporting

Reports were received from thirty-six boys' boarding schools of the preparatory or academic grade situated in ten provinces and representing nine American, six English and four European missionary societies.

Eight institutions of a higher or collegiate grade, situated in three provinces and representing, either separately or as union institutions, eight different missionary societies, have also reported.

Proportion of Time Given to Biblical Instruction

In the collegiate institutions from one to five hours a week are given to Biblical instruction, representing from one-twentieth to one-fourth of the entire time given to classroom work.

In the academic schools the minimum is two hours per week, and the maximum one hour per day. This is in addition to morning and evening prayers and other devotional exercises. The average proportion of time given to Biblical instruction seems to be about one-sixth of the whole.

Chinese Text-Books Used

In the preparatory schools the text-books most frequently used are Martin's Evidences, Miss Andrews' Summary of Biblical Teaching, Davies' Studies in Old Testament History, Mrs. Nevius' Catechism, Luce's Harmony, Pott's Life of Christ, Davies' Studies in Gospel History, Pott's Extension of the Kingdom, and Hayes' Philosophy of the Plan of Salvation.

In the higher institutions the following are used: Faber's Old Testament History, Schaub's Old Testament Manual, Pott's Parables, Pott's Teaching of Christ, Zia's translation of Bosworth's Teachings of Jesus and His Apostles, and His Acts and Epistles.

Chinese Text-Books Needed

In the academies there seems to be a somewhat general feeling of need for a series of simple but thorough inductive studies covering the different periods of Bible history. One missionary strongly desires to see a new "Life of Christ" written from the historical and actional rather than from the doctrinal point of view. In Mandarin-speaking sections the desire is expressed that these books should be in the Mandarin language. The fact that the present literature is not well adapted to class room work because of being too much on the hortatory order is mentioned by several. A desire is expressed for text-books on the prophets along the line of G. A. Smith's Isaiah and Books of the Twelve Prophets. The need for a good explanatory Bible Dictionary is also mentioned.

In the colleges a need is felt for the following:—A first class Biblical Geography, a text-book on The Teachings of Christ, and a good school text-book of Biblical Exegesis.

English Text-Books Used

The following Biblical text-books in English have been found of practical use in the preparatory schools: Stalkers' Life of Christ, Old and New Testament Stories published in the Christian Vernacular Series for India, Lessons in the Life of Christ, and Lessons from the Old Testament issued by the Christian Literature Society of India; and the books of the Bible Study Publication Company of Boston.

In colleges the following additional text-books in English have been used: Stevens and Burton's Harmony, Stalker's

Life of Paul, Kent's History of the Hebrew People, Bosworth's Studies in the Acts and Epistles, Marshall's class text-books in the Gospels and Acts (Oxford and Cambridge Series), Hamen's Old and New Testament Histories, Foster's Story of the Bible, and Hurlbut's Biblical Geography.

English Text-Books Needed

In the preparatory schools no special need seems to exist for the preparation of English text-books other than those that are already available. One school in the North, however, feels the need of specially compiled Readers of Bible Stories.

In the colleges, however, a great need is felt for specially prepared text-books in English. Among these the following are mentioned: an adequate and simple but purely historical Narrative of Bible Times; a set of Biblical Readers adapted to the Chinese; a series dealing with the History and Truths of the Bible for more advanced students; a text-book on How to Teach the Bible.

Normal Instruction

In the preparatory schools normal instruction is given in only two out of the whole number reporting. The record is a little better in the collegiate institutions where two out of the eight report definite instruction on this line. No literature especially adapted to the normal training of Chinese has been discovered. A real desire is expressed for books which shall embody the principles of effective teaching and form the basis for general normal instruction.

Voluntary Bible Classes

In fully one-half of the preparatory schools and in seventy-five per cent. of the collegiate schools, the students have formed voluntary Bible classes for the devotional study of the Bible in addition to the requirements of the curriculum. In the preparatory schools Lyon's Studies in Mark is widely used by such classes. In the collegiate schools much use is made of Zia's translations of Bosworth's books. A desire is expressed for more literature adapted to use by voluntary Bible classes, and Studies in Old and New Testament Characters are especially suggested.

Biblical Libraries

More than one-half of the preparatory schools have no Biblical libraries. In others these libraries are as yet quite small, averaging only about thirty volumes each. In the colleges 25% have not yet established Biblical Libraries in Chinese. Another 25% have only made a small beginning, while 50% have from one hundred to two hundred volumes of Chinese Biblical books.

VI.—The Study and Use of the Bible in Theological Institutions

Institutions Reporting

Reports have been received from twelve theological institutions located in eight provinces and representing, either separately or in union, twelve different denominations, of which five are English, six American and one German.

Proportion of Time Given to Biblical Instruction

From the nature of the case practically all the instruction in these institutions is along religious lines. The amount of time actually given to purely Biblical instruction seems to average from one-half to two-thirds of the whole time given to classroom work.

Chinese Text-Books Used

In addition to certain of the text-books already mentioned in connection with instruction in boys' schools and colleges, the following additional ones are in use in theological schools: Williamson's Life of Christ; Graves' Life of Christ; Box's Life of Christ; Butler's Analogy; Schaub's Symbolics: Hoare's translation of Dwight's Notes on Theology; Moule's Jewish History; Burdon's Old Testament Manual; Sheffield's Theology; Moule's Commentaries; Hoare's Commentaries; and various other Commentaries.

Chinese Books Needed

Among the books mentioned as urgently needed for use in Biblical instruction in theological colleges, the following are the chief suggestions: A revision of Schaub's Old and New Testament History; a larger Old Testament History than now exists; a students' Life of Christ; an Introduction to the Bible on modern critical lines; a translation of the Apocryphal Books; a History of the Life and Times of the Maccabees; a book bringing out the essential points of the Christian religion; a good book summarizing and classifying the Teachings of Christ; larger and fuller expository books on the Bible, especially expositions of prophecy.

English Text-Books

In only one of the institutions reporting are English text-books used, and in this institution existing literature is found quite adequate to meet the needs.

Normal Training

One theological school gives one hour a week to pedagogy. Two others furnish regular normal instruction. In the remaining institutions nothing special is done along these lines beyond the example set by the instructors. No satisfactory literature in Chinese on pedagogical lines is known to those who report. That the preparation on such literature would be of real value is acknowledged by one or two. There does not, however, seem to be any general conviction regarding the importance of pedagogical training.

Voluntary Bible Classes

In only 20% of the institutions are the students banded together in voluntary Bible classes. These follow, for the most part, the courses of study issued by the General Committee of the Young Men's Christian Associations. A desire is expressed for courses that will require less time in daily study than those now issued.

Biblical Libraries

Most of the theological schools have collected a large number of commentaries and other Biblical works in Chinese. Some have purchased all that they know to be in existence.

VII.—STUDY AND USE OF THE BIBLE AMONG CHRISTIAN WORKERS ALREADY IN ACTIVE SERVICE*

Up to the date of the preparation of this report 88 replies have been received from members of 34 missions or societies. These 34 societies include one Swedish, one New Zealand, one Irish, two Scotch, five English, one Canadian, two German, and twelve American missions, besides the China Inland Mission, Christian and Missionary Alliance and the Young Men's Christian Association. Other societies may also be represented as nine of the replies were not signed and could not be identified.

Courses of Study

The first question proposed was: What courses, schedules or outlines of Bible study have you or your associates used with pastors, evangelists, preachers and other Christian workers in active service?

The replies received to this question indicated that of the 30 odd missions reporting 12 have more or less definite courses of study. Several report regular courses covering from 4 to 12 years' work, upon which those pursuing the courses are examined and graded at stated intervals. Others report that a certain book or books in the Bible are assigned, say at the beginning of the year, upon which the helpers, evangelists and others spend their time, and upon which they are examined at the end of the year. Still others report more or less systematic work in topical study. It seems evident, however, that in the main there is very little system in the Bible study work of this class of workers. The replies suggest further that even in the same mission, one station or missionary may be using a definite course of study with his Chinese assistants while other stations or missionaries are either following a haphazard selection of topics or books or are wholly neglecting this branch of work.

---

* This section was prepared by the Rev. L. J. Davies, of Tsingtau.

Books and Helps in Chinese

The second and third questions were: "What books and helps to Bible study in the Chinese language, printed or in manuscript, have you found of value to such workers?" and, "What other books and helps would you suggest should be prepared?"

The replies to these questions are so scattering that it does not seem best to give the extended list of books named. Some of the replies indicate that the questions have not been very clearly understood, as many of the books mentioned have but very remote, if any, bearing on Bible study. The aids to Bible study most mentioned are: The Conference Commentaries, Dr. Faber's Mark and Luke, Luce's Harmony of the Gospels and Records and Letters of the Apostolic Age, Dr. Du Bose's Street Chapel Pulpit, and Davies' translation of the Blakeslee Lessons in Old and New Testament History. The books recommended for translation seem to indicate a general desire for a concordance, devotional works, more and better commentaries and topical analyses.

The Preparation of Literature in Chinese

The fourth question proposed was "Would you be in favor of recommending the appointment by the Centenary Conference of a representative committee to superintend the preparation of Bible study literature, with a view to producing the needed helps as soon as possible without duplication of effort?"

To this question 75 persons replied. Of these, 62 favor the appointment of such a committee, five are doubtful, and eight are opposed.

Literature in English

In reply to the fifth question, which was "In case you are in touch with English-speaking Christian workers, what courses or books adapted to their use would you recommend?" but few replies were received, and it was evident that only a few of those replying were in contact with English-speaking Chinese. The books mentioned were the publications of the Young Men's Christian Association, the Literature of the Bible (R. G. Moulton), Expositors' Bible, Main Lines in Bible

Study (Goodman), Studies for Personal Workers (Johnston), different Concordances, the Portable Commentary, Dr. MacLaren's Bible Study, Notes on the Gospels and the Cambridge Bible Text-book Series.

Personal Bible Study

The sixth question was, "From your experience what influences have helped the isolated Christian worker to be faithful in the daily devotional study of the Bible?" In reply to this question, the following suggestions were made: a definite time each day for such study; a definite course of study with examinations; private prayer; the prayers of his brethren; personal work; example and oversight of foreign missionary; conferences where this subject is discussed; previous training; daily station and out-station prayers; the absence of all books but the Bible.

Bible Conferences

To the seventh question 68 answers were received. These answers indicate that 53 of those replying hold such classes as are referred to in the question, and 15 do not. The question asked was, "Do you or your associates hold classes or conferences for special Bible study on the part of Christian workers?"

Other Methods

The eighth question was, "Kindly mention other methods in use in your mission for stimulating Bible study among the active Christian workers." The replies to this question may be summarized as follows: Emphasize Sunday School work; evening classes at station, and morning and evening prayers at station; weekly verse for whole church, explained first at Sunday service, young Christians being set to teach others; calling on each one present at meeting to give sentence summary of passage read; searching for texts given without references; monthly all-day meetings in station for prayer and Bible study and fellowship; monthly essays on special topics.

Rewards for Proficiency

The ninth question was, "Have rewards for unusual proficiency in Bible knowledge been offered in your mission, and if so have the results been satisfactory?" Out of a total of 66 persons replying, 45 have never given such rewards, three formerly did but have discontinued the practice, and 18 give such rewards. The forms in which rewards are given are as follows: Certificate of credit exempting from examination on the subject covered; Bibles and other books; additional salary; marks or grades entered in Conference Minute Book.

Of those giving rewards, two report that the practice is not satisfactory, and three report that the results are good. Several of those who do not give rewards are very strongly opposed to such a plan.

The Missionary's Own Bible Study

The tenth question, namely, "How may the missionary be helped to maintain his personal daily devotional study of the Bible?" brought 39 answers, which contain the following ideas: Rigidly protect special time for Bible study; observe the "Morning Watch"; use devotional books and maintain regular course of study; reduce amount of work required of the missionary; prayer, for oneself and by one's friends.

Biblical Libraries in English

The eleventh question was, "Would it be advisable for mission stations to secure the best helps to Bible study from abroad, for the use of the missionaries, and make them accessible in the form of union libraries?" 72 answers were received. Some 11 or 12, and perhaps more, misunderstood the question, and thought that it was proposed to organize such a library for the use of all the missionaries in China. The greater number of those replying favored the plan, and it appears that four of the missions represented in the replies already have such libraries in their various stations. One mission receives an appropriation of fifty dollars per year to increase the stock of books in this library.

CONCLUSIONS

1.—The Biblical literature now available in Chinese is not well enough known. There is need for a catalogue of all extant literature on this subject, which shall contain descriptions more detailed than MacGillivray's and sufficiently full to enable anyone desiring the information to determine in a few minutes' time whether or not what he wants can be had. Such a catalogue would greatly increase the usefulness of the present literature, and would prevent the waste of much energy now given to the re-translation of books already translated but unknown to the later translator. This catalogue should also be issued in Chinese for the benefit of the Chinese Christian worker.

2.—There is great need for co-operation in the preparation of new Biblical literature in order that the books most needed may be written, the men best fitted be secured to do the work, and their energies be so directed as to make for the greatest possible economy of time and strength.

3.—The present provision for the publishing of Biblical literature is inadequate. The societies responsible for the work of publication should so enlarge their plans as to make them more nearly commensurate with the stupendous task of supplying the rapidly growing church in China with the extensive and thorough Biblical literature which she needs and ought to have.

4.—Greater emphasis should be placed on the training of Chinese to teach the Bible. To this end a literature on Biblical pedagogy is needed, and a larger place should be given to the subject in the curricula of our various educational and training institutions. More normal work in connection with our Sunday Schools should be attempted.

5.—Provision should be made for the more thorough and systematic training of the church members and their families in Bible study. The forming of Provincial Sunday School Unions, and possibly of a National Union, would make for an increased quantity of available Sunday School helps, and great economy in their production.

6.—The holding of Bible Institutes or Conferences, on a larger or smaller scale, would do much to stimulate and guide a new interest in Bible study. If made interdenominational in character, they will do much to draw the Christians of the different churches closer together, and will at the same time in most cases make possible a more effective program of study and a stronger combination of leaders.

7.—The isolated Christian workers in the lonely fields should be afforded a more sympathetic and effective co-operation in the pursuit of their Biblical studies. Correspondence courses might be more widely used with good results. Examinations might be held at stated times, and recognition made of successful competitors.

8.—The existing Biblical literature in Chinese should be made accessible, in the form of libraries, wherever the number of Christians justifies. Missionaries would get much stimulus and suggestion from the formation of local Biblical libraries, composed of the best literature available in the English language.

9.—Above all, there rests upon the missionary a solemn responsibility to make his own private use of the Word measure up to the ideals which he has formed, the position of leadership which he has assumed, and the great privileges which he enjoys.

COMITY AND FEDERATION

REV. W. S. AMENT, D.D.

ABC 1

(Chairman of Committee)

> "*In the midst of Israel's life there grew into sublime proportions one of the noblest ideas that ever blossomed on the stem of time, the idea of the whole earth as a single divine realm, a world-embracing commonwealth.*"—Dr. JOHN HENRY BARROWS.
>
> "*How shall this great work be achieved? How shall the robust faith of individualism be harnessed with the concord of corporate solidarity? There is but one solution of the problem. That solution is to be found in the subordination of the visible church to the invisible church which God's Spirit creates in the hearts of His children. The life of the Spirit must be exalted to the Supreme place.*"—Chancellor STEPHENS.
>
> "*Denominationalism as a principle is stricken for death.*"—Canon HENSLEY HENSON.

Introduction—Trend of Thought in this Century—Social, Political and Religious Movements towards Union—Bible Idea of Union — Idea unfolded in Church History — As to the Kingdom—Union a Condition of Second Pentecost — Not Uniformity but more than Comity—Achievements—In South India — In Great Britain — In other Lands — Lambeth Conference—New York Federation Conference — Practical Suggestions — Hindrances in China—Schemes Proposed – Conclusions and Recommendations.

INTRODUCTION

The Trend of Thought in the Present Century

The nineteenth century opened in the midst of theological strife; especially was this true in the United States. The church was divided into parties which gradually swung off into denominations. The Civil War in America resulted in the vivisection of these fragments, and other sects came into being. Is the twentieth century, in these opening years, to witness the welding of these broken fragments into something like a unity? No one doubts but that there is universal yearning that the great Intercessory Prayer of Our Lord maybe answered, and that speedily. No subject receives such personal, persistent, and enthusiastic attention. A consciousness has grown that no fragment of the universal church possesses all the truth in all its relations, or even enough of the truth to unchurch those of other ministries. The conviction has taken hold of many minds that the scattered rays can be gathered together and create a light which will illuminate mankind. Different denominations of Christians have done a work which was essential and which will be permanent. They were allowed by the Genius of History to exist for certain tasks and they are justifying their existence. Their protests have been accepted in many cases. Their truth has been adopted. But their work is by no means finished. Their light still shines for the good of mankind. But recent years have seen a subtle and growing conviction that beneath the differentiations of the sectarian life there is a common essential quantity which all can accept and which belongs to all. Breadth as well as depth has come into religious thinking and cultured people see that there is dawning a better conception of our mutual relations. Emphasis is laid not so much on the institutions of Christianity as on the personality of Jesus Christ and his incarnation in individual lives. It has been the good fortune of those engaged in Christian work in foreign lands to lead the way in the various movements for a closer union of Christendom. Their example has been contagious. It is not a revolution which they seek, nor an overthrow of existing organization, but rather an ascent to higher regions, in a purer atmosphere, and union is sought there whose roots go down to the essentials which are common to all.

Social, Political and Religious Movements towards Union

This Conference, therefore, is following in the line of normal Christian evolution by taking up the questions of Federation and Union, and shows that it wishes to harmonize with what seems to be the plan of God for his Church. Union is the goal toward which all events move, social, political, and religious. Pan-Islamism is the problem in the Mohammedan world. Pan-Slavism is the dream of the Russian, with an outward manifestation in the war with Japan. The Latin Union centralizes the hopes of the Romance peoples. Anglo-Saxon unity is of the future, but a future big with hope. During the last half century or more, the wars which have disturbed civilized mankind have been fought rather for unity of race than for any other great principle. At present many agencies are pointing to international goodwill and fellowship. The Hague Tribunal may well be considered a portent of peace and one of the most significant events of history.

"It is to become the organized intellect and organized conscience of humanity." If this Tribunal is needed for the interpretation of the common thought of humanity on problems of international justice and peace, why not a Union to interpret the organic thought of the churches, furnish advice and recommendation on matters of interchurch interest, and gradually organize the intelligence, thought, conscience and experience of Christendom into a unity, thus fulfilling the desire of the Master, "That they all may be one"? This has been the Divine idea from the beginning. Though he selected one people to be his chosen, it was always understood that their selection meant not the rejection of the others but only that Israel's elevation to peculiar privilege might show to the nations how they could prove that they were "Children of Abraham."

The Momentum of Past Events

"It has been called a common error of our day" says John Morley, "to ascribe far too much to the designs and influence of eminent men, of rulers, and governments. The reproach is just and should impress us. The *momentum* of past events, the spontaneous impulses of the mass of a nation or a race" (or a church, he might as truly have said) "the pressure of general hopes and fears!......all have more to do with the progress of human affairs than the deliberate views of the most far-sighted of our most individual leaders." If this movement toward unity in the Christian church has no "momentum" of historic events behind it, it will come to naught. But if it is the consummation of forces that have been at work, openly sometimes, often in secret, and is the fruit of what has been called the "spiral" movement, then we believe that it is of God and will come to fruitage.

Ideas revolve and rehabilitate themselves in new forms and the ideas of harmony and union of the pre-Reformation times have returned only on a higher platform. Hildebrand's unity was uniformity, and the new ideas of to-day differ from the mediæval ideas by just the distance the human mind has travelled in that time.

The Idea of Union in the Old Testament

Let us then look at the *Historic Trend.* The opening chapters of Genesis are significant not only of the solidarity of the human family but "immediately strike for a universal religion."*

From the very inception of religious ideas there is no indication of anything except harmony in the kind and quality of work to be rendered.

Cain's offering was not acceptable, being uncongenial and perfunctory. All that was of faith was received. Even Melchizedek, who was doubtless of heathen antecedents, is accepted as a priest of the Most High. Adam was taught by the very mouth of God, himself, that well-doing, obedience, faith, was the ground of Divine favour, and sin opened the door to disfavour and rejection.

---

* Dr. Horton.

A legalistic system was given to the "Peculiar People," but interpenetrating and permeating all the regulations and ceremonies was the hidden meaning and life-giving breath which led the people to be broader than their system and break from it at times when it had served its purpose. It even looked forward to that universal religion which was adapted to the whole world and which was ready to make the world one.

However narrow and hidebound may have been the general religious life of the Israelitish people, they seldom lacked the presence and the inspiration of men whose bosoms glowed with seraphic fervor as they contemplated the whole Israel of God, which included all who loved God and their fellow men.

The prophetic spirit always languished when a nation lost its sense of a relation to the world and a mission to mankind. (*vide* George Adam Smith, "Modern Criticism and the Preaching of the Old Testament," page 226-ff.)

The prophets were hostile to all narrow and formal interpretations of their messages which include Israel alone and forget the world-wide, cosmic meaning of their national life. They sought to emancipate the people from a sense of merely national religion.

The "stranger within their gates" is to be cared for, and even the "slave," and there is to be a holy purpose to win men to better living. This is the heart of the prophetic teaching. One can feel the great tides of life stirring Isaiah, Daniel, and even the minor prophets, as they saw not only Israel saved, but the world. Conventional religion no longer holds them as they go out over the world. Patriotic as they were and intensely loyal, yet their fervor registers the highest mark when they see the nations of the world bowing down to Jehovah. At first the Israelites were satisfied if Jehovah were recognized as one among the gods of the nations. They were practically polytheists with their own God as chief among many. But it was as they saw that they were only one nation among many nations, and that they had a mission to others as well as others a mission to them, that they came to this knowledge that Jehovah was to them as to us, not chief among many, but one and alone, the only God to whom all the nations should bow.

The sorrows of the Jews, their captivities, their defeats, and persecutions, all were to prepare them for the larger vision of a common humanity and a Divine call to all which was realized in the teachings of Christ.

The New Testament Idea

As to union in *Apostolic times*, we discover it better in the trend of the whole New Testament than in a collection of special texts. The intention of a society from which no one is to be excluded because of race, sex, age, or particular divergence in minor matters of faith or practice, is apparent in the first three hundred years of Christianity and its history. Nothing is more remarkable in Christian history than the fusion of the Jew and the Gentile, circumcised and uncircumcised, in the Christian Church. The marvel is that in that age of contention there were not many Christian Churches which, in the passage of years, would develop world-wide divergencies. We are grateful that there were men in the Church who saw Christianity in its widest aspects, and the common relation to Jesus Christ. They could not tolerate the thought that they were not "one in Christ"; one new humanity, "so making peace," was to be developed, and the world was to be one through subjection to the faith and obedience of the gospel.

From Pentecost they pushed out in the spirit of world-conquest. The spirit of unity was shown in the first council held in Jerusalem. Doubtless there were those with abnormally developed "consciences" who would not go contrary to their "convictions," but who did have sufficient spiritual life to submit the matter under discussion to arbitration. Advice is sought and given most generously. Finality is given to the conclusion of the council by virtue of the fact that it is the combined judgement of the best men in the church. Conciliation was "in the air" and it was apparent that the items in which they differed were of minor importance.

Gibbon says "It has been remarked with more ingenuity than truth that the virgin purity of the church was never violated by schism or heresy before the reign of Trajan or Hadrian about one hundred years after the death of Christ. We may observe with much more propriety during that period that the disciples of the Messiah were indulged in a freer latitude, both of faith and practice, than has ever been allowed in succeeding ages.

"As the terms of communion insensibly narrowed, and the spiritual authority of the prevailing party was exercised with increasing severity, many of its most respectable adherents, who were called upon to renounce, were provoked to assert their private opinions......and openly to erect the standard of rebellion against the unity of the church." *

Thus we can see that an historian who can in nowise be favorable to Christianity has correctly diagnosed the diseases of the age and shows why divisions came in the Christian church. Church organizations with rigid rules and unbending creeds tend to weaken faith rather than strengthen it. When conformity is enforced and external forms and standards of belief established, then dissention grows as naturally as the human mind opens to new truth. The seat of authority, transferred from the individual soul, with its source in God, to institutions which men have formed, breeds alienation from all forms and leads to strife.

"If ye abide in My word, ye shall know the Truth and the Truth shall make you free."

The Idea as Unfolded in Church History

During the first one hundred years of Christian history, the creeds were interpreted liberally, rules and regulations few, fellowship broad, and, as a consequence the growth of the church was rapid. The pentecostal spirit prevailed and remained until heresies were discovered in fellowmen whose philosophies may have been astray, but whose conduct was correct and hearts right, and who wanted to remain in the Christian church. Within fifty years after the expulsion of the Gnostic heretics, fully fifty sects were formed and the body of Christ was rent in pieces. The well-known Councils of Nice, Chalcedon, and Constantinople were evidences that the effort toward theological and ecclesiastical uniformity meant the forgetting of the spirit of the gospel.

By the temporary victory over opponents, now Arian, now Nestorian, now Pelagian, a formal unity was maintained.

Noble men adorned the church, though few in numbers, and the church grew in power and reach. The pre-Reformation unity was something which no one wishes to see reproduced. In 867 A.D. the Greek Church separated from Rome, and in 1054 A.D. the Greek patriarch and Church were formally excommunicated and anathematized by the Pope. But the human mind could not be suppressed nor the aspirations of the human heart; the Great Reformation followed and a certain degree of liberty was achieved. But liberty thus dearly bought has practically proved to be theological license and a hundred and forty sects in Christian lands claim

---

* Gibbon's Roman Empire (Milman) Vol. I., p. 521.

to be the church of Christ, and jangling, heresy trials, animosities, and rivalries have constituted a large share of the history of the world since Luther.

The Idea Nearing Realization

But if history moves "spirally" as we are told, then, in obedience to law, the fragments shall be drawing nearer together on a higher plane, especially as it acknowledges that what divides is often ephemeral and the dispensable feature and not the eternal substance of truth. Many can see that in times past too much has been read into denominational peculiarities and undue accent put on points of divergence.

"History" says Dollinger, "is no single game of abstractions: men are more than doctrines." Luther, Calvin, Knox, and many others sought to simplify and consolidate religious faith. More and more the whole system of belief which has been built up, of every kind and degree, with so much effort of brains and imagination, has been growing to greater simplicity. That is the tendency in human history. The rallying words no longer indicate the authority of forms but centre around Christ, God, the Bible, and the human conscience. Hence, in view of this movement, the past is strewn with the wrecks of abandoned creeds and ecclesiastical institutions. The liberated conscience and intelligence of man may, in some cases, have gone beyond liberty to license, but, in general, it settled down to something higher and better than obtained at the beginning. The pendulum has swung from the highest ideas of Conformity to the extreme limit of Individualism. Bonds are loosening. Inherited prejudices are abandoned as coming from Dark Ages. A new era seems to have begun. Men are asking whether Christianity is adequate to keep men as friends and fellow workers in the same fold who differ widely on many important points. Allowing that the many interpretations of the idea of the Church have been necessary the question now arises, Can we live together and allow the other man to think as he desires on the philosophy of Christianity and church life, holding in common only a loyalty to Jesus Christ and the supremacy of the Bible? In the minds of those who love the Bible more than the devices of men the question which arises is: Is it not possible to recognize our common Christianity, unite on the eternal verities which are common to all, tolerate the unlikenesses, allow individual liberty as to ecclesiastical polity, private interpretation of contested points, all serving God with earnestness and loving our fellowmen as God loved us, and hating nothing but sin?

I. As to the Kingdom

It is to be observed that, from the New Testament standpoint, Christ came not to found a Church but to establish a Kingdom. "The term kingdom" according to Dr. Fairbairn, "is used in the Gospel to denote His society 112 times, and always by Himself, but church only twice. .... The idea then of kingdom is primary." The kingdom is nowhere defined, but from the sayings of Jesus it is clear that "In the largest sense of the word. . .the kingdom of God is the whole organism so far as it is affected by divine influences." *

We are to seek first the kingdom of God. All organizations, even including the church, are put secondary. One may be loyal to the kingdom and at the same time loyal to the church, because the church is the means of which the kingdom is the end. The church will be the centre for influences which reach out and permeate all life. But the church will eventuate in something more substantial than itself, namely, the kingdom of God. There is very little machinery about the kingdom. Those who love truth and righteousness can enter in and possess the land. This is a kingdom which has no political framework. "It represents a unity which no type of polity can create or express." In recent times it is apparent that the idea of the kingdom is displacing, in part at least, that of the church. The great movements of reform such as the abolition of slavery, while having their roots in the teachings of the church, are largely conducted on extra church lines. The movements for the amelioration of social conditions and the adjustment of labor difficulties are largely matters for the kingdom rather than the church. These movements, while on the border or out of the church, are in no sense antagonistic, but take their root in the things which are common to all. Thus in Japan and in China the Young Men's Christian Associations win a confidence and support which are not given to denominations. With apostolic fervor and the wisdom of sages these associations have won recognition of which they are well worthy. Ecclesiasticism, however well concealed the machinery, will fail to hold the men who have lost interest in sectarian discussions. The laity have shown themselves somewhat in advance of the clergy in calling for essential Christianity and, in large part, the obliterating of many sectarian distinctions. Unless the church broadens its borders, and enlarges its conceptions, and

---

* Dr. Gladden.

humanizes its operations, it will fail to maintain its important position in the world. The power of the church will grow as it synchronizes its operations with the kingdom and learns to work in a regulated and co-operative activity, thus conserving the strength of all who love our Lord Jesus Christ.

Unity a Condition of a Second Pentecost

That this is the demand of the hour is seen in the fact that when Christians succeed in even local union the blessings of the Lord follow in unusual power. We shall never see the second Pentecost as the disciples saw the first till this unity is achieved. The strongest argument for the laying aside of every secondary and subsidary consideration would seem to be that, by doing so, the way is opened for the coming of the Holy Spirit, and a failure to do so, an efficient barrier. Actual experience would seem to prove this statement when other conditions are fulfilled. The "simultaneous meetings" in the United States, and the evangelistic agencies inaugurated by the Free Church Council (National) and by the Established Church in Great Britain, show by their unusual success that they were of divine origin.

No one sect or section of the church could have carried them through to success. The churches were so dying and dead that as Dr. Coyle of Denver said, "It is either evangelize or apostatize." City after city was visited with ever-increasing power and tokens of victory. Providential leaders were raised up and a new spirit communicated in whole sections of church life. A new breath of spiritual courage came to many churches. Thousands were added to church membership. "It has been proven," says Dr. Ostrom, a helper in the movement, "that men are so eager for the direct gospel of salvation that they are almost persecuting us to help them express their purpose." If the words of Dr. Coyle may be translated "revival or retrogression" so in the matter before us may we say it is "federation or disintegration."

Not Uniformity, but More than Comity

Not necessarily organic union, certainly not uniformity which nature tolerates only at the north pole or in the desert of Sahara, but that diversity and variety which is forged into unity by the warmth of a common spiritual life. There can be no fusion without heat. Sometimes the heat precedes, sometimes it follows, but it is sure to be present. Unless there is persistent effort to answer the last great prayer of our Lord, disintegration will take place as in the past in places and among sects which have lost the Spirit's presence and have failed to carry the message of the gospel to the waiting millions

The progress the church is making in all denominations is certainly not such as to fire us with hope of the final conquest of the world to Christ through its agency. There are doubtless more heathen in China than when Morrison arrived a century ago.

So long as the old system obtains and we continue with our old divisions, and with no influx of new forces or rare combinations of old, we have no reason to expect an inflow of new power, or revival on any extensive scale. We are frank to acknowledge that the statement so frequently made that the Chinese are saying to us, "Heal your divisions first and preach to us afterward," is not true. We see no evidence that our neighbors have discovered that our denominational differences are as deep as they are. It is a matter of little consequence to the Chinese at the present time. While the evil of discussion does not show itself conspicuously in the general growth of Christianity, it will manifest itself in the edification of the world itself. Force is impaired in the witness which the Christian Church should make to the world. It is only recently that the ordinary distinction between Protestant and Catholic has become at all universal, much less do the Chinese know of any internal divisions. The sectarian names chosen as titles of societies, and the cabalistic signs which are the transliterated names of some foreign societies, are alike unintelligible and uninteresting to the Chinese. It is to be hoped these names will continue to be uninteresting.

The question of union must be settled primarily by the missionaries on the field and the societies at home. The authorities at home in some instances have been responsible for continued divisions which could have been treated on the field.

The committee appointed by the central committee at Shanghai is called the Committee on "Comity and Federation." The word "Comity" seems too weak a word to be used in the forefront of the conflict in this opening of the twentieth century. It is hardly thinkable that now after twenty centuries of Christian history we have to take time to discuss the elementary truths involved in the word "Comity." Let us leave behind us the first principles of the doctrine of Christ and go on unto perfection. "Federation" is a better word and perhaps as strong a word as we can use at present in this slow-moving Empire. As compared with some of the older missions in Asia we are a quarter of a century in the rear.

II.—ACHIEVEMENTS

The United Church of South India

Perhaps the latest triumph of the spirit of unity is seen in South India, where such a conservative body as the Dutch Reformed Church united with the Free Church of Scotland. The London Mission and the American Board have arranged successful organic union. Dr. J. P. Jones, in answer to a letter requesting information, writes:

"I am deeply interested in studying and comparing your movement with ours. It is evident that you have the same problem as with us, and that the same spirit of Christian union is possessing us in both lands.

"I notice, however, that our aims are different. With us it is from the beginning a purpose to reach and perfect organic union. With you the immediate aim apparently is federation. Of course, we must seek union first among the more closely affiliated and kindred bodies. Having accomplished this, it is our hope and purpose to approach other remoter bodies and propose union with them. You, on the other hand, seek to bring all bodies together into the less close and less valuable blessing of a federation. We seek intension and you seek extension. It will be interesting to see which of our two methods will be most successful. I am glad to say that our method is working well thus far—far better than I had expected; and I really see no reason why, with our excellent beginning, we should not keep on absorbing body after body into our union until we have in the union at least all the Free Churches so-called. Our present union, when perfected, will include about one hundred and fifty thousand Christians—a pretty good beginning, is it not? I must say that I have more hope of success in our endeavours toward union on our lines than I would have upon yours. But I shall see."

The "United Church of South India" is practically an accomplished fact. "Arbitration Boards" for the settlement of difficulties, territorial and otherwise, between missions, are now all over India. "Later we hope the Wesleyans, and other bodies among the Free Churches, if not the Church Missionary Society, will also throw in their lot with us."

The Confession of Faith

I.—We believe in one God, the source of all that is, and the Divine Father of all men in Jesus Christ the Divine Revealer of the Father; and in the Holy Spirit, the Divine Presence of the Father in the human soul.

> II.—We believe that all men partake of the Divine nature and are therefore brethren; that all have sinned, and that for their salvation Jesus Christ lived, died, rose from the dead and liveth forevermore.
>
> III.—We believe that all who follow the Lord Jesus Christ in sincerity, and loyally serve him, constitute the Church which he established for the realization of the kingdom of God, and that he entrusted to the Church the duty of making known to all men the gospel of salvation through his name.
>
> IV.—We believe that through faith in Jesus Christ and obedience to the will of the Father, men are renewed in spirit and become sons of God."

Under these four heads the essentials are included. The great heresies are avoided and substantial ground is found for a progressive church. Would the church be better for a longer and more minute creed, leaving little space for individual variation? We think not. But this in no wise minimizes the value of a creed to a church. Brevity is not vacuity. The freedom of the individual, or the individual church, is not interfered with, and each interprets the fundamental facts of the gospel in accordance with the workings of the divine spirit in him. This is practical union with no theories, vagaries, or fear of failure.

Free Church Federation in Great Britain

If federation is to come before us for practical consideration, perhaps the best illustration in the world is to be found in the National Council of the Free Churches of Great Britain.

Inaugurated only a few years ago, 1892, there are now 900 councils and the whole country is practically covered. By means of this federation the Free Churches have been enabled to do a vast amount of work in harmonious co-operation, such as open-air services in many places. They have prepared an expensive literature for educational purposes; they exerted their influence harmoniously on the great question of Sabbath preservation, the questions of Temperance, Chinese labour, Congo atrocities, and special social problems.

That Federation is possible they have proved. But, of course, it must be acknowledged that the territory is limited, and they stand opposed by mighty forces, the tendency of which is to unite them in opposition.

But in England it can be said, the spirit of man has won its freedom, and as a people the human conscience has broken its bonds. No denomination has yielded up its essential principles.

It stands for all that it ever stood for, and yet it federated. They think more of God and Truth, and less of denomination, than before. The sin of a divided Christian kingdom on this side of the world is made apparent and distasteful by their success. When unity comes we wish it to be vital and enduring, and not a mere external cohesion. In England, the Free Churches have grown largely in influence since these federations were formed, as shown in the greatly increased representation in Parliament. If one wishes good reading, and his belief encouraged that these themes lend eloquence to the tongue as well as enlargement to the heart, he has only to read the Presidential Address of 1906 and the papers of Dr. Hanson on open-air preaching, Dr. Garvie on "Free Churches and the Unemployed," and the addresses by two members of Parliament, Crooks and Russell. Men seem to talk with a broader outlook, a wider sympathy, a larger magnanimity and statesmanship, when they put themselves alongside these stimulating themes.

Federation in Other Lands

Time would fail us to tell of the glorious successes in union in Canada (well known to all), Nova Scotia, New Zealand, Australia, Korea, Japan, and India—not union of those of the same ecclesiastical training and history; but those formerly opposed to each other now are allied. When the General Assembly of the Presbyterian Church in the United States heard of the union movement in Korea, it expressed approval and said, among other good things, "The logic of present day providences in mission lands is leading inevitably toward national churches, and is the best method for reaping the ripening harvest. It would certainly be contrary to the spirit of Christ, and to the New Testament precedence, to build such national churches on the foundations of our own divisions, of which occasion even we ourselves have been largely healed." Are the unnecessary divisions among the churches in Christian lands to be perpetuated in China? We believe the unanimous answer would be a tremendous "No."

The Lambeth Conference

In 1888 the Lambeth Conference of the Bishops of the Anglican Communion adopted the following Resolution:—"That the constituted authorities of the various branches of our communion, acting, so far as may be, in concert with one another, be earnestly requested to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has been proposed by the Church in the United States of America) with the representatives of other chief Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic union hereafter."

In 1897 a step in advance was taken and the following statement was made:—"That the Bishops of the several churches of the Anglican communion be urged to appoint committees of Bishops, where they have not already been appointed, to watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians.

"We consider that the time has now arrived in which the constituted authorities of the various branches of the communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves *originate such conferences and especially arrange for representative meetings for united humiliation and intercession.*" This great body of Christians is certainly stirred with a deep and intense desire for the unity of Christendom.

Freedom and Fellowship—the New York Federation Conference

In the Carnegie Hall Conferences in New York in 1905, there was no special barrier found to the federation of the churches, which represented about fifty millions of people, of thirty different denominations. It remains to take note of the "notable meeting" of the three denominations, Methodist Protestant, United Brethren, and Congregationalists, held in Dayton, Ohio, February 7-9, 1906, at which practical organic union was achieved and "They entered into a larger fellowship, worthy of their history and their fathers."

"But the sense of the presence of the Holy Spirit seemed as impressive as it must have been when the disciples of Pentecost were gathered in the upper room. A solemn joy filled the hearts of the assembly as though there were but one person. After a moment of silence they spontaneously arose and twice sang the Doxology "Praise God from Whom all blessings flow." Our co-ordinate principles are freedom and fellowship, a freedom which leaves each local church free in its local affairs, "a fellowship which unites all the churches for mutual work and co-operant action."

The Declaration of Faith, while longer than the one accepted in South India, does not differ in essentials. It reads as follows:—

> "We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ,

and the Methodist Protestant Church, rejoice at this time to enter into a union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience toward the Great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

1.—Our bond of union consists in that inward and personal faith in Jesus Christ, as our Divine Saviour and Lord, on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of ancient symbols of the undivided church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

2.—We believe that God, Father and Lord of all, did send His Son, Jesus Christ, to redeem us from sin and death by the perfect obedience of His holy will in life, by the sacrifice of Himself on the cross, and by His glorious resurrection from the dead.

3.—We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel, repentance and faith, awakening in them spiritual sorrow for past sin, and confidence in the mercy of God, together for new power to obey His will.

4.—We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom His love provided, are assured by His word of His most fatherly forgiveness, of His free and perfect favour, of the presence of His Spirit in their hearts, and a blessed immortality.

5.—We believe that all who are through faith the children of God, constitute the Church of Christ, the spiritual body of which He is the head; that He has appointed them to proclaim His gospel to all mankind, and to manifest in their character and conduct the fruit of His Spirit, that He has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith He has given to his church the sacred ordinances of baptism and the Lord's Supper.

6.—We believe that according to Christ's law men of Christian faith exist for the service of man, not only in holding forth the Word of Life, but in the support of work and institutions of pity and charity, and the maintenance of human freedom, in the deliverance of all those who are oppressed, in the enforcement of civil justice, in the rebuke of all unrighteousness, in promoting the welfare of all toilers on land and sea, and in furthering the unity and peace of mankind.

Possessed of these convictions, both as truths which we do most firmly hold, the acts of faith, which spring from our hearts, we do, therefore, in happy consummation of this union, and in the name of all the churches which we represent, commit ourselves body, soul, and spirit to the faith, love, and service of Him who made us and saved us, the everlasting God, our Father Redeemer and Lord. To Him be ascribed all praise and dominion and glory, world without end. Amen."

III. Practical Suggestions

Successful Federation Must be of the Spirit and Full of Life

We are told that in this matter of federation, "we must hasten slowly," "there is danger in going too fast." To this we agree, but with the slowness still wish that there would be some progress. To advance more rapidly than the enlightened and willing spirit of the people, of the bodies which we represent, desire, would be fatal to the purpose we have in hand. Federation is not to be "forced" on anyone, nor does anyone anticipate a union which arrogates to itself judicial or legislative functions. These may come as union is more fully accomplished. Nor is a mere formal federation sought. It is to be of the spirit, and full of life. That there has not been overhaste in China is shown by the fact that this committee contemplates only a very short step beyond the "comity" which so mildly and briefly was considered in the conference of 1890, seventeen years ago. It is also the wish of all to be practical, and have as a result of your committee's work something tangible and which will survive. We also wish it thoroughly understood that in all plans and discussions the Chinese Church is included, and that this federation means more for them perhaps than it means to their foreign colleagues. The longer the federation is deferred, the harder it will be to move the Chinese contingent whose tendency is to follow familiar paths. To load down the nascent church in China with age-long discussions, diversities, policies, and animosities, would be the crime of the century, and one for which it would not be easy to find forgiveness. Our Chinese brethren would doubtless have been the originators and completers of federation and union of the churches if their foreign associates had been ready. It is safe to prophesy that the Chinese will welcome all forms of union which will tend to make the churches in China more essentially Chinese and thus there will be formed "the United Church in China." But we are constantly reminded that there are difficulties in the way, and that these must be considered before any definite movement is completed.

What Are the Hindrances in China?

Let us then glance at some of the obstacles which seem so appalling to the minds of some. It is easy to acknowledge that as yet few of the scholarly class of Chinese are in the church. There are few men of wealth and social position. The distances are so great, in the interior especially, expense in time and money so great, getting to and from conferences, that the movement cannot be long-lived. These things are all true, but have been true in any church which comes to maturity. During the first Christian centuries the poor in this world's goods, the messengers of the cross, worked their way to different portions of the world, expensive churches were built and paid for by these people who were rich in faith and the spirit of harmony and sacrifice. Travel is growing easier and cheaper in China, our constituiency growing in worldly wealth and the intelligence necessary for the appreciation of great meetings and great ideas. Is it not the part of statesmen in these initial stages of Christian history to lay the foundation of the church that is to be, that is, one Christian Church for China which will survive when sects and rivalry have been forgotten?

The day will come when our descendants will wonder and study over the remains of defunct denominations as the student of church history handles the fossil remains of Essenes, Manichaeans, Montanists, Monophysites, and Monothelites, and Ebionites.

Some of the bodies of these sects may exist to-day but are as dry as mummies from Egyptian tombs. The Church of God "a thousand years the same" is the invisible kingdom which Christ came to establish. Forms and statements of belief will change from age to age, but the one eternal essence remains.

Work of this Committee

It remains for this committee, having obeyed the instructions of the organization in Shanghai in giving first a general view of the situation in this and other lands, to present to this conference some scheme which may assist in bringing into existence the United Church in China.

It may be mentioned first that replies have been made by the members of this committee to the two questions addressed to them :—

1.—Views on Federation in general and opinions on the Tentative Scheme as presented and accepted at the Conference held at Peking, September, 1905.

Replies have been received from but seven members of the committee and only three or four gave an extended opinion. In the second communication—not addressed to every member—the question was raised of the advisability of requesting the conference to appoint a Representative Committee which would have power to act for the whole mission body, at least act as its intermediary in any communication to or from the Chinese government. With respect to the first two questions, Rev. L. B. Ridgeley, (A.P.E.M.) Hankow, considers the name or "title" of the federation of "secondary importance" but suggests as suitable "The United Council of the Christians of China." Such a term would forestall objections that might arise from our Anglican communion and avoid the confession of disunity which seems to be implied in speaking of a "Federation of Churches."

Rev. L. B. Ridgeley's Schemes

2.—"Object.—For the same reason, I shall perhaps suggest the object as 'To associate in council all the different bodies of Christians in China with a view to closer union hereafter.' Methods; admirable as it stands. Work; very faulty. Speaking roughly and hastily, I might suggest something like this :—(*a*) The consideration of all questions likely to lead to the extension of Christ's kingdom in China; (*b*) The recommendation of lines of uniform or united action in the work of extending the kingdom; (*c*) The encouragement of everything that demonstrates and helps to realize the essential unity of Christians."

"You will see by the above, that I am not prepared to advocate anything further, as yet, than a council, without authority to legislate. On the other hand I believe that a Deliberative Council with full power to recommend (and even execute work committed to it by the various bodies) would be accepted by our own communion, and *all* others." With respect to a committee appointed to act for the Christians in China, Mr. Ridgeley says, "I should think it rather dangerous to have a central committee which was understood in any way to have power to act for the whole body of Christians in

China, except so far as they had instructions from the Council. That the Shanghai Conference should form a permanent committee to act as representative of the whole missionary body, I should not think either wise or practicable."

Rev. J. W. Stevenson

Rev. J. W. Stevenson, China Inland Mission, Shanghai, writes: "I am sure that the practical questions which have come up under these headings (Comity and Federation) are the most important and it will be a great gain to the whole missionary work in China if the Conference of 1907 can help towards a better condition of things than exists at present. With regard to the question of the scheme of federation I may say, generally speaking, that I am in favour of the spirit of it and feel that it is most desirable that there should be union in educational work, and mutual division of territory, as also common terms for God and Holy Spirit. I cannot say that I attach very much weight to the Union Hymn Book, nor to the common designation of street chapels and places of worship." In a second letter Mr. Stevenson says, "With regard to the question which you ask about recommending to the Conference the formation of a Committee of Appeal to which the Chinese government could communicate; I feel that it would be a very desirable thing, and I can see many advantages rising from such a committee. I fear, however, that it would be almost impossible to get the missionary body as a whole to agree to any such organization. I think that missionaries generally would be jealous of putting power into the hands of a few, without hedging it about with so many conditions that it would be of practically little use. . . . Perhaps things have changed and are changing, and missionaries may be more prepared for something of the kind than they were sixteen years ago, as practically a new race has risen up and no doubt they have more enlightened views than their predecessors."

Rev. Joseph Beech

Rev. Joseph Beech, Methodist Episcopal Mission, Chentu writes, "The Peking scheme is practically in operation here, and there is a great gain to the cause of Christ, and to each of the missions, in the measure of unity we enjoy. But I trust that the Union Hymn Book and term question will not stand in the way of union. They are not essential to a real union as is evidenced in our own church. They will come as the fruits of a more vital union, if desirable, whereas their enforced acceptance now may make for division. . . . I believe that a proposal for a Union Church in China should be made to the coming conference in order to satisfy the hopes of

Christians everywhere and measure up to our great opportunity, and that it shall be such as shall educate toward, if it does not accomplish, a real union." Mr. Beech mentions under nine heads the conditions that must be met if union is achieved and offers suggestions helpful to the consummation of a union scheme:

> 1.—Recognize the conditions in the home lands and not alienate those behind us.
>
> 2.—Avoid a National Chinese Church, but seek to create the Church of Christ in China not separate from the Church in other lands.
>
> 3.—The wish is to organize a Church of Christ in China which, while not amalgamating these churches (Presbyterian, Methodist, etc.) or in any way causing them to lose their identity, will yet include all such united. The Union Church is to consist of all members in the "unit churches."
>
> 4.—Each unit determines the conditions of membership to its own body—but members of all units are members of the Union Church.
>
> 5.—Each mission shall be a unit free to determine its own usages, but there shall be a general assembly or conference composed of representatives from the mission units.
>
> 6.—These general bodies may determine their own form of organization, and advise and legislate for the church as a whole, so long as it does not interfere with or limit the liberty which each unit enjoys within its circle.
>
> 7.—Certificates of transfer could be given from one unit to another.
>
> 8.—The United Church shall advise and determine boundaries of each unit and act as a board of arbitration to settle differences between units.
>
> 9.—While it is required of the independent units to provide places of worship for their own members, it is hoped that mission work in China may be carried on by this United Church, and not be dependent upon the missions.

While Mr. Beech does not aspire to a complete scheme of federation it is clear that he has thought long and well on the subject and his suggestions are of value and worthy of consideration.

Other Opinions

Rev. E. W. Burt, English Baptist, and Rev. James Webster, of the Free Church of Scotland, Manchuria, were both present at the Peitaiho Conference and added greatly to its success. The sermon preached by Mr. Burt before the conference, will long be remembered as an able and satisfactory exposition of union as desired in the prayer of our Lord, as stated in his words, "That they all may be one."

Rev. G. G. Warren, Wesleyan, of the committee, is in England at this time. Canon Banister of Hongkong and Dr. Kilborn, Canadian Methodist, Chungking, have not been heard from.

Rev. A. Bonsey's Proposals

Rev. Arthur Bonsey, of the L.M.S., Hankow, writes a letter which in justice to its excellence should be quoted entire but this is impracticable.

"I have not yet met anyone who deprecates the idea of unity; all are agreed that a closer union than has yet been attained is desirable.

"The problem before our committee seems to me to be, to find a way by which the Protestant churches in China may (*a*) realize their essential unity, and (*b*) manifest that unity to the world. The matters in which differences chiefly show themselves are those of church government, ritual, and terminology. The Peking Committee does not make any suggestions about church government or ritual, and yet herein, to the lay mind, is to be found the cause of much apparent lack of unity. In my humble opinion the Peking Committee does well not to deal with these questions. Surely, no one desires to see mission work in China reduced to one dead level of government or order of worship. We are here not to impose upon the Chinese Church a cast-iron system of church government or ritual, but to help them to such forms as shall fulfil their own ideals and give them their own distinctive place (or places) in the universal church.

"At the same time, any scheme for federation must fail in an important particular if it does not call attention to one of the chief obstacles in the way of closer union, viz., such laws, usages, and specific doctrines of any of the churches as prevent full recognition of "holy orders" other than their own, free interchange of pulpits, "open communion" to all who love the Lord and are his servants, and closer union in common undertakings.

"Our essential unity will be best shown, at present, by uniting as far as possible in all educational, social, philanthropic, and literary work. Here we have a magnificent field open to us which your example in the north has proved to be workable."

Dr. T. Cochrane's Views

Dr. Cochrane writes: "I am astonished at the hesitancy evidenced in the attempt to break things gently by using the word 'comity' in conjunction with federation. Had the subject for consideration been entitled federation and union I would have felt that we were moving more in harmony with the Spirit of God. At one time or another during the last few years I have communicated with every missionary in China, as well as with all the missions, and the overwhelming majority of China's workers are in favour of a forward movement along the lines of federation. This in conjunction with the leadings of God's Spirit in present world-movements along similar lines, should surely encourage the whole missionary body in China to move at the very least as far as the last Peitaiho Conference did. The missionary body in China lacks a nervous system to co-ordinate its various parts so that concerted action and co-operation may be possible. For want of this there is waste in time and money and energy. A nervous network stretching to the utmost limits of the, at present, unwieldy mass would increase its efficiency tenfold in every department—government and public questions, social enterprise, medical work, and educational effort, as well as in evangelistic and every direct form of Christian work. The Chinese are themselves moving. Momentous issues hang upon our action or non-action. If we do not move and move quickly it will be to our regret and our blame and our shame."

Principles Must not be Wrecked by Details

It will be seen that there is some confusion of the work of the Peking Union Committee and the Committee of the Centenary Conference. It certainly would be most unfortunate if the great problem and principles of federation should be wrecked on the rocks of minor details and considerations upon which there is large room for difference of opinion. The unity desired we conceive to be broad enough to allow diversity in the use of terms, matters of hymnology, polity, and internal government. That there is a unity in the hearts of Christ's people no one can doubt. This spirit should have an external realization and be manifested to the world. But that any communion is expected to lay aside long cherished convictions and methods of operation and expression, we do not claim, or enter with them upon any controversy. "Controversy in the past has been too much the grave of Charity." (Lambeth Conference).

The Conference Should Give Fresh Impetus to the Movement

Many letters of great value and suggestiveness have been received from Japan, India, and other countries, making inquiries as to the progress of the kingdom and the movement toward union in China. It is quite clear that perhaps no conference in the world's history has had more eyes fastened upon it and more interest in its progress and success than this one. Various local federations and unions exist in China and some have been in existence for years. In the lines of denominational interests, the Scotch Presbyterians and the Irish Presbyterians work in harmony in Manchuria.

The native church practically knows but one organization. In Shantung the English Baptists and American Presbyterians have united in educational work and carry on extensive evangelistic work in harmony. Northern and Southern Presbyterians have united in theological training in Nanking. In North China there is perhaps the most extensive educational work in China. The London Mission, American Board, and Presbyterians give their united support to educational work for men at Union College, situated at Tungchou, near Peking; for women at Union Woman's College, located in the American Board Compound, Peking; at the Theological College, with the Presbyterians in North Peking; and for the medical work, with the London Mission, Peking. The Methodist Episcopal Mission joins in the union medical education.

CONCLUSION AND RECOMMENDATIONS

Having reached this point in our discussion, we bring our remarks to a conclusion, hoping the breath of the Eternal Spirit may blow upon us and help us to join all hands, cheerfully and enthusiastically, to build up the Kingdom which shall never be destroyed. God is in these efforts and behind the great movement for federation and union. Integration will imply some sacrifices and concessions which we must be prepared to make. But the object in view will justify strenuous and self-denying activity. If some compromises are made, certainly some contribution of power and knowledge will come from one to the other.

In view of the rising tide of union sentiment in China; in view of the call of the church in all lands; and in view of the prayer of Christ and our ability to assist in its answer:

Therefore, resolved that we, as a conference, pledge ourselves to support the great principles of Federation, and while looking to a still closer union suggest in the meantine the adoption of the following methods. :—

1st.—The formation of Provincial Councils in every province of the Empire, in which every Mission will be represented.

2nd.—The formation of four Divisional Councils; the members of these councils to consist of delegates from and elected by the Provincial Councils.

3rd.—The formation of a national Representative Council, the members of which shall consist of delegates from and elected by the Divisional Councils.

4th—Each Provincial Council shall be entitled to two representatives of the Divisional Council, viz., one Chinese and one foreigner, irrespective of the number of Christians; and an additional representative of two, one Chinese and one foreigner, for each 2,000 communicants.

5th.—The Representative Council shall have power to act as the representatives of the entire missionary body in receiving and forwarding any communications from or to the Chinese Government.

6th.—That the questions referred to in the outline of tentative scheme of federation, published by the Peking Committee, be brought forward for discussion at the Provincial Council as well as any other question these Provincial Councils may deem of general interest and importance.

THE MISSIONARY AND PUBLIC QUESTIONS

By Rev. C. W. Mateer, d.d., ll.d., Weihsien
(Chairman of Committee)

Introductory—Relation of the Missionary to his own Government and to the Chinese Authorities—The Situation—Missionary Question — Two Sources of Opposition—Treaty Rights and Toleration—Opposing Views—Policy of Patience and Forbearance—Right to Protection—Persecution and Lawsuits—Reasons for Assisting—Treaties and Edicts useless apart from Missionary Influence—Help through Consuls —Direct Intercourse with Magistrates — Advantages—Objections—Need for Vigilance and Firmness and for Enlightened Magistrates—The True Ideal—Roman Catholic and Protestant Christians—Principles and Methods not alike—How can Missionaries Assist in Political and Social Reconstruction ?—Foundations for Higher Morality—Preparing men for Official Life—Education of Teachers and Leaders— Books on Science and History—Newspapers—Inculcate Loyalty and Obedience—Conclusion.

Introductory

Since the commencement of Protestant Missions in China, a great change has taken place in public sentiment with regard to them. So late as forty years ago, the foreign communities and the public press in China were generally hostile to missions and to missionaries; but now there is general friendliness, especially in the public press. The missionary has vindicated his usefulness, and his right to be in China. He has earned his place, and it is no mean place, in the renovation of China. Both the people and the government have grown more friendly. The real motives of the missionary are better understood, and his work, especially in moral and educational lines, is better appreciated, both by foreigners and Chinese.

I.—The Relation of the Missionary to his own Government and to the Chinese Authorities

The work of the missionary is not yet done, however, nor are the difficulties it involves overcome. The relation of Christianity to government has been a great problem throughout all the Christian ages, and is still far from settled—as witness the conflict now going on in France, and Spain, and also in England. It is not strange, therefore, that it is a problem in China—a problem that will not soon be solved. It gives rise to the most irrepressible conflict that has ever entered into human affairs. History has shown that governments cannot successfully control religion, nor adopt it, nor yet ignore it. It concerns more important truths, it involves more far-reaching issues, and it wields more unconquerable power, than anything in this world. The questions it raises can neither be snuffed out, nor hissed off the stage. They must be met, and they must be answered.

The Situation in China

For several years China has been growing restless under the restraints and limitations which she has allowed to be imposed upon her by foreign treaties and concessions of various kinds. It is not necessary to canvass the steps by which she came into her present position. That she has herself been largely responsible for it, is beyond question. She is now looking eagerly around for some means by which she may escape from the position in which she finds herself. Amongst the various things which she finds obnoxious, (though not by any means the most obnoxious), is the toleration of Christianity, and the protection of missionaries and their converts. When the circumstances are all considered—the extraterritorial privileges of foreigners, the race prejudices of the Chinese, the hatred excited by the real and imaginary wrongs China has suffered at the hands of foreigners, and the antipathy which the imperious demands of Christianity necessarily excites, it is not strange that the Chinese government should wish to get rid of all missionaries and to suppress all profession of Christianity. Notwithstanding all this, China is not unaware of the immense work that missionaries have done for her, nor yet of the patent fact that Western religion, and Western power (which she is now striving to attain), are inseparably connected; so that if it were left to China herself to decide, it is not at all likely that she would choose to banish all missionaries, and suppress all profession of Christianity amongst her people.

The Missionary Question

"The Missionary Question," as this matter is curtly spoken of, is often to the front in the public press, and in discussions of public affairs. References to it both by foreigners and Chinese are oftentimes flippant, prejudiced and superficial. Young China, especially, is trying to persuade herself that amongst her various grievances—the handicap of her customs, foreign settlements under foreign control, railroad concessions, mining privileges, etc.—this 'Missionary question" is one. That the subject presents some embarrassments to the Chinese government, is beyond dispute. These embarrassments are connected rather with the protection of foreign missionaries in their travel and residence in the interior, than with the protection of native converts. They are not now as great as in former years, and as time passes will probably grow less and less. The whole subject merits careful consideration, so that, if possible, difficulties may be removed, and causes of offence lessened.

Two Sources of Opposition

Opposition to Christianity, and hatred of Christian missionaries and their converts, spring chiefly from two sources. The first is the enmity of the human heart to the teachings of the Gospel—the opposition of error to truth. It is set down by superficial minds as a reproach to Christianity that it provokes enmity and hatred when preached in heathen lands. We are impatiently told by such would-be wise men, that we ought to preach our religion in such a way as not to disturb the peace. It is sufficient to say in reply, that in order to remove this reproach, and satisfy this worldly wisdom, Christianity must needs cease to be Christianity. It will be a sad day for the Christian faith and for the world, when the passion for peace and union has obliterated the distinction between truth and error. In the meantime, the conflict must go on. The progress of Christianity in China means the downfall of idolatry in all its forms. He must take a very shallow view of the situation who supposes that this can possibly take place without arousing resistance. Missionaries are generally sensible men, who will not unnecessarily provoke hatred, but no amount of prudence can entirely prevent it.

The second cause of opposition to Christianity is that it is a foreign religion, preached and propagated by foreigners. The general judgment is that this cause is far more potent than the other. Those who know little or nothing about the doctrines of Christianity, hate it the most. This is particularly true of the literary and official classes. That it is the religion of the foreigner, is itself enough to excite hostility, and of course opposition. In these circumstances, persecution is a foregone conclusion. No amount of pacific spirit on the part of the preacher can avoid it.

Treaty Rights and Toleration

The work of Protestant Christian missions in China synchronizes with the commercial treaties made with Western nations. In the treaties, liberty to preach Christianity was granted, and protection to converts promised. Whatever pressure was used to secure the commercial privileges granted in these treaties, those who assisted in drawing them up testify that no pressure was used in regard to the liberty granted to preach and profess Christianity. The wars, and the treaties growing out of them, were national and commercial. The toleration of Christianity was a mere incident. Chinese statesmen, having seen Christianity survive two centuries of persecution, thought it wise to conciliate its powerful adherents, by freely granting the desired toleration. One of them is reported as having said at the time, that the entrance into China of two religions from the West had not affected the doctrine and worship of the sages, and the entrance of another was of no consequence. In virtue of these treaties, Christianity has been, and is now, freely propagated in China. Considerable pressure has been brought to bear at various times to secure the lives and property of foreign missionaries in the interior, but very little indeed simply for the protection of converts.

Opposing Views

Various opinions prevail in regard to the whole situation. Some do not hesitate to affirm that the treaties have been a hindrance and not a help to the spread of the gospel in China, and that it would be best to disavow them entirely. This is certainly an extreme view. Treaties, it is true, can neither give nor take away the moral right to preach, but they can and do make the missionary and the convert at one with the law of the land, which is a very important advantage. it is hard to tell what would have been the result of an attempt to propagate Protestant Christianity in China without any support, legal or moral, from Western governments. The probability is that much blood would have been shed, and many hardships endured, and a very inconsiderable success achieved.

Others would confine the protection afforded by the home governments entirely to the person and property of the foreign missionary, leaving the convert to shift for himself. This idea is so repugnant to all the generous feelings of Christian brotherhood, as between the missionary and the convert, that it is probably held by but few. Only when the missionary is ready to renounce the protection of his own government (which, by the way, he cannot do if he would) can he consistently refuse to help his brother in distress, so far as the law enables him to do so.

The Policy of Patience and Forbearance

It has been frequently asserted, especially within recent years, that in the long run patience and forbearance, under injustice and persecution, will do more to advance the cause of Christ than appealing to the protection of the law. This sentiment or principle is put forth as a reason why missionaries should refuse to help their converts, but rather exhort them to patience and forbearance. Now no one questions the duty of Christian patience, nor yet the fact that patience and forbearance oftentimes have a very happy effect; yet the principle affirmed can by no means be accepted as a final solution of the whole question. It is presumably based, first, on the teaching of Christ, "Resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also," etc. These sayings of Christ were doubtless spoken of private and personal revenge, and were by no means intended to nullify the function of civil government. Christ's teachings abound in hyperboles which must be interpreted by other scriptures, and by the nature of the case. Thus, "Give to him that asketh of thee, and from him that would borrow of thee turn thou not away." Very few Christians have carried out this injunction absolutely, or have thought that it should be so carried out.

In the second place, the principle affirmed is based on the general duty of forbearance, and especially on the idea that forbearance will evoke sympathy, and testify to the power of the Gospel. This argument is specious, but it is only *partially* true. Patient submission is by no means a panacea for persecution, nor yet a highway for the triumph of truth. Christianity, notwithstanding a vast amount of patient submission, was stamped out of North Africa and Asia Minor, and Protestantism was in the same manner stamped out in Bohemia and Spain, and nearly so in France. It was not stamped out in Holland because the people decided to assert their rights. Furthermore, whether in a given case a man shall quietly submit to be wronged, or appeal to the protection of the law, is a matter for *himself* to decide. In such a case he has liberty. He may be exhorted to forbear, but he must not be condemned, nor left in the lurch by his natural protector, if he chooses to claim the protection of the law. It is an easy thing for a missionary, who is himself free from molestation, to set up a high standard of self-denial and forbearance, and for the supposed good of the cause, enforce it on his suffering Chinese brother. Those who champion this policy of requiring Chinese converts to suffer persecution and wrong without appealing to the law for protection, should be very careful lest they fall into the condemnation of those who bind heavy burdens, and lay them on men's shoulders, but themselves will not move them with one of their fingers.

The Right to Protection

As a matter of fact, the treaties exist, and Imperial edicts have repeatedly been issued, in accordance with them. When a law exists to protect men from injustice and persecution, they will naturally appeal to it, as they have a perfect right to do. Paul was not slow to resent his being struck *contrary to the law.* Moreover, it is a question whether a citizen has a right systematically to decline to invoke the protection of the law. If such a policy were generally carried out, the function of civil government would practically cease, and the good would be at the mercy of the bad. In China such quiet submission, and refusal to appeal to the protection of the law, would be set down to senseless fanaticism, and made the occasion of still greater injustice; or else it would be interpreted to mean that the missionary had forsaken his convert, who was therefore helpless to resist.

With reference to the manner in which the protection guaranteed by the treaties to Chinese Christian converts should be invoked, two opinions prevail. Before discussing these opinions, a few things should be premised.

"Persecution" and Lawsuits

(1) There is a general agreement amongst missionaries that great care and circumspection should be used in taking up supposed cases of persecution. This in fact is the point of chief importance—not that the missionary should not seek to protect his persecuted convert, but that he should proceed with great circumspection, lest he be deceived with regard to the merits of the case. In the present discussion, it is assumed that the cases in question are *bona fide* cases of persecution. No missionary worthy of the name desires to take up any other. When persecution against a Christian takes the form of a suit before a magistrate, he is not directly and simply charged with being a Christian, but the suit is based on some trumped-up charge. Before a hostile magistrate, almost any charge will stand against a Christian, and unfortunately most of the magistrates are hostile. Happily the number of such cases has been very much less in recent years, partly because the hostility has been less and partly because missionaries have been more careful. In many missions younger missionaries are not allowed to appeal to a magistrate without the approval of the older members of the station. The term "interference in lawsuits" now so current, is an unhappy one. It confuses Roman

Catholic and Protestant practice. It condemns the missionaries generally for rash and unjustifiable interference in things that do not concern them, and seems to imply that the Christian convert is generally the offender. In the present reaction against the supposed abuses of the past, there is danger that some will err in the opposite direction. In the majority of cases of persecution—as when a man is set on and beaten, or his house set on fire, or his property destroyed or taken away by violence—there is no *lawsuit*, unless an appeal for protection can be so designated. It often happens that the persecuted party cannot make such an appeal, because his appeal is refused at the door of the yamen ; or if he does get his case before the magistrate, it is dismissed without a hearing, because he is connected with foreigners, and not regarded as entitled to the protection of his own country. In such cases either the missionary must come to the rescue, or the persecuted man gets no protection at all.

Reasons for Assisting

(2) The reasons why the missionary in cases like these should render such assistance as he can, are such as these: First, the demands of Christian sympathy and brotherhood are such that to disregard them is to sunder the tie that binds the convert to his teacher. Second, as a matter of fact the treaties exist, and the protection is promised by law, but to make it effective it is necessary that the foreigner should call attention to the facts, and press the propriety and justice of protection. Such pressure has been found to be absolutely indispensable in commercial matters, and it is equally indispensable in cases of persecution, the difference being that in the latter case the pressure is limited to persuasion and appeal. Third, the fact that Christianity is a foreign religion, together with the exceedingly bad odor in which foreigners have been, and still are, in China, places a heavy handicap on the Chinese convert in any attempt to get justice at the hands of the average magistrate. In these circumstances it is no more than fair that the missionary, when his convert is assailed, should do what he can to counteract this handicap which is in fact the cause of persecution.

Treaties and Edicts useless apart from Missionary Influence

(3) The treaties, as well as the edicts issued in pursuance of them, are practically useless to the Chinese Christian, expect as reinforced by the presence or influence of the foreigner. Apart from this influence, it is worse than useless for a Chinese to appeal to the treaties, or to Imperial edicts based on them, either in the presence of the magistrate, or in any written indictment or counterplea. Such an appeal usually

angers the magistrate, and makes him all the more intolerant and severe. What he will take in good part from the foreigner, he will resent at the hand of one of his own people. The ideal thing in a lawsuit is for the magistrate not to know that either party is a Christian. This, however, is ordinarily impossible. Though not referred to by the Christian, the other party will be sure to charge it in his indictment, or find some other way to make it known, that it may count against his opponent.

Methods of helping through Consular Officials

The first theory as to the proper manner of helping in a case of persecution, is that it should *always* be done through the foreign Consul. The object of this is, as I suppose, that the prestige of the foreign government may be conserved, and that the assistance may be less frequently and more wisely given. So far as cases occurring at or near open ports are concerned, this method will serve the purpose. But in cases occurring at a distance from an open port (which is where such cases generally do occur) it is open to serious objection. In many, perhaps most, cases the delay involved will be fatal to the object in view. That which might have been nipped in the bud if dealt with at once, will have grown to large proportions, and wrongs that might have been prevented, will have been inflicted. It should be remembered that what is sought is prevention, rather than subsequent vindication. Reporting a case to a Consul is not easy to do, and time is required to prepare a careful statement, and to get it forwarded to him. The Consul has then to prepare his statement of the case, and lay it before the Taotai, which he may or may not be able to do *promptly*. The Taotai will then send a dispatch of a general character to the magistrate which he may do *promptly* or not as he chooses. These things involve delays of days, often weeks, and sometimes months. In the meantime, the case may have been closed to the lasting injury of the persecuted party, or as often happens, it may have entirely changed its character, and a new representation of it be required. The net result in many cases is simply nothing at all, and it would almost seem as if this was the purpose of the plan. In an official order issued some time ago, the opinion was expressed that this course of action would redound to the preservation of peace between converts and non-converts. This is probably true in a certain sense, seeing it would practically place the convert at the mercy of his persecutor. Submission would be the only thing possible, and this of course would mean peace for the time. It is often affirmed that operating through the Consul will induce a more careful examination of the case. This may be so, but it is far from certain, seeing that the Consul rarely has anything on which to base his opinion save the information furnished by the missionary. That he will be free from the bias of the missionary in favor of the convert, is doubtless true. Unfortunately he is sometimes biassed in the opposite direction, and frequently disinclined on general principles to take any steps in the matter.

Direct Intercourse with the Magistrate

The other theory in regard to the subject is that missionaries residing in the interior be accorded the privilege of addressing the magistrate by letter, or of seeing him in person. This privilege, which for the most part is freely accorded by Chinese magistrates, does not confer on the missionary any official authority, or make him in any way an accredited representative of the government whose citizen he is. It is generally known to Chinese officials that Protestant missionaries neither claim nor exercise any official authority. When in 1899, at the instance of the French government, certain official standing was conceded to Roman Catholic bishops and priests, the same privileges were tendered to, and even urged upon, Protestant missionaries by the Chinese government. Circulars sent round at the time showed that the large majority of Protestant missionaries did not wish to accept the privilege, except that some desired the right to claim the privilege when the case was one between Roman Catholic and Protestant converts. This action of Protestant missionaries shows that they are very far from wishing to "interfere in lawsuits." When a Protestant missionary addresses or visits a Chinese magistrate, he is regarded simply as a guest. If he is already on friendly terms with the magistrate, so much the better. His appeal is simply to the officer's sense of justice, and to the principle of religious liberty which led China to grant the treaty. It is not generally necessary nor best to make any explicit reference to the treaty. Its existence is understood without being referred to. This mode of procedure has a number of advantages.

(1) It is generally more effective, and produces far less irritation, than going to the Consul. Unless the officer is *very* hostile, a free discussion will generally elicit a promise of careful examination, and an unbiassed decision. The effect of this is generally much better than any vague communication from the Taotai, which generally provokes the magistrate, and leads him to report back as strong a case against the Christian as he safely can. He who knows what a travesty of justice often prevails in a Chinese yamen, will easily

understand how this is done. In the meantime, excuses will not be wanting for dealing very severely with the accused, who is most likely in prison.

(2) It is generally much preferred by the Chinese magistrate. In my personal experience, which has been very considerable, magistrates with whom I was on friendly terms have invariably requested that in case of any difficulty, I should come directly to them, instead of going to the Consul. I have heard many missionaries say the same of their own experience. This general preference of Chinese magistrates is, I consider, a *matter of very great weight in the premises.* An appeal directly to the Consul irritates the magistrate, as it gives him trouble and expense, and is an official reflection on him. It is in its very nature far more of an "interference" than a visit or a letter from a missionary.

(3) It is prompt, and generally prevents the case from growing to larger proportions, and so giving rise to more serious complications. This also is a consideration of very great importance. The most serious objection to working through the Consul and Taotai, etc., is the long delay, which wholly fails as a preventative, and oftentimes makes the action finally taken of no avail.

It is of course understood that all really serious cases, such as are riotous, or involve life, or include danger to the missionary himself, will be at once reported to the Consul, through whom alone they can be finally dealt with. The point now in consideration does not refer to such cases. Moreover, when such a case occurs in an interior place, no question has been raised as to the propriety of a direct appeal to the magistrate.

Objection to direct Dealing with Chinese Officials

The chief objection urged against the missionary appealing directly to the magistrate in behalf of his convert, is that it is liable to abuse. This is no doubt true, but then every privilege that men enjoy is liable to abuse. It is an incident of human imperfection. A limited amount of abuse however, does not invalidate the propriety of a privilege that is generally useful. This is a principle of universal application. No one, I suppose, would affirm that the privilege in question is *generally* abused, or that the use is not more than sufficient to compensate the abuse. Such a statement would certainly be a gross exaggeration. Missionaries are usually level-headed and prudent men, not likely to become the tools of designing Chinese. Being of a different race, and living in a different atmosphere, there is more danger that they will sympathize too little with the trials of their converts, than too much. The fact has already been referred to, that in recent years a considerable change has taken place in missionary sentiment in regard to this matter. Much more caution is being exercised, and more forbearance enjoined on the converts. The evil effects of unwise protection are being particularly noted, especially that such protection is likely to bring many unworthy men into the church. It is probable, however, that a greater effect is attributed to this cause than the facts really warrant. It must be a very gross abuse of missionary privilege that will produce any considerable effect of this kind. It should not be forgotten that to become a Christian in China is to suffer social ostracism, and a thousand petty annoyances, which are not so easily compensated as is sometimes supposed. This is what accounts for the fact that *so very few* men of high social position have become Christians. The chief and prevailing reason why unworthy men come into the church, is the expectation of employment.

There is every reason to think that the evil of injudicious aid rendered to converts will decrease more and more. The disposition to persecute has been growing less each year. The attitude of the government and of the officials is growing more friendly. Missionaries are everywhere known as the friends and patrons of the new learning, and as having trained many teachers, and prepared many school books, so that the educational reform now progressing in China brings Christian missionaries and native Christians into very favorable notice with all who desire the reform. There is one cloud arising on the horizon just now. The radical measures of the government in pushing forward the new learning, are exciting no small discontent, whilst missionaries and native Christians, who of course favor the movement, are looked upon as its chief procuring cause; and enmity against them is increasing accordingly.

The Need for Vigilance and Firmness and for Enlightened Magistracy

In concluding this part of the subject, it should be specially noted that, after all, the great and real difficulty lies in the hostility and biassed judgments of the magistrates. In virtue of treaties, China has promised to tolerate the propagation of Christianity, and to protect from persecution those who profess it; but it will not do, as those who have had experience well know, *to take these promises at their face value.* It is to be feared that some of those who have spoken and written on this subject, have done this very thing; thus playing into the hands of those who persecute, and putting a stigma on those who seek by lawful means to secure the proper observance of the treaties. Let it be specially noted, that the observance of the treaties in regard to the protection of Christianity, is not different from their observance in other matters. *Such observance is only secured by vigilance and constant urging.* The Chinese government has the matter in its own hands. Where there are Christians, do not send magistrates who are hostile, and the evil complained of will very soon cease. A varied experience of forty-three years has shown the writer that wherever there is an enlightened magistrate, there persecution decreases, and lawsuits against Christians are few; but the advent of a magistrate known to be hostile, soon starts up persecution, and charges against Christians multiply.

The True Ideal

On this whole question of claiming or not claiming the protection of the law, the true ideal, both for the missionary and his convert, is to do what will best subserve the cause of Christ. If submission to persecution and wrong will do this, then let him submit in silence. If claiming his rights will do it, then let him claim them. Every man should live up to the light he has. No general rule can be made or imposed. In such a question as this, human nature is on the side of resistance to wrong, and grace on the side of forbearance, and there is always danger that human nature will get an undue advantage. It is also much easier to decide such a question theoretically, than it is under the stress of practical facts.

It is unfortunate that any appeal to a treaty or a consul is ever necessary. By the necessity of things, it turns the minds of native Christians in the wrong direction. They are led to depend on an arm of flesh, rather than on the power of God. While subject to such influences they will rarely develop a high degree of spiritual power. We should pray earnestly for the advent of the day when the necessity for such things shall pass away, and the native church enjoy true religious liberty based on a spontaneous Chinese law.

Roman Catholic and Protestant Christians

A far more embarrassing question than is raised by the persecutions of heathen, is that growing out of the frequent conflicts between Roman Catholic and Protestant Christians. The reference of course is not to controversies concerning doctrine, which are no concern of the government, but to such litigation and violence as invoke official action. Some of those associated with me in the preparation of this paper, think that on account of the delicacy of the subject, it would be better to avoid it entirely. This, however, is not the opinion of the majority. There is probably no public question at present that more urgently demands attention than this one. Ignoring and slurring it over accomplishes nothing, but rather increases the evil. History has abundantly shown that it is the consistent policy of the Roman Catholic church to seek influence and authority in civil affairs. This policy has been and is now vigorously carried out in China. Its effect is in evidence wherever Roman Catholics are. Very few who have not had personal experience, can realize the extent to which magistrates are held in restraint by Roman Catholic priests. It is not often that a magistrate will venture to offend one of them. With such influences back of them, it is no wonder that unprincipled Catholic converts, of whom there are many, will commit acts of violence against Protestant Christians or inquirers, or assail them before the magistrates. This is confessedly a deplorable state of things, and one which it is very difficult to deal with. So long as the powerful support hitherto given the Catholic priesthood is continued, there is little that can be done, save to protest against the abuse, and to petition the Chinese government for more discriminating treatment. It is a shame, of course, that so-called Christians should accuse each other before a heathen magistrate; yet under present conditions it is practically unavoidable. If in all such cases, the foreign missionaries and priests concerned would agree to leave the case without prejudice or appeal to the magistrate to decide, it would be an honourable thing to do, and a great relief to the magistrate. Better still, let every effort be made to settle such matters privately. By a little patient forbearance and friendly consultation, this may often be done. Would that it could always be done!

Our Principles and Methods are not alike

One other point demands consideration. The odium excited by the Roman Catholic policy spoken of above, has attached itself in no small degree to Protestant missionaries. Being mentioned together in the treaties, it is assumed that our principles and methods are alike, whereas in fact they are totally different. Neither the Chinese government nor the outside world has taken pains to distinguish betweeen us as they should. As Protestant missionaries, we cannot afford any longer to be put in the same boat with the Roman Catholic priests. The time has come when it behoves us to repudiate their methods, and ask the Chinese government to discriminate, and deal with each on independent lines. Both parties think they are right. Let the policy of each stand on its own merits before the Chinese government, neither being held responsible for the faults of the other. This is both reasonable and fair. It is worth while to take some extra pains to convince the Chinese government that Protestant missionaries have no political aims of any kind either in respect of their own governments, or of the Chinese government, but that their objects are purely moral and religious; that they ask no commendation or assistance from the Chinese government whatsoever, save only freedom to preach and teach Christianity, and protection for those who embrace it.

We turn with pleasure to the second division of our subject, viz :—

II.—How can Missionaries best assist China in her Political and Social Reconstruction?

China's Political and Social Reconstruction

It is a great thing for China that she at last realizes that in order to attain national greatness, and take her place in the family of nations, she must carry into effect a process of political and social reconstruction. She has been a long time learning this lesson. In preparing the way for, and in bringing about, the present hopeful aspect of things in China, missionaries have played no inconsiderable part. They have wrought quietly and patiently, but not in vain. They occupy a high vantage ground to-day, and will probably play a more conspicuous part in the future than they have in the past. They bring with them the only panacea that will heal the evils that afflict China. Several points claim attention.

Foundations for a Higher Morality

(1) Missionaries can assist China by laying the foundation of a higher standard of morality.

In the last analysis, national greatness rests on the morality of the people. Morality, true and all-embracing, it is the province of Christianity to teach and to produce. The business of the Christian missionary is not primarily to preach morality, but rather to preach religion from the divine and spiritual side—eternal salvation through faith in a crucified Savior. Nevertheless, religion and morality cannot be separated. Christian faith is in fact the only sure foundation on which to build a sound morality. Christianity addresses itself to the individual, renewing and saving him, and so making him a good man—privately, socially, and politically. It renovates society by renovating the individual. It sets up high standards. It furnishes strong motives. It invokes almighty power. It is an all-powerful leaven that presently becomes all-pervading. China is proposing a constitutional government, for which virtue and truth, honesty and honour, are essential. Where are the people of China to get these things? The Gospel of Christ is the only agency by which they are produced. When a pure Christianity pervades and controls the moral standards of the Chinese people, the problem of a constitutional government will be easy.

The 'New Man' in Official Life

(2) Missionaries can assist China by training up men of strong moral character, who shall be able to resist the manifold temptations to venality that characterize all grades of Chinese official life.

China needs men more than she does methods or measures. Measures cannot become effective without men. It is easy to devise plans, but it is not easy to provide men. Mere instruction in Western science will not provide the men that China needs, and which she must have in order to her renovation. Corruption is the bane of Chinese official life; to remove it is a far greater problem than to devise reforms, and frame new laws. This China does not now realize, but she will learn it by and by. So far as this life is concerned, the mission of Christianity is to make *men*, to develop the moral nature, to awaken and educate the conscience, so that it may control the life, and produce men of character, strong in their loyalty to truth and righteousness. To effect this, she brings to bear the sanctions of a judgment to come in the hands of a righteous God, and salvation from sin and death by the help of an Almighty Savior. The history of the world shows that Christianity has in her hands the only means by which the men that China needs can be produced. This is the task that is set before Christian missionaries and the Christian Church in China. A good start has already been made, but time will be required. The moral obliquities which have been growing for a hundred generations, cannot be remedied in a few years. If missionaries have any success in this task, they will be giving the Chinese government the most efficient assistance that it is possible to give towards the renovation of the nation. And they will succeed, for the power of God is with them.

The Education of Teachers and Leaders

(3) Missionaries can assist China by educating young men for teachers, and for many official positions of trust and responsibility.

It is every year more and more recognized that education is an indispensable concomitant of missionary work. Churches and missions that formerly opposed or neglected it, are now engaging in it. Much has already been done. Many young men have been educated in Western science. For thirty or more years a goodly number of mission colleges have been turning out graduates, some in English, some in Western science, and some in both. Many of these men are teaching in government schools;—most government schools, in fact, are using such men more or less. They are at present almost the only available men who are properly qualified for such work. If there were many more of them, it would be a great thing for China, and also for the Christian Church. They can not only help forward the cause of progress, but they have the chance to prove that Christianity makes a more reliable character than Confucianism does. There is no limit to the demand for such men. They are needed not only in government schools, but in private schools, and the Telegraph and Postal services, and in many other places. The opportunity to train such men is a rare one, and it will not last indefinitely. They will be wisest who make the most rapid and effective use of it. For the present, Christians cannot fill official positions, for the reason that heathen worship is required of all officials. This, however, can hardly last long. The government will surely see how inconsistent it is with their general policy, and with the enlightenment they are now seeking to emulate. They will presently see that they are thus shutting out their best and most patriotic men.

Books on Science and History

(4) They can assist China by preparing school books for teaching Western science and history, as also for Christian ethics and philosophy.

A great work has already been done in this direction. The books prepared on these subjects by Protestant missionaries are numbered by hundreds,—many of them prepared with great pains and care. Not a few of them are now used in government schools, and others in use have been prepared by the pupils of missionaries. The work of missionaries in this line will go on both directly and indirectly. The start which missionaries have thus given to China is highly important. Without it, the present movement could not go forward as it is now going. The debt may not be appreciated or acknowledged, but it is real all the same.

Newspapers

(5) By publishing and disseminating newspapers which advocate every good cause looking towards reform on safe and rational lines.

Missionaries were pioneers in this work. To them belongs the credit of starting this mighty engine of reform in China. Long before any other Chinese newspaper was thought of in Shanghai, the 萬國公報 Review of the Times was doing its work far and wide. Dr. Allen deserves immense credit for what he has done through this newspaper. It long ago penetrated to every quarter of China, and its influence in the direction of reform has been greater perhaps than any other single agency in China. Few, I think, appreciate the loss involved in starting it, and the enormous labor required to supply it all these years with good and wholesome matter. Other papers followed, both religious and secular, until now the periodical press is a mighty power in China. Missionaries should by all means continue and increase this means of influence, not only disseminating Christian truth, but advocating every reform that makes for the cause of morality and virtue. The anti-foot-binding movement, so ably carried forward by Mrs. Archibald Little, owes its start to the missionaries, and much of its success to the power of the press. The same is true of the movement for the suppression of the opium vice. Throughout the world, the periodical press, when in the hands of good men, is a mighty engine to assail vice, and to bring about reform.

Inculcating Loyalty and Obedience to Law

(6) By preaching and teaching to all converts the duty of loyalty and obedience to law.

Missionaries have not got credit for what they have always done in this line. They may have inveighed against corruption and injustice, but not against the government itself. It is hardly necessary to say here that it is the duty of all missionaries to inculcate loyalty in all converts. This is all the more necessary in China, seeing the government has been and is suspicious of the designs of all foreigners, and the missionary work is supposed by very many to be a propaganda carried on for the express purpose of alienating the minds of the Chinese from their own government. Care should always be taken to avoid even the suspicion of such a thing. As a matter of fact there is no class of Chinese so patriotic as the 200,000 or more Christian converts. In order to correct any false impression, it would be well if a united representation were made to the government on the subject.

CONCLUSION

One thought in conclusion. Heretofore, both the Chinese government and people have, to a large extent, regarded foreigners and foreign governments as their natural enemies, who are seeking their own advantage at the expense of China and her people. Whatever else may be said, one thing is certainly true, viz.: that Protestant missionaries are not justly put in this condemnation. They have every right to claim that they are the *friends* of China. They have no political aims. They are not in the employ of any foreign government. They are not the agents of any commercial enterprise. Their purposes and motives are unselfish. They bring money to China but carry none away. They open schools, and establish colleges. They make school books. They heal the sick. They help the poor. They reform the gambler. They rescue the opium sot. They are ever ready to help in every good work, public and private. They are educated men and women whose antecedents are beyond reproach, and whose motives are above suspicion. Their business is to do good, to teach the ignorant, and to preach righteousness. When as missionaries we pose as the friends of China, we make no unfounded claim. Our works are done in the light, and challenge inspection. The material, moral, and spiritual good of the Chinese people is our supreme aim. For this we came; for this we labor. We call the Chinese government to examine without bias the undeniable facts, and say if we are not entitled to be regarded as the *true friends* of China, whose friendly offices it is safe to accept.

REPORT OF COMMITTEE ON MEMORIALS

REV. ARNOLD FOSTER, A.M., WUCHANG
(Chairman of Committee)

I.—LETTER TO THE CHINESE CHURCH

The China Centenary Missionary Conference of Pastors, Teachers, Doctors and others, assembled in Shanghai, May 1907, send their greetings to all Chinese Christians throughout China, to the Churches with which they are associated, and to all Office-bearers in the same.

The object of our meeting is to deliberate concerning the spread of the Gospel of our Lord Jesus Christ and the building up of His Church in China. We thank God for all progress made in this work during the past century, we pray for His blessing on our present deliberations, and we ask that the Church may be united together in one heart and mind, seeking His glory in all things, growing in the knowledge of God, in a life of purity and holiness, becoming increasingly a living witness to these things, and a source of health and strength to China.

There are many things that we wish to say to you on this occasion, but we cannot say them all. We select, therefore, only some of the most important, and commending our message to the care of God, our Father in Heaven, we ask Him by His Spirit to use our words as good seed which, being sown in honest hearts, will spring up there and bring forth much fruit. We have tried to make this letter very simple so that all may understand it. We hope it will be read in every Church and in every Christian household, those who can read explaining it to those who cannot.

The Apostle Peter tells Christians that God has "called them out of darkness into His marvellous light." Of God Himself the Bible says, "God is light, and in Him is no darkness at all." Christ says "I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." Everywhere in the New Testament we find references to two classes of persons, two classes of actions, two classes of things, arranged according to their character, either under Darkness or under Light. Christ says to His disciples "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Of the wicked it is said, "Everyone that doeth ill hateth the light and cometh not to the light, lest his works should be reproved."

Our first duty, as Christians, is to shine as lights in the world. A Christian living in a non-Christian family, in a yamen, a school, a camp, or elsewhere, ought to be recognized by everyone round about him as an example of purity. A Christian's family ought to be quite different from other families that are not Christian. A Christian Church ought to be an assembly of people joined together for the sole object of helping one another to live according to the commands of Jesus Christ and to do good to their neighbours. But if we claim to be disciples of Jesus Christ and are still living in the darkness of lying, dishonesty, opium-smoking, gambling, impurity and quarrelsomeness, then the Lord Jesus will not count us among His servants but amongst His enemies. He said to such "Not every one that saith unto Me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven;" and another Scripture says, "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth."

Now this light and darkness of which we are speaking is not at all the same thing as knowledge and ignorance. The line of God's judgement does not separate between those who know what is right and those who do not know, but between those who do what they know to be right, and those who do what they know to be wrong. Some people who have studied a great deal are in the sight of God very bad men, unfilial, proud, licentious, lovers of money and not of virtue. On the other hand, some people who know very little and cannot even read, are in the sight of God very good men, good sons, good husbands, good fathers, good neighbours, seeking in all things to please God, and willing, if need be, to suffer for righteousness' sake. The light of a good man's life will always shine, and others cannot fail to see it. A single Christian, who, living in the midst of liars, is known always to speak the truth even when he loses by so doing, is a light and an example to them. A single family in which there is daily worship of God, and where the children are brought up to live as the disciples of Jesus Christ should live, filial and obedient to father and mother, kind, truthful and polite in their relations with the rest of the village in which they live, are a light and an example to that village. How much more will a whole Church composed of such families be a light in the neighbourhood where they all live!

It is on the life and example of the Christian man or woman, the life and example of the Christian family, and the life and example of the Christian Church that we want to address you now. These are matters of great importance. It is not enough for any one merely to abstain from idolatry, or that he should attend Christian worship on Sunday. The Christian is to be a light in the common things of daily life, and for such light there is a great need. There are many things that are commonly done in China, by individuals and in the family, that Christ our Master has taught us would be a disgrace to His disciples. But if the Christian is to be different from other men it must be through knowing the commands of Christ and praying every day that God will help him to live so as to please Christ. The Christian will not pray as non-Christians do, for money and wealth, but for goodness and holiness, and for the forgiveness of sins. He will not pray only for himself, but for his family, for his neighbours, for the Church, for the Emperor and for his country. He will pray even for his enemies and for those who injure him; for this is one of the things Christ has specially commanded us to do. Our Lord's commands are all very simple, though very profound. In general terms, one command especially, which He gave, includes all others: viz., "Follow Me; learn of Me." When His enemies nailed Him to the cross, He cried aloud to God, out of the midst of His agony, "Father, forgive them, they know not what they do." He taught us to pray to God to forgive us our sins as we have already forgiven those who have sinned against us, and He added "If you do not forgive men their faults neither will My Father in Heaven forgive your faults." But knowing how hard it is to forgive enemies He Himself set us the great example of forgiveness, by praying even for those who were putting Him to death.

Now we all know that there are a great many people in China who seek to get into the Church that by means of Church influence they may become more powerful than their enemies and, relying on the Church, may make their enemies afraid of them. These people, if they succeed in getting baptized and recognized as Christians, not only injure the name of the Church, they injure the life and health of the Church. Christ insisted on the duty of forgiveness of enemies; these people come in because they want to retaliate on their enemies and they bring in with them others like themselves. And so the Church is in danger of becoming, little by little, an association of people who hardly ever talk to one another of the commands of Jesus Christ or of His example, but only about their own worldly affairs and of the advantages they expect to gain from being Christians. An association of this sort is not light but darkness.

Let us look then now at the description of the Church given to us in the New Testament. When we understand clearly what Jesus Christ meant His Church to be, we shall see more clearly how every man and woman in it must endeavour to live, and what the Christian's family is to be like.

We have seen that our Lord said of Himself "I am the Light of the World, he that followeth Me shall not walk in darkness but shall have the light of life." In another place He said to His disciples "Ye are the light of the world. A city set upon a hill cannot be hid." These two kinds of light have been compared to the light of the sun, and the light of the moon. The light of the sun is in itself; it is the light of a great and constantly burning fire. The light of the moon is not in itself. It is a light from the sun, reflected by the moon, as the light of the sun, or the light of a lamp, may be reflected from a looking-glass. If we are always living in the light of Christ and listening to His word, and if His Spirit dwells in our hearts, we shall reflect the light of our Master, and our conduct will be seen by the world to be something quite different from the conduct of people who, however respectable, do not know our Lord, or His power to save men from sin and to make them pure and holy. This is what is meant by the Scripture which says "It is God which worketh in you both to will and to work for His good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation among whom ye shine as lights in the world, holding forth the word of life." And again "Let the peace of Christ rule in your hearts, to the which also ye were called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

Here we see the Church is not only compared to a light, it is compared to a body, the body of Christ. When Christ was on earth He had a body like ours, a mouth that uttered the gentle, gracious thoughts that filled His heart, and that taught men in words of wisdom about God and His will; His hands touched the sick and made them well, and gave food to the hungry; His ears listened to their sorrows, and on the cross, in His body, He suffered fearful agony on account of men's sins; and so He died.

Now He is in heaven, but He still works on earth through His Church. He still utters His words of love and kindness, but it is through the mouths of His people; He feeds the hungry and heals the sick by the hands of His people, and His people often suffer and are beaten for His sake. And thus the Scripture says "Now ye are the body of Christ and severally members thereof," and again, "The Church is His body, the fulness of Him that filleth all in all," and once more, "He is the Head of the body the Church."

From these and many other passages of Scripture we see that Christ expects us Christians to live as He lived on earth, and to carry on His work. We have not got to think simply each one of saving his own soul. Christ established a Church on earth that His disciples might together live before men the life of the Kingdom of Heaven. The earth is full of sin and of disobedience to God. Men do not love God or love their neighbours. They quarrel and they cheat one another. They lie and are insolent to one another. They are passionate, and fight as if they were dogs instead of men. They gamble and smoke opium. They get drunk and injure one another. The strong trample on the weak. They love money more than they love goodness, and are more anxious to see their children rich than to see them good. The customs of society are depraved. Men worship idols and not God; they burn incense, light candles, bow and prostrate themselves, but do not repent of sin. One man has, besides his wife, several concubines, and one woman has several husbands. Under the influence of temper, or out of revenge, men and women take their own lives. Husbands are wicked enough to sell their wives, and other people are wicked enough to buy them. Mothers drown their daughters or sell them to be slaves or prostitutes. Some of these sins affect all classes alike, the high and the low, the scholar and the peasant. The laws of the Empire are not enough to prevent these evils, for even if the law condemns them, which it does not in all countries and in all cases, men still evade the law, or bribe the people who ought to administer it.

Into this sinful world Christ came, not to condemn men and punish them, but to save them and to make them see their wickedness, and to turn their hearts to God. He preached about a Kingdom of Heaven and taught His disciples to pray to God, as 'our Father in Heaven,' that men might come to honour Him, and to do His Will as it is done in Heaven, for in Heaven there is no sin. No wicked man or woman can enter there. Do we not see that if the Church is really to be a light in the world and to carry on the work of Christ in saving men, we Christians must ourselves be holy? It is not enough for us merely to exhort others, or to preach the doctrine to others. We must show in our own lives that we ourselves believe Christ, by ourselves keeping His commands and walking in His steps.

We would urge on all Christians in China the great importance of the following things:

1.—If we are to obey Christ we must know what Christ commands. We must read the Bible regularly and talk about it in our families and to our Christian friends. Ignorant Christians will never be strong Christians. They will be continually doing things that Chinese custom treats as harmless, though these things are what Christ condemns, because they do not know better. Let each Christian who can read, read carefully part of a chapter in the Bible every day, praying God to help him to understand it. Let there be family prayers in every house every day, and let every one remember to keep holy the Lord's day and to go regularly to Church on that day, taking his wife and children also. Pastors and preachers everywhere should stimulate adults who cannot read to begin to learn to do so, and should help them to read their Bibles.

2.—We must not be ashamed of Christ. Let every Christian avow plainly before his neighbours that the rule by which he lives is not the teaching of Confucius, or the customs of the Buddhists, but the law of Christ. We Christians believe that God is greater than father or mother, husband or teacher, or anyone else, we must therefore act accordingly and obey God rather than men. If anyone who is my superior orders me to worship idols, or to worship anything or anyone else beside God, or if he orders me to tell a lie, I must quietly and respectfully, but plainly and firmly, say "I cannot." It may be very difficult to do this, but God will give us the needful strength and courage if we ask Him, and our courage will make others courageous. Here is one of the blessings of a Church and of its religious fellowship. Where Christians are sincere and earnest, they strengthen one another by their example, by their words, by their prayers, and by their sympathy in times of temptation and persecution.

3.—Another great part of the Church's duty is not only to make it easier for good men to be good, but also to awaken the sense of shame in the minds of men who are not good. A thief coming into an assembly of honest men at once feels ashamed for it to be known that he is a thief. Where a right state of mind exists among Christians, they, by degrees, make people ashamed of doing things that Christianity condemns.

Thus a man living among good Christians, even though he himself is not a Christian, will be ashamed to take a concubine; he will be ashamed to gamble; he will be ashamed to smoke opium; he will be ashamed to drink too much wine; he will be ashamed of getting into a passion; he will be ashamed of covetousness, and of many other things of which people in all classes of heathen society in China to-day are not at all ashamed. He will come to feel that Christians regard people who transgress in these matters as immoral people and as a bad influence in their country. Christianity, wherever it really takes root, creates a public opinion on the side of righteousness. In the Church in China a new race of men is springing up whom people will gradually feel they can trust. It is known that a man who really fears God and is a sincere disciple of Jesus Christ will not cheat, or take bribes, or tell a lie in order to make gain. What China wants to-day is living societies of really righteous men, and not merely people who though they talk about righteousness will on every occasion act unrighteously if they can make money or get a position by so doing. Those are people like the Pharisees of old whom Christ condemned for this very thing, "They say and do not." Christ compared His Kingdom and His disciples to leaven which, if a small quantity of it be mixed in a bushel of flour, leavens the whole of the flour. So will the Christian Church—the body of Jesus Christ—be in the midst of the national life of China.

4.—We must try to banish false shame from our midst. Many people are ashamed to wear poor clothes, but they are not ashamed to borrow money, which they know they cannot repay, in order to dress in silks and satins. Running into debt is a great and very common evil in China. The Bible says, "Owe no man anything but to love one another." Pastors and preachers ought to be careful to set a good example in this matter. The Christian who is always wanting to borrow money will not be respected. It is wrong to run heavily into debt over weddings and funerals, and to do so brings disgrace on the Christian name. There is no disgrace in being poor, but it is disgraceful for a poor man to spend the money of other people as if he himself were rich. To do so in order to give one's parents a grand funeral, is not really to honour one's parents but to dishonour them, and to act the part of an unfilial son.

5.—The Christian will make his influence felt especially in his family. He will train his children in habits of truthfulness and in habits of obedience, as well as in habits of politeness. He will teach them to fear God. Sons who do not fear God will seldom be found filial. He will not let either his sons or his daughters use bad language or mix with bad companions, or grow up to be idle and useless. He will not marry his sons to heathen wives, or marry his daughters to heathen husbands. He will not apprentice his sons to masters who are not good men, nor allow his daughters to grow up in ignorance. Already the Christian community in China is showing far more concern for the education of girls than is being shown elsewhere, and in days to come everyone will see the difference between families where the wife is an intelligent and educated Christian woman and families where she is not. Wherever it is possible, Christians should send their daughters to Christian boarding-schools. They will learn there, as they cannot learn at home, and will constantly have the companionship of other Christian girls. The practice of early betrothals is not a good one. Christian parents should wait to betroth their daughters till they can judge of the character of the young man to whom they propose to marry her. A great many good girls are now being every year married to very bad men because the eight characters were exchanged some fifteen or twenty years before, when both boy and girl were infants. The practice of footbinding is also not a good one, and during the last few years many have given it up. The Empress Dowager and the Empress never bound their feet. Christians should everywhere in this matter set an example to their neighbours, and not wait to change a bad practice till their neighbours set them a good example. Christian fathers should always in their life-time instruct their children not to perform any un-Christian ceremonies for them after they are dead, but to have Christian ceremonies and to behave in all things as Christians.

But now we will speak on another side of Church life. It is of the utmost importance that the Church should not admit to its fellowship people who want to enter it for private ends. We have spoken of men who are at enmity with their neighbours and want to get help from the Church in litigation. It is not for the pastor only to find out the motive of such people and to keep them out of the Church, it is for everybody in the Church to say "We will not have such people amongst us." Of late some persons who are disloyal to the Government of China and are connected with secret societies have published books, professing to be published by the Church, teaching sedition. If people who are outside the Church do such things we cannot restrain them, but on no account must we allow such people to join us, and on no account must Christians identify themselves with those who are teaching rebellion. Christianity can exist under all forms of government, and the Scripture says, "Let every soul be in subjection to the higher powers, for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God, and they that withstand shall receive to themselves judgement. . . . Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour," and again "Be subject to every ordinance of man for the Lord's sake, whether it be to kings as supreme or unto governors as sent by him for vengeance on evil-doers and for praise to them that do well." And St. Paul says, "I exhort first of all that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity." We may be sure that if the magistrates find men amongst us who are revolutionists, they will distrust altogether the Church which has harboured them, and will suppose we are not sincere in what we say about loyalty to kings and rulers.

In regard to other matters also, it is important that every Christian should feel his responsibility for the maintenance of a pure church life and for maintaining the good name of the Church. We must not be afraid of rich men in the Church because they have more money, or are better educated, or have more influence than the poorer members of the Church; if their example is bad, or if their advice is not in accordance with the teaching of the Scriptures, we must not follow it. Our aim must be in all things to obey Christ. Again, we are told in the Bible to speak evil of no man, and least of all must we speak evil of the members of our Church. We must think of them as we think of our own families. If we see our fellow Christians doing wrong we should speak kindly to them and try to help them to reform, we should not defame them and talk of their faults to our neighbours. To tolerate the presence of bad men in the Church is to injure the name and character of the Church. To talk against our fellow Christians is to defame the Church.

Another matter of great importance is the organization of the churches and their self-support. Foreign missionaries go out from the churches of the West, into all lands to preach and teach and to establish churches, as the sower sows seed; they themselves are supported by the churches that send them. But good seed, when it is planted in good ground, grows up and bears its own fruit. The Church in China will not really flourish till it becomes self-supporting.

From the beginning, Chinese Christians should exert themselves to contribute to the support of their Chinese teachers and pastors, and to hire or purchase the buildings in which worship is held, and as soon as possible the whole salaries of these pastors should be thus met. The Christians should support schools to which their children can be sent, and show that they value their Christian position by paying for what they get. They should also subscribe money to send evangelists into new districts, for the true believer in Christ wants others to share the blessings of salvation. The raising of money for Church support and extension should be done systematically, and the money should be given cheerfully and willingly, as the good father and husband spends what is needed for the support of his household, willingly and not grudgingly.

The missionaries themselves belong to different countries and to different societies, and sometimes some of the customs of one mission are not quite the same as those of another mission; but this is no reason why the Chinese Church should, in days to come, perpetuate a number of different societies. In course of time, the Church in China will be independent of foreign supervision and then, no doubt, those who are now worshipping in separate buildings and with different arrangements, will, in many cases, think it best to unite. In the meantime, all Christians should strive to live in perfect harmony with other Christians in their neighbourhood, so that all the non-Christian people around may see that they are of one heart and mind.

The training of good pastors is of great importance to the welfare of the Church. Both in China and in Western lands there are some parents who, though their sons are intelligent and earnest Christians, do not wish them to become pastors, because they think they could get more money in other positions. This is wrong. When a father keeps his son from serving God in the ministry of the Church, because he thinks he would prefer to see him a wealthy merchant or a mandarin, he shows that he thinks very lightly of the honour of serving Christ. Christ said "Whosoever would be first among you shall be your servant even as the Son of Man came, not to be ministered unto but to minister and to give His life a ransom for many." The most honourable place that anyone can occupy himself, or which he can procure for his son, is that in which most can be done to serve men by leading them to the knowledge of salvation. The spirit of service, the desire to bring blessing to others, and the knowledge of salvation, is that which should characterize every Christian, for our Lord said "It is more blessed to give than to receive."

Pray that God will raise up good pastors in your churches, and that the churches themselves may grow both in numbers and in purity of life. Do not doubt that though Christians in China are few in number now, it will not always be so. The whole of China will certainly become Christian, and if Christians are faithful in following Christ and in being truly an example of holiness in their homes and in their business, it will not be very long before they are felt to be a great influence for good everywhere. Remember that even now, you are part of a very large Church, composed of great numbers of people out of all nations under heaven. Remember, too, that those people all belong with you to the one family of God. Every Christian should love his country, but he should also, for Christ's sake, love his fellow-Christians in other lands. Remember that the Gospel was brought to China by foreigners, and never take part in anti-foreign talk or in anti-foreign movements among the Chinese. Those who do so are no true friends of China. It is God's will that Chinese and foreigners should live on terms of goodwill the one with the other. Christians on both sides can do a great deal to strengthen goodwill. Men who are not Christians can do a great deal to stir up mutual suspicion and dislike and to breed trouble. Multitudes of people in Western lands are every day praying for you. Pray you also for them, and for the coming of the day when all nations whom God has made shall come and serve Him and own Jesus Christ as the Saviour of the World.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you.

II.—MEMORIAL TO THE HOME CHURCHES

In addressing the following Memorial to the European, American and Colonial Churches throughout the world, we desire at the outset to present the claims of China, not as in any sense rivalling the claims of other non-Christian lands to which those Churches are sending missionaries, but as being—with necessary variations of detail—generally representative of the needs of the heathen world as a whole.

The mission of the Church is one—viz., to proclaim by word and deed to every nation under heaven, through the medium of a living and ubiquitous Christian society, the Gospel of our Lord Jesus Christ, Son of God and Son of Man, and to cause the light of the knowledge of the glory of God as revealed in Christ to enlighten all lands. The end in view is not merely the future salvation either of particular races or individual souls, but the proclamation, also, of a present and adequate antidote for the darkness in which the sin and suffering and ignorance of man at present enshrouds the world. Our work only appears in its true grandeur when "our redemption through the blood of Christ" and the resulting "forgiveness of our trespasses according to the riches of His grace" is seen as implying and making provision for the present transfiguration of the whole order under which we live; the present transfiguration, that is, of all human society and of all human relationships as they now exist, and the present uplifting of all human ideals of the duty that every man owes to God and to his fellow-man. The missionary work aims at nothing less than the setting up, in the power of the living Christ, of a universal Kingdom of God upon earth.

We believe that it is through this missionary enterprise—in all its vastness and comprehensiveness of idea, carried on throughout the whole world, as there is now in China and in most other countries an abundant opportunity for carrying it on—that the Church in Christian lands will itself be uplifted and purified, and become more essentially Christian.

We have spoken of China and its needs as being generally representative of the whole heathen world; and so in truth it is, for China is the world in miniature. Here we have all classes of men from the thoughtful and intelligent student of Chinese literature and of those great pre-Christian Book-religions of the world which China has kept alive, down to the poor, the illiterate, the unintelligent, and the degraded. Amongst the latter are various aboriginal tribes not of Chinese extraction. Between the two extremes of intelligence and ignorance we have all gradations of wealth and poverty, culture and its opposite. In point of religious belief—or more properly speaking of religious practice, we have Deists, pantheists and atheists, Mahommedans, agnostics and idolaters. What we have not, outside of the Christian Church, is any considerable body of men believing in a holy and living God and Saviour of man and inspired by their faith with any desire for personal holiness, or with any enthusiasm for doing good. What we have not, is any strong moral sentiment such as in Christian lands awakens a public opinion intolerant of oppression, of dishonesty, of untruthfulness and of cruelty. Equally lacking is any spirit of joy and hope that can bear men up in the midst of the pains and distresses of life, or can illuminate the darkness and gloom of the grave. Neither, apart from Christianity, can we discern any active forces that appear to us to be working with any very visible prospects of success towards the regeneration of the Empire and of the people. Here in China, as elsewhere, whatever signs of reformation or of true advance have been apparent in recent years are due either directly or indirectly to Christian influences. "Every progressive people," it has been truly said, "has been moulded by Christian ideas, and advances by that which it has received from the Faith." So it has been with Japan, so it must be with China.

To the churches of the West we now earnestly and confidently appeal to make use of the great opportunities that are being opened to us and them for bringing to China, by well considered means, and with an enthusiasm of self-sacrifice and devotion befitting the cause of our crucified and risen Lord, some of those great and varied spiritual, moral, intellectual and physical benefits which have come to ourselves through the Christian Gospel, and which have meant so much to our own native lands. "Nothing is truly our own till we have communicated it to others," and it may be well asked whether the religious beliefs and convictions of any Church, which it does not think it worth while to impart to others, can hold any very vital place in its own life.

In calling attention now to some of the most pressing needs of the mission work in China to-day, we should like to speak of what has been accomplished, as far as the results of this work can be observed, during the past hundred years. At the same time we believe that the results that can be tabulated or otherwise expressed are, and must of necessity be, infinitesimal as compared with the results which—though in active operation—are for the present hidden from all eyes save those of Omniscience.

The date of meeting of our present Conference has purposely been arranged to coincide with the Centenary of the Mission work of the Reformed Churches in China.* Robert Morrison landed in Canton in September, 1807, and at once, under difficulties that are absolutely without parallel in more recent times, set himself to the work of the conversion of the Chinese people.

The extreme difficulty of mastering their language is almost proverbial. To Morrison we owe it that the difficulty which he encountered in the performance of this task can never again be felt, as he felt it, by any European student. The compilation of his Chinese-English and English-Chinese dictionary in several large quarto volumes was in itself a stupendous undertaking. The same may be said of his translation of the Scriptures into Chinese. On the foundations which Morrison thus laboriously laid, others have industriously built up a noble superstructure of scholarship such as no one sinologue and no single generation of sinologues could have reared. As a result of this co-operation by a long line of distinguished European and American students, the helps in the study of the language and the literature of China are now so numerous and so well adapted to the purpose of imparting to beginners a knowledge both of the written character and of the various dialects of the empire, that the task of acquiring a good acquaintance with Chinese need no longer terrify any student of ordinary intellectual calibre and earnestness of purpose. On the other hand, the man with special linguistic powers and tastes can now easily advance to the point at which the positive fascination of the Chinese language begins to be felt, and may find his life's work in new fields of literary labour in the Gospel that are at present waiting to be worked, the importance of which it would be hard to overestimate.

---

* Roman Catholic Missionaries had established themselves in China long before 1807, but on the work of the Roman Catholic Church whether in its earlier or in its later developments, we do not think it necessary to enlarge in this Memorial.

Morrison's and other early versions of the Bible have, like his dictionaries, been entirely superseded by the labours of later students in the same field, but without the earlier labours of that great and illustrious missionary the later and more abiding work of his successors in the same lines of service could never have been done. Here, as throughout the history of the Church and of the progress of the knowledge of God and of His works among men, the saying is true "One soweth and another reapeth," but in the end the sower and the reaper will rejoice together, each realizing the deep indebtedness of his own work to the work of others and the sacredness of all such work in its relation to God Himself.

To the superficial observer of missions in China it may sometimes seem as if the success actually attained as the result of the labours of the past century of work has been very small. The Empire is so vast, the workers are so scattered and at best so imperfect, the prejudices and superstitions of the people are so inveterate and the conversions to Christianity are so few, in comparison with the population, that some have supposed it to be impossible to make any great impression under circumstances that they judge to be so unfavourable to success. A little consideration of the subject, however, in the light of facts, will show the fallaciousness of many popular ways of measuring results and of computing success. We do not desire for a moment to extenuate any failures with which either we ourselves or our work must be fairly credited, or to exaggerate any of the successes of this work. Failures as well as successes have always characterized all great undertakings, but both failures and successes are hard to measure and oftentimes difficult to distinguish, for the judgement of history has frequently reversed contemporary judgements as to what was failure and what was success. Looking at the whole matter, however, as dispassionately as we can, we believe that we have quite as much reason to be encouraged by the net result of the progress of Christianity in China during the nineteenth century as the early Christians had with the progress of the Gospel in the Roman Empire during the first century. The circumstances under which respectively the mission work of the first century and that of the nineteenth had to be carried on were wholly different, and it becomes increasingly apparent that sufficient allowance has not been made for those differences either in our expectations, in the choice of our methods, in the organization of our work, or in other ways. This is not the place to institute a comparison between the two centuries, but it may be safely said that if the greatest difficulties which the early Church had to cope with are almost without a parallel in modern times, it is equally true that some of the greatest and most perplexing difficulties that *we* have to face were also without parallel in Apostolic times, or in the age that succeeded that of the Apostles.

We now (I.) call attention briefly to some of the visible results of mission work and to some of the changes that have taken place in the world during the past century; both, as we believe, are full of encouragement and inspiration. We shall then (II.) endeavour to state what in the judgement of a great representative Conference of China missionaries, including many men and women connected with almost all Western forms of Christianity outside of the Church of Rome, are some of the principal things that should be attempted in the way of outward organization, method and development, in the immediate future.

(I.) The work of the past century may be roughly divided into two periods of about fifty years each. These correspond alike to different conditions of service in the mission field and to different conditions of faith, experience and knowlege in the churches at home. During the whole of Morrison's life in China (1807-1834) and during the ten years succeeding his death—a total of thirty-seven years—the work done was almost entirely of a preparatory character. A mere handful of converts had been baptized. In 1842 there were only six Chinese communicants in connexion with us. In or about 1844 it became possible for missionaries to settle at a few points near the sea coast, between Canton and Shanghai and to preach and teach, but only within a very small and narrowly defined area. This state of things continued till by the Treaty of Tientsin in 1860, a number of places on the great river Yangtsz, or in Northern China, were opened to foreign residence. In the meantime, however, a number of young missionaries had been gradually gathering in Shanghai and were studying the language with a view to being sent farther afield directly the way opened. From 1861 the work moved steadily on, but even as late as 1865 the communicants in connexion with our missions did not exceed two thousand.

The more rapid extension of missions subsequently cannot, however, be accounted for simply by a change of conditions in China itself. No fact, probably, connected with the religious history of the Anglo-Saxon race, and of some of the nations of Northern Europe, during the past forty years has been more noteworthy than the increased realization there has been in England, America and in Scandinavia, of the duty of the Church in regard to foreign missions. It is to a great deepening in the near future, of this movement, so natural as the outcome of a true understanding of Christianity and so essential to a healthy and continuous development of spiritual religion in our own lands, that we now look forward with the utmost hopefulness. We feel, and we desire to impress strongly on the Churches from which we come, the conviction that at the present time we are only at the beginning of things in the mission field.

Little by little the Church has been led, under the guidance of the good Spirit of God, to wider and worthier conceptions than it was possible for our fathers to entertain a century ago, of what is involved in "preaching and bringing the good tidings of the Kingdom of God" to all nations, and it is now for us to realize these conceptions in life. The nineteenth century will forever stand out in the history of mankind as one of the most eventful periods through which Europe and America and, in different and lesser degrees, Asia and Africa also, have ever passed. It has been a period marked in the West by vast strides in all branches of scientific and mechanical discovery as well as in other branches of human learning and material progress. It has been marked also by great advances in the intelligent understanding of the Scriptures and by a revival of vigorous, intelligent and aggressive faith, as well as by an enthusiasm, born of religious conviction, for doing good and making war upon iniquity. We are confident that He who has cast our lot in such wonderful days as those in which we have lived and are now living, will surely show to His Church the spiritual significance of the advances we have alluded to and its bearing on the great missionary work of the future. At present China is crying aloud for Western education, but apparently almost exclusively in the hope that by means of such education she will be able to rival the military and naval power of the West which she both dreads and also covets, and that she will be able also to possess herself of a wealth and luxury and mechanical ingenuity like that which she sees enjoyed by foreigners. Of a thirst for knowledge of any but material things which she must gain from the West we see but little indication. It is for Christians above all men to bring to the Chinese the education they crave, but an education imbued throughout with Christian thought, Christian motive and Christian influence; for this is the one thing China specially needs. It is for Christians to show to the nations, in connexion with the missionary work and by means of men specially set apart for such service, whether through literary or other special forms of work, what Christian civilization really means; that it is not the turning of men into nations of soldiers, or of plutocrats and millionaires, but the development among men of all grades of society of the qualities and blessings for which man was made, the riches of moral character, wholesome family life and good citizenship, self-control, self-respect and self-sacrifice, prudence, intelligence and healthy ambition, mutual trustfulness, sound public opinion, and social progress. In forming a great nation's ideals, the inculcation of such virtues as we have named cannot safely be left simply to chance, or to the preacher in churches. Schools, colleges, Young Men's Christian Associations, sound literature, all must bear their part.

But to return to the state of our work in China to-day: the number of Christians at present connected with all the missions in China does not even approximately show the number of men and women who have come strongly under Christian influence and whose outlook on life has been modified by Christian ideals. But even the number of nominal Christians cannot be stated accurately. There is reason for believing those in connexion with the Reformed Churches to approximate in round numbers, to one hundred and seventy thousand persons.* Some perhaps would give a higher estimate, others would give a decidedly lower one. In any case the number seems, it is true, small indeed in comparison with the hundreds of millions of the population of China, that remain unevangelized. But it must be remembered that in every country some very small classes of the community may for various reasons be vastly more influential than other classes that are numerically far larger. A little leaven has a potency in it that is not possessed by the much larger quantity of flour into which it is cast, and grains of seed, however few, have a power to germinate and to multiply indefinitely not possessed by grains of sand however numerous. Without claiming for members of the Chinese church that they are all ideal or even satisfactory Christians, we maintain unhesitatingly that amongst them are many noble men and women who, in point of Christian character and spirituality of mind, would be a credit to the Church in any land. In the Boxer troubles of 1900, as well as in earlier persecutions in China, the Church furnished Chinese martyrs whose testimony and sufferings have enriched the life and traditions of the Church universal, and every missionary who has lived any length of time in China will recall, in addition to numbers of simple-minded faithful men and women whom he has personally known, individual cases of a really high type of Christian excellence.

---

* The reader is referred to the Statistics of Missions published in the Conference Report.

It is to the Church itself, the living Christian community existing under very varying conditions throughout the empire and gathered together, humanly speaking, by many agencies, that our thoughts turn as to that in which the hope for China lies. A mere crowd of unrelated Christians would be a poor subtitute for organized Christian societies. Heathenism has nothing to show that can compare to the vital fellowship of believers in the risen Lord. To gather men, women, and children into this fellowship is much, but to teach them when they have been gathered in, to help them rightly to understand and appreciate the privileges and the mutual responsibilities of the Christian life—this is a not less important and it is a far more difficult task. It is to this end that much greater attention must be given in the future than has been given in the past. Already some of the most promising boys and girls, young men and young women, in our high schools and colleges are from Christian families. Apart from the evangelistic work of the past, and its results in founding a Christian community in China, our schools, and especially our girls' boarding schools which are now a very important part of our work, could not possibly hold the place they do. But our Christian adults, not less than their children, need the guidance and shepherding of wise and faithful Chinese pastors and teachers. One of the pressing needs of the present situation is the training of such men. When we speak of the evangelistic work of the past, we use the word in no narrow or limited sense, but as covering all agencies for bringing the gospel of life to the Chinese, whether by the direct preaching of Christ, by the circulation of the Scriptures and other literature, by the Christ-like work of healing the sick and teaching the young, or by those object lessons of compassion and tender care which it is absolutely necessary that missions should carry on, if—in the words of David Hill—"the symmetry and harmony and perfectness of the body of Christ" is to be faithfully presented before the non-Christian world, asylums for the blind and the dumb, for the leper and the outcast. "These things", said Mr. Hill, "would, if put on a proper basis, reveal to the Chinese a more perfect Christ; and this is our great business, the true road to success, the vision of the perfect Christ! The beauty and symmetry of the body answering to the Head will soon win the Chinese from their lifeless images as no other revelation will."

(II.) We come now to state some of the things that, in our judgement, are of prime importance in the future development of our organizations and methods of work.

1. In the forefront of such things we should place the need for efficiency, specialization, concentration and the strengthening everywhere of existing agencies.

2. Closely connected with this subject is the pressing need for co-operation and federation in work, between different Societies.

3. The whole question of missions in China requires to be thought of to-day in connexion with the totally changed and still changing conditions under which we are now working as compared with the conditions that prevailed in China twenty or even ten years ago.

4. There is a call to the churches to rise to a much wider and more far-reaching outlook in regard to mission work than it was given to our fathers a century ago to see. This larger outlook is possible now not merely by reason of a changed condition of things in the mission field, but even more as a consequence of the larger and, as we hold, truer conceptions of God's purposes in the creation and redemption of the world than it was possible for an earlier generation to grasp. The gradual unfolding to His people by God Himself of those larger purposes, and of the vastness of the scale of the Divine working, is one of the characteristics of the days in which we live.

1. "Efficiency," it has been well said, "is the keynote of modern business," and if efficiency is needed, as it is, for commercial success and also for success in all the modern arts alike of peace and of war, can we without dishonouring God suppose that something less than efficiency ought to be quite good enough for the work of extending His Kingdom in India, China and other non-Christian lands? It need hardly be said that the first kind of efficiency we plead for is spiritual efficiency in the workers, the kind of efficiency evidenced by deep personal piety, intelligent and thorough knowledge of the Scriptures and reverence for them, breadth of sympathy, largeness of soul, steadfastness of purpose, willingness for self-sacrifice, in a word, "the mind that was in Christ Jesus." But even given such workers, who are also men and women up to the mark intellectually, and

possessed of the priceless gifts of common sense and power of adaptation, much inefficiency may result from secondary causes, such as the neglect of specialization or of a proper equipment for carrying on special forms of work. It is possible to expect every missionary to be equal to the performance of all sorts of different tasks, without any regard either to special training for the task in question, or to the importance of concentration in the doing of it. It is possible also to expect men to make bricks without straw. To give a single illustration: it is not too much to say that there are today many primary mission schools in China that are comparatively, if not entirely, inefficient by reason of their being taught by Chinese teachers who themselves have never acquired proficiency in any subjects but the Chinese Classics, and have never learned how to teach. Further, some of these schools are being inspected or superintended only by missionaries busy with other duties, who have had no training for such work. Yet surely education, in all its branches, if it is to be efficient, demands trained teachers working under trained superintendents, and the supply of such workers can neither be improvised whenever they are wanted, nor can it be obtained without forethought, pre-arrangement, and a generous expenditure of both time and money on the special education of the workers who are needed. Here and there occasional missionaries, with unusual natural endowments fitting them to be educators, may train themselves, on the mission field, to do the work of specialists in education, but such cases will be rare and cannot be calculated on. In any case the principle ought to be accepted that, in China as elsewhere, the education that is, so to speak, hall-marked "Christian" ought to be before all else thorough in itself, as all Christ's own work was thorough, and ought to be strongly pervaded with Christian influence. An "education" that merely consists in giving children in our day-schools a smattering of Christian doctrine, unaccompanied by any real awakening of the faculties of the soul to think, to reason, to know, is not worthy of the name either of "Christian" or of "education."

But all thorough work is costly, and if our primary schools are to be efficient, well-equipped normal colleges, with good practice-schools attached to them, must be maintained by the missionary societies, in sufficient but in not impossible numbers, and with careful selection of the centres at which they are to be established. In missionary normal colleges for the proper training of Chinese Christian schoolmasters, students will have a chance of learning, as they will not learn in government colleges of the same class, the nobility of the schoolmaster's profession, and to value its priceless opportunities for moulding young lives. If, however, the teachers from these colleges are to be kept up to their work after they have been appointed to schools, they must for some years to come be superintended by foreign missionaries, each working, it may be, over a fairly large area, whose ability to superintend and direct such work will have been gained from a course of special and thorough training before they came to the mission field, and this should be these men's sole work. The principle here enunciated is one of wide application. In order to arrive at efficiency whether in the matter of education or in any other department of effective service in the mission field, the necessary cost, whatever that may be, of *producing* efficiency must be paid and paid gladly; inefficiency, however cheap, must be studiously avoided. The cost will not always be a cost in money, though frequently it will be that, and this fact has to be faced boldly. The question to be asked about any school, college, hospital or other Christian institution is not "How much money does it cost?" but "What good work does it do?" "What is it worth as a means for accomplishing the end for which alone it exists?" The theory that every form of work in the mission field must be done cheaply is an unworthy theory, and if unworthy, it cannot be necessary. It awakens no enthusiasm of self-sacrifice in the mind of people whose standard of excellence in every other department of life is not cheapness but thoroughness; least of all does it commend itself to the minds of people who themselves are in the habit of exercising strict economy and self-denial in their own personal expenditure for the very purpose of effectively accomplishing work for God that they know must of necessity be costly.

We pass on to notice the inefficiency that results from missionaries being expected to work under conditions that make steady concentration in work difficult if not impossible. To expect, *e.g.*, that a large school of a higher grade than the primary one, can be efficiently maintained when the responsible head has also other weighty responsibilities resting upon him, such as the charge of a country district in which he has to itinerate, is to do both kinds of work an injustice. Equally fatal to efficiency is it to assume that men whose special gift and call of God is to the ministry of the Word, and who desire to consecrate their whole lives to spiritual work, such as preaching and teaching, and acquiring an ever increasing mastery of the Chinese language in order to do so effectually, are the proper people to be put in charge of the whole book-keeping of a large mission and its financial arrangements, as well as the work of passing goods through the Customs for missionaries in the interior and then forwarding such goods to their destination. Much smaller distractions than these were repudiated by the Apostles for themselves in the early days of the Church as a "serving of tables," which, while an honourable enough ministry for men specially set apart for such service in Christ's Church, was regarded, in the case of the apostles, only as a distraction and not as the task appropriate to men who had undergone a special training by our Lord for work of a much more difficult and exacting nature. It is the decided opinion of this General Conference that, as far as possible, at every large centre there should be, as there are already in one or more of the largest and most economically managed missionary societies in China, agents appointed to take charge of all such duties as book-keeping, financial arrangements, superintending the erection of buildings, forwarding parcels and mail matter to the interior, etc., etc., and that wherever possible, ordained missionaries, medical missionaries, missionaries in responsible charge of colleges and high-schools, and missionaries set apart for literary work should be entirely freed from such duties as are referred to above, that they may concentrate their whole energies on the work proper to their particular office.

Once more, it is not helpful to the true efficiency of a mission that Chinese workers should be prematurely entrusted with work for which in the judgement of missionaries on the spot they are not competent. For some forms of service Chinese workers may be easily trained, in which they will be able to undertake work that in the earlier days of missions the foreign missionary had himself to do, and wherever possible this should be done. But in other departments of work it will apparently take many years before the work of the European or American can with advantage be devolved on the Chinese. To illustrate this point also from the educational work of missions, the real efficiency of our mission schools, the kind of efficiency which will for many years make it impossible for Government or other non-Christian schools to rival them in the better class of students that the mission schools turn out, lies, humanly speaking, in the personality, the Christian personality, of the foreign teacher. So far as education is merely a matter of teaching certain subjects for an examination, Chinese teachers can be got who can do good work, but in so far as education means the maintenance of a high moral tone and of effective discipline in a school, or the imparting of knowledge with that enthusiasm for the subject on the part of the teacher which awakens enthusiasm in the pupils and a thirst for knowledge, it is very, very rare to find any ordinary Chinese teacher who has the ability to take the place of the missionary teacher, and experience does not lead us to expect that this type of vigorous and inspiring personality which is so often met with among teachers in the West, will be at once, or even in the near future, forthcoming in China simply because it is needed. In the meantime it requires to be clearly stated that the moral perils of large boys' schools insufficiently officered by competent foreign missionary teachers are very great indeed, and might easily make these schools a curse rather than a blessing to the missionary work.

2. Closely connected with the topic of efficiency is the further question of co-operation and federation between different missions. No fixed rules can be laid down as to the application of the principle of co-operation, for to be effective it depends on subtle influences and spiritual forces that cannot be called into existence by mere legislation or in obedience to an abstract theory. The general position, however, needs to be continually and deliberately kept in mind, continually made a subject of earnest and believing prayer, and continually made visible to the eyes of the Chinese, viz., that we all regard our fellow missionaries of other societies as serving, with us, one Master, even Christ, and that whatever may be our differences of view or of administration it is our bounden duty to frankly recognize and honour one another as members of the one Body of Christ and as under obligation to Him to be mutually helpful one to the other in our respective spheres of working. We seek no unity that would impoverish the fulness of the life of the Church, but this one thing is demanded of us that we should love one another and act accordingly, openly and in the sight of all men. Happily in China there seems in almost every direction at this time a strong and growing desire among members of the missionary body to emphasize agreement and to minimize differences; to welcome opportunities for united action and to keep in the background, wherever it is not wrong to do so, disagreements on matters in which at present we cannot all move forward together on the same lines. Those who say otherwise, and who represent the missionary societies of the Reformed Churches as appearing before the Chinese as a number of warring sects, are persons who simply do not know the facts. What they say proves conclusively that they must be completely out of touch alike with the life, the work and the aims of the missionary community.

At the same time much remains to be done in the way of actively and frankly carrying into practice some of the principles of unity which are already widely recognized amongst us passively and tacitly. The practice, *e.g.*, of overlapping in work is more and more regarded as being generally opposed to the principle of efficiency and economy in working, and yet at present there is a good deal of such overlapping. The remedy will sometimes be found in one direction, sometimes in another. In some cases, we cannot but think, it will be found in a more generous recognition by one society of the work being done by another society, and in a more frank trustfulness in regard to the workers. To give a single illustration from the department of evangelistic and pastoral activity: there is often an overlapping in country-work. It is certain that no missionary society would ever allow two of its missionaries independently to open separate out-stations in one very limited area simply because one of the missionaries in question felt—perhaps, even with some reason—that his own way of working and his own teaching was more ideally perfect than that of the other, or that it was needed as a corrective to the working and teaching of the other. Without attempting to define under what circumstances one society is justified in opening work in some comparatively small place or district where another society is already working, there are many who hold that this thing has been done, not altogether infrequently, in cases where it was quite unnecessary that it should be done, and that if the honour of Christ and a true zeal for the unity of His people—such zeal as we have for unity in our own societies—had been the sole considerations weighing with the second comer and with the authorities in his mission, the result would have been different. The fact that converts from one station are going to live in territory occupied by another mission often affords an opportunity for showing the Chinese that we regard our brethren in another mission as one with ourselves in the larger unity of Christ's Church. We rejoice to know that letters of commendation are frequently being thus sent with converts of one society to the patstors of other societies; but it has not been so in all cases and the acting on another principle has sometimes produced friction and other undesirable results with no really compensating advantages of any kind.

The question of co-operation in institutional work is one on the proper treatment of which much will depend for the efficiency of our educational developments in the future. At present there is much loss of power in some directions through want of mutual consultation and co-operation between missions, and the money cost seems to increase in inverse proportion to the power exerted. At one centre or within a very limited area, four or five missionaries, representing as many different societies, will sometimes be found working independently, each spending a large portion of his time or as much as he can spare from other pressing duties, in training for his own mission a handful either of theological students, or students preparing for some other kind of service in mission work. It would be difficult to justify such methods on any principle of economy combined with efficiency, and in more than one place in recent years a vigorous attempt has been made to adopt a more healthy and natural method of proceeding. If it is everywhere, unfortunately, in the region of divinity that the system of isolation in teaching is most tenaciously retained, yet there is reason to hope that as in the West that system is gradually but surely breaking down, so it will be in the mission field also. The theological atmosphere and influences under which our Chinese theological students and Christian prophets are to be trained is a matter of vital importance. They are not to be men like the scribes of old, furnished from the beginning with a complete system of theology and a number of those religious formulæ in which the heart of the natural man delights as saving the necessity of thinking. They are to be living exponents of the living oracles of God and of the historic faith, men who in the process of teaching, are themselves ever acquiring new treasures of knowledge and truth. The truest and best expositor of Scripture is not the man who has been taught always to explain the Bible in the supposed interests of some particular system of theology or of ecclesiastical polity, but the man who has been taught to examine closely, fearlessly, and with the best helps afforded by true scholarship, the real meaning of the sacred text and to weigh all theological or ecclesiastical theories, his own included, by that. He is the man who has been trained to think, to reason, to enquire, as well as to read and to study. Mental activity is far more successfully developed in large schools than in small ones; under teachers possessed of exceptional scholarship than under men of merely average knowledge and ability; under the bracing influence of constant competition with a number of other thoughtful students rather than in the stagnant sphere of a small classroom in which not one really active mind is to be met with. Possibly an improved system of theological training for our Chinese students in divinity will be best attained in some cases by federation—a number of smaller institutions, now working separately, combining together to form one large institution under one management and one teaching-staff composed of missionaries representing each of the combining missions. In other cases, it may be that one mission, with special advantages for giving the best theological education that can be had, will be trusted by other missions throughout a large region to equip properly, and manage entirely, a thoroughly good divinity school of its own, for the benefit of all the students sent to it by the missionaries so combining, on the understanding that all the teaching is to be given on those broad general lines of theological scholarship which form the only sound basis for the training of a really intelligent ministry, and such as are common to all our churches alike. Particular teaching on other and more restricted lines could be given subsequently in each mission at its own discretion.

In all other departments of the higher or of special education we are convinced that general efficiency will only be possible in connexion with well-considered applications of the principle of united action, whether in the form of co-operation, federation or otherwise. Nor is this principle only applicable to education and similar things, it is a *spirit* that must pervade all our work, limiting the tendency to that useless reduplication of effort and useless expenditure of money which must continually take place wherever either individual workers or societies can see and rejoice in no work but their own, and trust no one to do the thing they themselves are doing, better than, or even as well as, they themselves are doing it.

3. We call attention now to some of the changed conditions under which missionaries in China can work to-day as compared with those under which they were working only comparatively recently. Such are the following (*a*) a totally changed attitude on the part of the official and influential classes towards Western things and Western ideas, amounting to nothing less than an intellectual revolution; (*b*) a complete change in the whole system of public examinations, which has been in force for hundreds of years, and a corresponding change in the whole standard and methods of education; (*c*) a sudden reversal of previous ideas on the question of female education, accompanied by a determination to open schools for girls; (*d*) the recognition of Western medicine and surgery as it was never recognized before. Medical schools are already being opened by the Chinese for the training of army doctors and surgeons on European lines. The native system of medicine is doomed. The signs of these and other changes are everywhere manifest. High-schools, normal-schools, colleges, are being erected

throughout the empire. The book-shops are full of a new style of literature and of new school text-books. Students of all grades are being trained in physical drill and their very dress has been entirely changed, the flowing robes of the East being exchanged for the tighter fitting style of the West. Last, but not least, the old race of soldiers has passed away and large numbers of foreign-drilled troops everywhere witness to the fact that China is preparing for war.

The mental revolution we have referred to changes greatly the character of the agencies which the missionary is able to use for evangelizing purposes. It has not lessened the importance of any agency heretofore employed ; on the contrary, it has intensified the need of some of them, and has in addition created new possibilities for the use of other kinds of agency.

In former days the principal missionary agency was perhaps, the public preaching of the Gospel in the mission, hall, the street, the market place and by the wayside. The need for such preaching was never greater than to-day, but better and less elementary preaching is needed. We want trained preachers who can appeal not only to the poor and to the illiterate, but to the thoughtful and those who are now willing to listen as formerly they were not. Our insistence, as a Conference, on the pressing need of education is not as a substitute for preaching, for that it can never be, but while believing in education for its own sake, we feel the need of it especially as an indispensable means to preparing both preachers to preach more effectively and hearers to listen more intelligently. Who can predict what would be the effect on the Chinese of a race of truly great preachers everywhere attracting crowds to listen to their message?

We have spoken of one great and striking result of the patient and successful labours of our medical missionaries in the past, viz., the present disposition of the Chinese to prefer Western methods of healing to the methods previously accepted. This is in itself a call to the churches at home to largely increase the number of missionaries, both men and women, whose lives will be devoted to the ministry of healing and to training Chinese medical students.

The changed attitude of China towards female education and the place of woman, lays upon us great responsibilities. The uplifting of woman is a first need in the moral regeneration of a people and one of the things in which Christianity has a totally different ideal from that which the religions of China have encouraged. The present change of national sentiment on the subject is one of the indirect but none the less striking changes that the slow but steady dissemination of Christian ideas in China during the past century has led to. Let it be remembered, however, that it requires the Christian motive-power to make it successful and fruitful. Heathen teachers will never raise women to the standard of Christian womanhood. We need more schools for girls and more consecrated and highly trained women competent to conduct such schools, and gradually to give higher and higher instruction in them. We need more training schools, also, for Chinese women to fit them to work among their sisters, and we need educated Christian ladies from our homelands for zenana work in the houses of the well-to-do. Such work would have been impossible a few years ago; now the visits of such workers would in many cases be cordially welcomed by Chinese ladies, and frequently they would be returned, for the seclusion of women in China is not at all as strict as it is in India. This, so far, has been a comparatively unworked sphere of usefulness in China, but it is one full of promise and of gracious opportunity in the present.

Something should be said of the need that exists for the development of a Christian literature worthy, on the one hand of Christianity, and on the other hand of the literary standards of China. Never was there a finer field open than to-day for scholar-missionaries fit to take rank with Morrison, Medhurst, Legge, Wylie, Williams, Chalmers, Edkins, Faber, Schereschewsky, not to mention others still with us, whose names will long be held in remembrance as leaders among the sinologues of the past century. The exact form of service to which such men would be led finally to devote themselves, cannot be too narrowly defined before they have had time to test, each for himself, the various needs that are waiting to be supplied. But we say, without hesitation, that advanced students of European classical literature, of history, of philosophy and of science in any of its branches, having once duly equipped themselves with the power to use freely the language of China, would not fail to find a sphere in which to give of their best to the service of God and His kingdom in this land.

4. Thus far we have endeavoured to call attention to some of the principal and most easily understood conditions and needs of the missionary work in China as it exists at the close of the present missionary century. Readers of this Memorial will bear in mind that our Conference represents both individuals and societies holding different ideas as to what things are within the true scope of the missionary

enterprise, and of the best methods of prosecuting that enterprise, as also of the relative claims of each branch to the financial and other support of the churches. We cannot hope that the importance of all the needs we have spoken of will be felt equally by all. Enough if each reader can gain from this appeal a deepened and quickened interest in some one or more parts of the great undertaking which, in all its breadth and comprehensiveness, we unitedly represent, viz. the establishment of the kingdom of our Saviour God throughout this land; enough if each is stimulated to more fervent prayer and more self-denying effort, at least on behalf of that part which seems to him of the greatest importance.

A famous missionary of a past generation made it his motto to "ask great things from God and expect great things from God." The "great thing" that we ask, and that in the vision of faith we must dare to confidently *expect* from God, is nothing less than that China may become a Christian nation. The term has, indeed, fallen somewhat into disfavour with many who realize how imperfectly Christian any single nation on the face of the earth to-day is. And yet Christians have only to live for some time among an avowedly non-Christian people, mixing freely with them, understanding their social life, their ethical and moral standards, and the state of public opinion, to feel that after all there is a wide gulf between a nation that acknowledges, even only outwardly and imperfectly, the Christian law, and one that deliberately repudiates the name, the commands and the worship of our Lord. We say this in no spirit of disrespect for any of the great nations of Asia, nor do we deny to the Chinese, the Japanese, or others, the possession of many virtues, of many attractive qualities, and of much that is beautiful in family life. But some of the conceptions that are most familiar to ourselves,—the holiness of God, the awfulness of sin, the dignity of man, the sacredness of human life, the nobility of self-sacrifice, the importance of *truth* in religion—not to speak of any more distinctively Christian thoughts—all these are strange and almost unreal conceptions to the non-Christian nations, and they exercise no influence in forming their current standards of excellence.

The *mind*, as well as the heart, of China needs to be converted. The conversion must come through a changed outlook not only on God, but on the world, the facts of life and of history, and the conditions of human existence. The present is the day of opportunity for bringing about such a change and there are not wanting indications that Western civilization, on its distinctively Christian side, is beginning to move China.

How long the day of opportunity will last none can say. We have spoken already of an "intellectual" revolution that is now going on. We use that word only to signify that the movement is not so far a religious one. But neither is it a distinctly irreligious or anti-religious one. We firmly believe that it is capable of becoming a religious movement if rightly guided and if the people are led to see that their best hopes can only be attained in Christ. We ask the earnest prayers of the Churches that it may be so guided. On the other hand we can see how the movement may rapidly deteriorate into a distinctly irreligious one if instead of finding Christian leaders and guides, the leadership should fall into the hands of persons who themselves are anti-Christian.

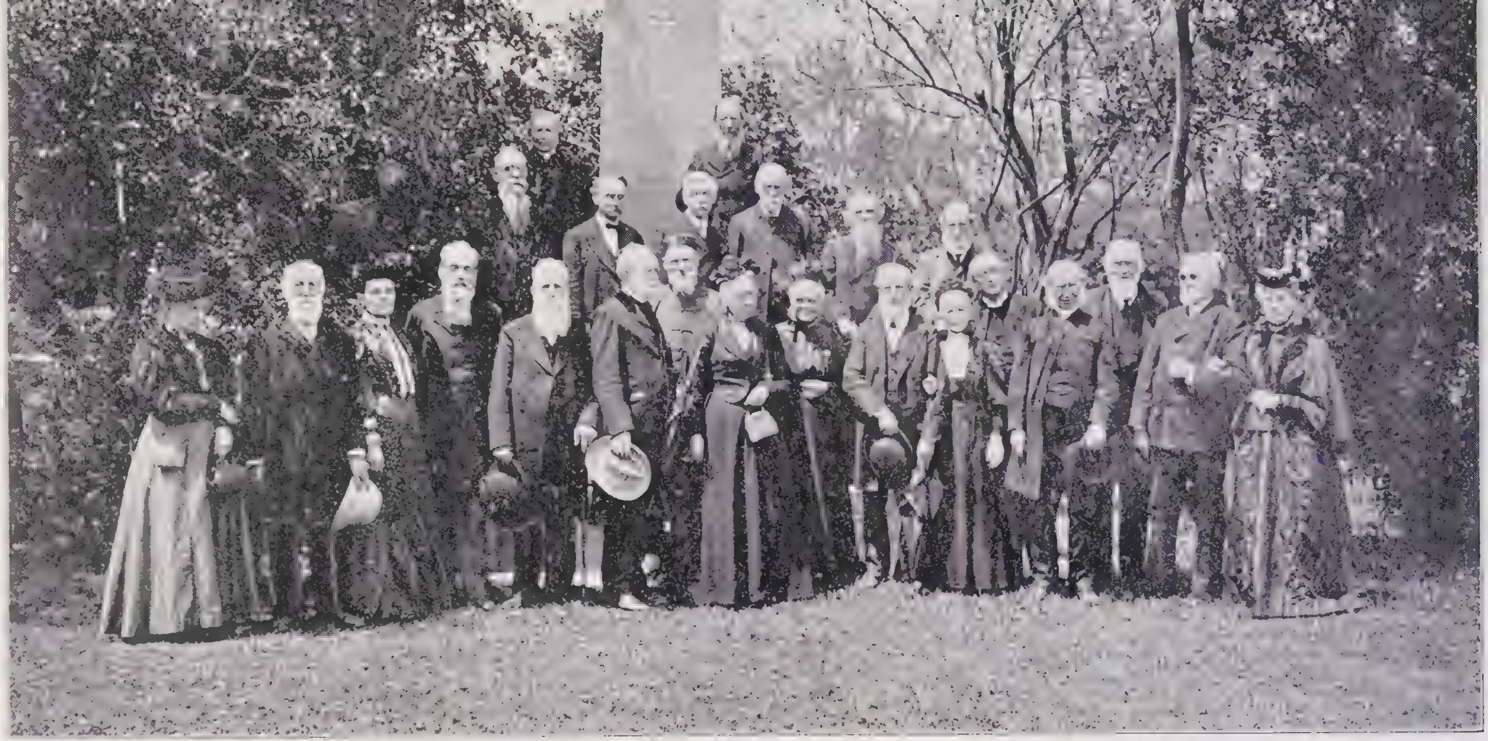
It is a fact of early Church history that under the Roman Empire Christianity had materially modified the public view of various religious and other questions long before Rome became Christian. A similar process is going on to-day in India, in Japan and in China also. It is doubtless by this kind of gradual, yet steady and progressive dawning on the minds of a whole nation of the Light of life, of the inherent superiority of Christian standards of truth and holiness, and of Christian incentives to virtue, that the way is often prepared by God for subsequent movements on a large scale in the direction of establishing the Kingdom of Heaven, movements which would not otherwise have been possible. We err when we suppose that our sole work in the mission field is to make and baptize converts. Our Lord's account of His work was that it had been to glorify God on the earth and to manifest His Father's name. Is it nothing that at so early a period as this in the history of China's relations with Christian nations of the West, and in spite of some very anti-Christian actions on their part, this great Empire should now be deliberately planning to reform many of her institutions on Christian lines? In so doing she tacitly admits that certain Christian ideals (which *we* know to be a part of the glory of God) are more excellent than her own. Already China has declared it to be her intention to a bolish torture both in the examination of criminals and in their punishment, as also to remodel her prisons. She denounces domestic slavery, and there are signs that she is becoming ashamed of the concubinage which prevails among the well-to-do classes. In regard to some at least of these changes—these fruits of Christianity—in Europe we must remember it required many centuries to bring them about. If it be said that it remains to be seen how far China will act on her professions, the same may be said of some

Christian countries also. Already in very many if not in all of the government schools, the first day of every week is now regularly observed as a day of cessation from work. Better still, in numbers of cases non-Christian parents are now so anxious to get their boys into Christian boarding-schools that they will pay a good sum per month for each lad, although to the same grade of government schools these boys might be sent without charge; often the mission school is preferred for the avowed reason that a father desires his sons to grow up under the moral influence of the missionary rather than under that of the teachers in the government schools.

At the present time thousands of young men are being sent to Japan to study Western subjects under Japanese teachers, but the result has not answered Chinese expectations and the government is full of fear as to the probable consequences of this scheme. Many of the students have returned with only a very poor equipment of useful knowledge, with a distinctly lowered moral sense, due to licentious habits acquired in Japan, and last, but not least, full of wild revolutionary ideas that are seen to bode no good to China. A similar spirit is spreading in a number of the government schools and we find some officials and men of good position preferring on this account also, to send their sons to Christian colleges rather than either to Japan or to the state schools, believing that the Christian institution provides the safest political atmosphere for the new type of student to study in.

Who can fail to see the enormous importance of the present time, in this matter of the higher education in China and of giving it on Christian lines?

We appeal to the Churches to support us in founding additional schools and colleges of a thoroughly efficient character for the purpose of leavening the youth of China with the spirit and teaching of the Bible applied practically to the acquisition of all knowledge. But the success of such institutions will have to be measured not simply by the number of pupils that are baptized in the course of each year, but by the measure of our own unhesitating confidence of faith that such work is *of itself*, and without regard to results that can be tabulated in terms of church-membership, a work "worthy of God." We must believe earnestly that no labour done on such lines for His glory by those whom He Himself calls to such service will be in vain in the Lord, for the revealing of the wonders of His ways, whether in the realms of nature, of history, of science, or of grace and redemption is, in truth, all one work and it is constantly so represented in the Bible.



Missionaries present at the Centenary Conference who have been Forty Years and More in China

FIRST ROW.—Mrs. J. Jackson. Rev. C. Goodrich, D.D. Miss H. Noyes. Rev. H. V. Noyes, D.D. Rev. J. B. Hartwell, D.D. Rev. W. A. P. Martin, D.D., LL.D. Rev. J. W. Stevenson. Mrs. T. P. Crawford. Mrs. H. C. Kip. Rev. H. Jenkins, D.D. Mrs. Jenkins. Ven. Archdeacon A. E. Moule, B.D. Ven. Archdeacon E. H. Thompson, D.D. Rev. C. W. Mateer, D.D., LL.D. Rev. J. M. W. Farnham, D.D. Mrs. Farnham.

SECOND ROW.—Rev. H. Corbett, D.D. Rev. H. H. Lowry, D.D. Rev. T. Bryson. Rev. J. Wherry, D.D. Rev. R. H. Graves, M.D., D.D. Rev. J. J. Meadows.

THIRD ROW.—Rev. J. Macgowan. Rev. W. D. Rudland.

We fully and entirely recognize that the work of national education in China cannot possibly be undertaken by missions, but must be carried out by the Chinese themselves, nor do we desire it to be otherwise, but nothing will prove more helpful to making the Chinese schools efficient and high-toned, than the existence of other schools provided by missions in various parts of the empire, where first-rate education is given by trained teachers from Western lands. It may not be long before the Chinese rulers will cordially welcome such schools, not as being in any sense rivals or adversaries, but as truly conservative influences on the side both of sound learning and of political caution and rectitude.

In a similar sense we appeal to the Churches to establish everywhere in the mission field more object-lessons of our Lord's compassionate love, not merely for such sick people as can be treated temporarily in our hospitals, and then sent out either cured or incurable, but *asylums* in which lepers whom we cannot heal as He did, blind to whom we cannot give sight as He did, lunatics whose reason we cannot restore as He did, shall still be maintained and tenderly cared for, with a love not altogether unworthy of Himself. His own works of compassion, our Lord adduced as a part of the witness to men that the Father had sent Him. The works of compassion carried on by His Church, in His spirit, and under the inspiration of His love, serve a similar purpose today. The Chinese are not an illiberal people. They are often very ready to respond to the appeals of benevolence, but they want leadership, initiative, example, precedent to direct their benevolence into the most useful lines. Such precedents Christian institutions would satisfactorily supply, and they would not fail to encourage the Chinese to exercise a like compassion.

We know we have asked for an extension and consolidation of work that will, if granted, involve a considerable outlay, but we are well assured that there is a sufficiency of wealth in our Churches to meet it, if only the need is realized and the voice of our Lord is heard by each one showing him what is the right share of the burden of blessing it is for him to bear.

We cordially acknowledge all the help and sympathy we have received from the Churches in the past, and not least of all we desire to acknowledge our debt of gratitude to Christian friends in China who do not belong to the missionary body but whose interest in the work of Christ is often very stimulating to us. For the godly and upright lives lived by some of our countrymen whether employed in official services such as the consular, the military and naval, or the customs, or in professional and mercantile pursuits, we bless God. Were the lives of all nominal Christians from Western lands what the lives of some are, the Chinese as a nation would long ere this have realized the divine power of the Christian life as they have not yet realized it.

To one and all we would say, Pray for us; pray for the work committed to our charge; pray for our fellow-workers of all classes among the Chinese, for they have many temptations and difficulties of a character peculiar to their special position; pray for the native Church in every heathen land that it may be holy in life, intelligent in its faith, fruitful in good works, united in the spirit of brotherly love, and a consistent witness before the world to the abiding presence of Christ with His people; pray that the whole earth may be filled with the knowledge of the glory of the LORD.

III.—MEMORIAL ON OPIUM

The China Centenary Missionary Conference assembled in Shanghai, May 1907, in passing a Resolution on the Opium Question desires to bring before the rulers and people of the various nationalities represented by the Missionary delegates attending this Conference, the following MEMORIAL on the consumption of Opium in China.

The closing year of the present century of Missions in the Far East will always be memorable for the fact that during this year a step was taken of the utmost importance to the moral regeneration of China, when overtures were made by the Government of Great Britain to the Government of China with a view to enabling the latter to eradicate the evil of opium-smoking, now rampant in every part of the Empire. These overtures were the outcome of the following Resolution unanimously passed in the House of Commons on the 30th May, 1906: "That this House re-affirms its conviction that the Indo-China Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close." Great Britain subsequently intimated to China that the Indian Government would now be prepared to consider favourably any proposition made by China for diminishing the opium exported from India, if China, on her part, were prepared concurrently with this diminution of import, to diminish the quantity of opium produced in China. This communication was promptly met by a favourable response from the Chinese Government. Thus both the British Government and the Chinese now frankly recognize (1) the enormous evil of the opium habit as it exists in China, and the physical and moral deterioration it has involved to the Chinese people; (2) that without the co-operation of both China and Great Britain, there is little prospect of the evil being overcome; and (3) the responsibility of both Governments for doing the utmost that can now be done to remedy the wrong-doing of the past.

This assembly, as an international Conference of Christian Missionaries working in China, desires to put on record a statement in regard to the opium trade which concerns all persons who having dealings with China, or with the Chinese people living abroad, are connected with the sale of the drug in any of its forms, for we regard the question of the suppression of the opium habit as of the utmost importance at this time to the nation.

Into the past history of the opium trade it is not necessary now to go. Suffice it to say that for more than seventy years the calamitous effects of it have been growing every year more manifest, and during the whole period the testimony of missionaries, without respect of church or nationality, has been continuous, emphatic and almost unanimous in condemnation of it. That this evil was in its earlier stages almost entirely due to the importation of opium from abroad, we believe to be a fact of history that cannot reasonably be disputed, but in later years it has been multiplied indefinitely by the cultivation of the poppy in China itself. Later still, the injury has been further greatly intensified by the spread of the morphia habit, a natural consequence of creating a craving such as is common among opium-smokers, a craving that can always be temporarily appeased by an injection or by a pill of morphia when it is either not convenient or not possible to have recourse to the opium pipe. During the greater part of the time in which the ruin of China through opium has been proceeding, the missionary body has often appeared to be lifting up almost in vain the voice of protest against the trade and against the criminal responsibility of those—whether foreigners or Chinese—who were seeking financial gain therefrom. This gain, alike in the case of the Indian Government and of the Chinese, had not even that semblance of justification which can be plausibly urged when a heavy taxation is directed to the prohibition or repression of a public evil. The opium revenue throve and prospered, not on repressive taxation, but on the stimulating profits of extending production.

Now, however, it is with profound thankfulness to Almighty God that we confess we have been made anew to realize during the past year that the cause of truth is never really desperate. The people of Great Britain have long been misled as to the true character of the Indo-China opium revenue, but now that at last they begin to understand the situation, they desire to do justice by retreating from a false position.

The change that has come about in public feeling on the opium question in England is, if sudden, not altogether hard to explain. Humanly speaking many causes contributed to the result. To mention now only three, we have (1) the object lesson afforded by Japan; (2) the Report of the (American) Philippine Opium Committee; (3) the experience of employers of Chinese labour, both in the British Colonies and elsewhere, of the effects of opium-smoking upon the efficiency of these labourers and upon their trustworthiness as men.

(1). It is a fact patent to all that during the last half of the nineteenth century, while according to so great an authority as the illustrious Viceroy Chang Chih-tung, China was, through the use of opium, having her national life and vigour steadily undermined, Japan, pursuing a directly opposite policy in regard to the drug, and absolutely forbidding its use by Japanese for any other than medicinal purposes, has steadily risen to a high place in regard to material progress among the nations of the world.

(2). The Report of the Philippine Opium Committee, published two years ago, was virtually a cordial endorsement of the condemnation of the opium habit that most observant and unbiassed travellers, not less than Missionary and many other residents in China, have always uttered. This Report has done much to discredit in England as well as in America the testimony of all who attempted to condone what this Committee entirely condemns.

(3). The Australian Federal Government, moved by experience as to the effects of opium on Europeans as well as on Chinese and Aborigines, in December, 1905, issued a Proclamation prohibiting its importation, except for medicinal purposes, from 1st January, 1906. Two of the Australian States in anticipation of this Proclamation had previously enacted laws prohibiting the sale and smoking of opium, which laws have been vigorously enforced. Other colonies have acted on somewhat similar lines. Public opinion in England could not fail to be influenced by such events.

The question is often asked, however, whether after all it will do any good for the Indian Government to withdraw from the opium trade in China, for China, it is said, will simply take advantage of such a withdrawal to make more money herself by increasing her own cultivation of the poppy. It is, of course, impossible for this Conference to say beforehand what China will do, but the following facts are worthy of consideration: (1) Before the British Government showed any signs of a desire to approach China with a view to diminishing the import of Indian Opium, the Chinese Government had already prohibited the use of opium alike in the Army and in all the schools and colleges that have sprung into existence since the troubles of 1900. In harmony with this earlier action of the Government which has been largely effectual in limiting the use of the drug, at least among certain classes of the community, an edict has been more recently issued requiring the gradual suppression of the growth of the poppy, and of the sale of opium with a view to total suppression within ten years. We are bound to accept this action that is being taken by the Government as sincere, even if at once it is not as completely successful as could be desired. But (2) We, as a Conference, desire in this connexion to declare our deep conviction that whether the Chinese ultimately fulfil their promises of reform or whether they do not, nothing can justify any other Government or any other people, whether nations or individuals, in continuing to participate in the demoralization of China on the pretext that the rulers of China are doing the same.

The battle for the right against opium is not yet finally over and much earnest and persistent endeavor will still be needed to secure a complete victory. As yet neither Great Britain nor China has actually cleared itself of the opium complication and all its evil intricacies. In the meantime it cannot but be that in both countries there will be a tendency to relax the first earnest resolutions to do right in this matter, when the pinch of the financial loss consequent on doing the right begins to be felt. A Chinese statesman, one of the Ministers of Foreign Affairs, is reported to have said when speaking on this subject that during the next few years China will need all the help of every kind that everyone can give. The remark will prove true of others as well as of China when they enter on the path of sacrificing gain for righteousness' sake.

But the appeal of this Conference is not merely to Governments, or to the citizens of self-governing nations to whom in the last resort Governments are responsible, but to merchants dealing in opium, manufacturers or importers of morphia and all others, who are in any way connected with the trade. One of the most striking and impressive testimonies given before the Royal Commission on Opium that sat in 1893 was given by Mr. Donald Matheson, formerly a partner in the house of Messrs. Jardine, Matheson & Co. He explained to the Commissioners the steps and the particular incidents by which he had been led in his connexion with his business to regard the opium trade as one in which as a Christian he could not remain. It became, he said, intolerable to his conscience any longer to be making money in such a way, and he accordingly sent in his resignation to the firm and left China. We believe that, at least, to Christians and to Jews alike, such an example cannot fail to appeal, for both acknowledge a Divine law which teaches, as no pagan nation has ever been taught it, the duty of every man to seek the welfare of his neighbours, and denounces a Divine judgement on all selfish disregard of the interests of other people :

For mankind are one in spirit and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame,
Through its ocean-sundered fibres feels the gush of joy or shame;—
In the gain or loss of one race all the rest have equal claim.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness, 'twixt old systems and the Word;
Truth for ever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.

RESOLUTIONS.

I.—That this Conference in the light of the wider experience and ever accumulating evidence that the past thirty years have brought as to the baneful effects of the consumption of opium upon the Chinese people, maintains the same attitude of unflinching opposition to, and unhesitating condemnation of, the opium trade that was taken by the Missionary Conference of 1877 and reaffirmed by the Conference of 1890.

II.—That this Conference while hailing with deep thankfulness such indications as are now apparent (*a*) of a desire and intention on the part of the Chinese Government to suppress the cultivation and sale of opium and morphia in China for any but strictly medicinal purposes, and (*b*) of a desire on the part of the British Government to aid China in this great and important undertaking, by withdrawing from the export of Indian opium to China, desires to impress on all friends of Missions, of China, and of the cause of Humanity, the importance of still doing all that can be done by prayer, personal influence and effort to strengthen the hands of those on whom must rest the burden of carrying out the arduous and costly work of national reformation.

IV.—MEMORIALS TO THE CHINESE GOVERNMENT

The China Centenary Missionary Conference, assembled in Shanghai, May 1907, desires humbly to present to the Imperial Government the two following memorials and accompanying copies of documents which are referred to below.

I.—A declaration to the Government respecting the spiritual and philanthropic object of Christian Missions.

II.—A Petition asking for complete religious liberty for all Chinese Christians.

The Conference desires also, at the same time and in the same way, most respectfully to present printed copies of other Memorials and of Resolutions passed by the Conference during its meetings. Some of these are addressed to members of the Christian Church dwelling in all parts of the Empire, and others to our fellow Christians and countrymen in the lands from which we come.

We venture to think that an examination of these documents will throw light on our work as missionaries, as well as on our teaching. Our meetings in Shanghai have been open to the public, and a full report of them will soon be issued in a volume which will be published for general information, and which will also explain the constitution of the Conference and the object of its meeting.

I.—A Declaration to the Government respecting the Spiritual and Philanthropic Object of Christian Missions.

Although the Gospel has now been taught in China for many years, we believe there are very few among the official and literary classes who have carefully studied its leading principles, or have considered the reason why in Western lands the religion of Christ, who was put to a shameful death in Asia nearly 1900 years ago, has gradually, in spite of opposition and persecution, attained to the place it holds to-day among all the nations of Europe and America.

The Scriptures of the Old and New Testaments, which all Christians hold in reverence, contain all the essential truths that we believe. They have been translated into nearly every language under Heaven. In China, not only have they been translated into the classical style for the use of scholars, but into the Kuan Hua also, as well as into some of the local dialects, for we desire that all classes of people, the learned and the illiterate alike, should understand their contents.

At the same time, in the Scriptures there are deep things as well as things that are easily understood; there are rules of conduct in them that only apply to past days and do not apply to the present; there are figures of speech in them which are not to be taken literally, as well as plain statements as to what all good men should believe and do. They cannot be all read off easily like a public proclamation, or like the pages of a newspaper. They contain some thoughts which, because they are not familiar to the Chinese, even the student does not at once understand, and thus, without commentaries, he does not easily grasp their lofty, wide, and comprehensive meaning.

The commentaries on these books in the languages of Europe and America are many, and some of them are very famous, being the works of illustrious scholars in the West, who lived at different periods from ancient times till now. The amount of general Christian literature in the great libraries of the West, much of it dating from ancient times, is also very great indeed. At present, but little of it has been translated into Chinese. A few simple commentaries on the Scriptures have been published by Western missionaries for the benefit of Chinese Christians. A few books explanatory of the outlines of Christianity have been written for scholars, but most of the books circulated in China up to this time have been only of an elementary character, appealing to the people at large to rouse themselves to fear and reverence the God Who created Heaven and Earth and all things, and to turn from vain and empty forms of worship addressed to idols that can neither see, nor hear, nor understand, to worship Him in sincerity and truth, and with repentance for sin.

Our first aim is to preach the doctrine of the One Eternal Self-existent God, Who is everywhere present, rules over all, upholds all, and searches all hearts, knowing men's secret thoughts and motives not less clearly than He sees their outward actions and hears their words.

Our Scriptures say:—

> "He that planted the ear shall He not hear? He that formed the eye shall He not see?
>
> He that chastiseth the nations shall not He correct? Even He that teacheth man knowledge!

Blessed is the man whom Thou chastenest, O LORD,
and teachest out of Thy law!"

Another passage says:—

"O LORD, Thou hast searched me and known me,
Thou understandest my thoughts afar off,
Thou searchest out my path and my lying down,
And art acquainted with all my ways."

A belief in unseen spiritual beings is common to all mankind, but whereas most nations have a religious cult of their own and worship many spiritual beings each with a dominion of its own, as gods of the hills and gods of the rivers, gods of agriculture, gods of wealth and gods of healing, as well as national heroes of antiquity who have been deified, Christians worship only one God, Who is All-sovereign (無所不治) and Whom Christ taught us men to speak of as "Our Father in Heaven." Christians are forbidden to offer sacrifices, incense, prayers or adoration to any other, as being an infringement of the honour due to God alone. Many in all lands have been willing, when commanded by those in authority to disregard this principle, to die rather than to disobey God. The Scriptures say, "To us there is but one God, the Father, of Whom are all things and we unto Him, and one Lord Jesus Christ, through Whom are all things."

Concerning Jesus Christ, Christians hold that He was the Son of God, and that He existed with God before He was born into the world. The Scriptures say, "The Father sent the Son to be the Saviour of the world." And again, "Ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." He was not deified by men after He died, but being God, He humbled Himself and became man, and living on earth for the short space of thirty-three years, He showed to men, in a perfect human life, the glory of God Who is the source of all perfection in man. The Scriptures speak of Him as "the Light of the world," "the effulgence of God's glory and the very image of God's substance," the Son in Whom the Father is well pleased.

Chinese who read Christian books or listen to Christian preaching often say that our teaching has much in common with the teaching of the sages of China. We gladly recognize such correspondences where they exist, but we are bound also to notice the differences there are between the teaching of Christ and the teaching usually accepted in

China. These differences all gather around the question of God in His relation to man, and of man in his duty to God. The Scriptures say, "God is Light," and again, "Come ye and let us walk in the light of the Lord." Men may walk on a high road in the dark, but they are liable to lose their way. They may dimly see mountains and trees in the dark, but only when the sun comes out do they see the beauty of the scene, the rich variety of colours in the foliage, the flowers and the effects of light and shade. Faith in God and knowledge of God make all the affairs of the world, all human duties and all the history of men to look different from what they do to those who cannot see any light from the glory of God shining on His own world and on human life. Where men do not fear God, filial sons will be few. Where men honour God truly, filial piety will flourish abundantly in each home; and so with all other human virtues. Many of the most common and most treasured sayings found amongst the Chinese become, as we think, more luminous when interpreted by Christianity. Thus the saying, "All under Heaven are one family" is a truly profound saying. Christians use it as meaning that all nations and languages are in truth one. But every family has its head, and in this family of all under Heaven, God is the Head and claims all as His children. Our Scriptures say, "The God that made the world and all things therein is Lord of Heaven and earth. He giveth to all life and breath and all things and He made of one, every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation, that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us, for in Him we live and move and have our being." Thus we recognize that all nations have one Lord and Father of all Who is in Heaven, to Whom all owe allegiance. Another Scripture says, "The Lord looketh from Heaven, He beholdeth all the sons of men; from the place of His habitation He looketh forth upon all the inhabitants of the earth, He that fashioneth the hearts of them all, that considereth all their works," and again, "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable to Him."

But further, the teaching of Scripture about God's creation of man shews the true dignity of man. The Scriptures say that in the beginning God created man in His own image and gave him dominion over all creatures. It is this that makes man different from every other living creature, and that encourages us to look for our pattern of virtue and of orderly government among men, to God, and to a Kingdom in Heaven over which God rules. Here Christian teaching does not agree with the saying, "That whereby man differs from the lower animals is small," (人之所以異於禽獸者幾希). The Bible says, "What is man that Thou art mindful of him? Or the son of man that Thou visitest him? For Thou hast made him but little lower than God. Thou crownest him with glory and honour. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet." The difference between man and all other works of God is immense.

The Chinese say "Man is the active soul of all creatures and the head of all creatures," (人爲萬物靈萬物之首), and truly he is so, because God gave him the position. Man alone of all creatures can worship and pray and give thanks. Man alone feels that he has sinned against Heaven, and the thought makes his mind ill at ease. Man alone believes in a law of Heaven (天理), and in decrees of Heaven (天命), and knows they ought to be respected. Man alone delights when looking up to have no occassion for shame before Heaven. Man feels that there is a nobility of Heaven which consists in benevolence, righteousness, self-consecration and fidelity, with unwearied joy in virtue. The nobility of earth with its rank and wealth is poor compared with that. Perfect benevolence, perfect righteousness, this is God's own character and His glory, and His will is that all men should share it. The same may be said of the parental instinct which all men have (父母之心人皆有之), and the heart of compassion which all men have (惻隱之心人皆有之). Christ said, "What man is there of you who, if his son shall ask him for a loaf will give him a stone? or if he shall ask for a fish will give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father in Heaven give good things to them that ask Him?" And again. "Be ye merciful even as your Father is merciful." The Scriptures say, "The pure in heart shall see God." But man as we see him in all lands is, in practice, far from pure in heart and from the life of perfect virtue. Those who talk about virtue are many, those who love virtue without ceasing and constantly practise it are few. Christianity teaches that we are like sheep that have left the fold and are lost on the hills. Christ is compared to a good shepherd who seeks and saves the lost. Mencius said: "Benevolence is man's mind, and righteousness is man's path. How lamentable is it to neglect the path and not pursue it, to lose the mind and not to know to seek it again! When men's fowls and dogs are lost they know to seek for them again, but they lose their mind and do not know to seek for it!" Again he says, "The great man is he who does not lose his child's heart." Our Scriptures teach that God, Who in the beginning gave man his benevolent heart, after man has lost it, freely offers it to him again through Christ, with forgiveness of sin and restoration to purity: that God, who made righteousness to be man's proper path, in Christ seeks the sinner out after he has left the path of righteousness and offers him a new character, for God thinks of sinful man as a good father thinks of his son who has been led astray by evil companions, and longs to see him become penitent and truly filial. All this, and much more, is involved in the Gospel of Christ which we preach and in the truth that Christ died for the sins of all men and rose again to be their everliving Saviour, able to save to the uttermost all that come to God by Him.

We believe that man as he now is, is not what God originally made him and that neither by knowledge, nor by accumulation of merit, nor by any similar method can man save himself from sin. Only the power and mercy of God can save him. Man in his sin is like one who has fallen into a deep well. He must be lifted out of it by the help of some one standing above the well and desiring to save him.

But the Bible teaches, further, that while man was made for a life of virtue and of service to God in this present world, the present world is not all. Death is not the end of all things. The silk worm lives on a mulberry tree and feeds on its leaves. Later, it passes into a chrysalis, as into a coffin, and its old life is gone. Still later it comes out a moth possessed of wings, leading a new and altogether different life. All moths and butterflies pass through a similar transformation from one form of life to another. The grain of seed falls into the ground and dies, leaving only an empty husk behind, but though as a seed it dies, its life is not lost, for it springs up as a plant and brings forth first the blade, then the ear and after that the corn in the ear. The Lord Jesus taught us to speak of death as a sleep, and in many Christian countries burial-grounds are to-day always called by a word meaning a sleeping place. We cannot think of all the good men of past ages as extinct, blotted out from existence. Christ speaking of some of those who had died in earlier time said, "All are living unto God." He said also, "The hour is coming in which all that are in the tombs shall come forth, they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgement." This Christian hope wherever it has been firmly believed has had two great practical results. One is that it has made multitudes of men, women, and even children not afraid to die for righteousness' sake. The other is that it has made it impossible for the Christian to mourn for the dead as if they had been blotted out of existence. The Scriptures speak of a hope laid up in the heavens. It tells Christians not to sorrow as those who have no hope, but rejoicing in hope to be patient in tribulation. The Christian believes that the world he sees is only a small part of the dominion of God, and that beyond it is another and much larger part in an unseen world. He trusts God, implicitly for the two parts taken together. He fears not to pass from this life to another along the road of righteousness, for that road leads to Christ. He only fears, whether in life or in death, to tread the road of unrighteousness, for that road leads to brutishness and to rejection by Christ.

The Christian hope of resurrection from the dead makes it impossible for the believer to sorrow for the dead who have died trusting in Christ, as if they were to be pitied or as if they had forfeited their existence. He mourns on his own account that he can no longer see those whom he loved in life, but for them he gives thanks that they have been delivered from this sinful world and are now forever with the Lord in the world where men die no more and where no sin or suffering comes, and he prays that he may follow in the steps of their faithful life and may meet them again in the presence of the Saviour.

It is because Christians believe all this and have found that it has changed their own lives and the lives of many others, and because it has made them value the approval of God before all else, that they gladly obey the last command of Christ spoken to His disciples just before He was parted from them and taken up to heaven in their sight: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." And again, "Ye shall be My witnesses unto the ends of the earth." Christ at the same time left His disciples this promise, "Lo I am with you all the days even unto the end of the world."

In obedience to that command our Lord's first disciples not only went throughout Judea, the land in which His life on earth was lived and to which they themselves belonged, they went also to Rome and Greece and other great nations of the ancient world, establishing churches of believers and calling on men everywhere to repent of sin and believe in and obey the commands of Christ. Their descendants acted on the same lines, preaching one universal gospel of salvation for all men in all lands without distinction of race or colour, till they penetrated all the lands of the West from which we come. They met with much opposition and many of them were imprisoned or put to death but others came forward to take their place. By degrees, as it became apparent to the rulers of these various countries that Christianity changed nothing that was good except to make it better, but gradually uprooted evil customs in the life of the family and in the life of the nation, they came to tolerate it. Christ Himself compared His teaching to leaven which gradually affects all the flour with which it is mixed. He said also, "I came not to destroy but to fulfil (or complete)." History cannot show one nation that has become worse or less truly prosperous by accepting genuine Christianity. It can show many nations that were sinking to decay till Christianity infused new life and energy and hope and righteousness into them; then they revived.

We would ask special attention to the character of our Missionary Societies, for there is nothing in all China, or in Chinese customs, at all like them. Christian missions from Europe and America are altogether supported by the voluntary offerings of people who believe in Jesus Christ and desire to see the whole world Christian. From our Governments we receive nothing at all, neither do we receive help from any kind of provincial or other taxes. Some of the money spent on missions is contributed in large sums by wealthy Christians, but the great part of it comes from those who are not rich, and from even the very poor. These people pray God daily for China, Japan, India and every other country not yet Christian, that God would bless the rulers and the people of these countries and make them good and prosperous. Into all this no political or similar motive enters. People in our lands who care nothing for the welfare of other nations, or people who do not believe in God, give nothing at all to missions. Devotion to Jesus Christ, a desire to see all the world worshipping the God of Heaven and to see evil practices everywhere done away, is the sole motive for the support of missions. Chinese Christians also give a great deal of money for the support of their teachers, their schools, the building of churches and for helping the poor.

The next point we would call special attention to in connexion with our work is this, that if the Church in China has received many people into its fellowship, there are very many more who wished to join it who have not been received because their motive in coming was questionable; and further, of those who have been received, some have been subsequently expelled from the Church, either because they fell into opium-smoking, or gambling, or dishonesty, or showed themselves in other ways to be bad people. The missionary's object is not to get large numbers to join the Church, but only men and women, who repent of sin and wish to lead good lives. Others from various reasons, will seek to join the Church and one cannot always tell at once that they are not good people. When we can tell it, we refuse to receive them. When we find out too late that we have been deceived, we expel them.

Our methods of teaching are by public preaching, distributing books, and establishing schools. But our Saviour besides preaching, went about doing good; therefore missions establish hospitals for men and for women and in some places we have asylums for lepers, the blind, the insane, the deaf and the dumb. We open these and similar institutions not to accumulate merit, but in obedience to Christ's command, that for His sake we should love men and be kind to them, and show them in this way how much more God loves them. Christ has taught us that for man to give away money in doing good is a simple matter of duty. According to Christ's teaching the man who does not compassionate the poor and the ignorant and does not help them, is not a good man. He says, "When ye have done all the things that are commanded you, say, we are unprofitable servants, we have done that which it was our duty to do."

Confucius said "Heaven produced the virtue that is in me." We believe that from God all virtue comes. Christ is spoken of in Scripture as the true vine, and also as the one Mediator between God and man. His disciples are compared to branches which bring forth fruit through their connexion with the vine. The branch separated from the vine has no life of its own. Christ's true disciples living in fellowship with Him show His life before the world. Men whose lives are bad are not true disciples of Christ.

Another point we would ask attention to is the non-political character of Christianity. Some Christian countries have been absolute monarchies like Russia, some have been limited monarchies like Great Britain and Germany, some have been republics like America and France. Christ said nothing about forms of Government. The Scriptures say, "The powers that be, are ordained of God." We are bidden to pray for kings and all in authority. In all Chinese churches prayer is regularly offered for the Rulers of China. We ourselves constantly exhort Chinese Christians to be loyal subjects, to honour the Rulers of their land, to love their country and to pay their taxes regularly. We entirely discourage among them all connexion with political and secret societies.

Our great desire for China is that it may prosper and take a leading place among the nations of the earth, and we believe that the slow, gradual, steady influence of our missions is all in the direction of bringing in that national prosperity which is based not on military power, but on justice, mercy and truth. A great philosopher of Greece who lived before Jesus Christ was born into the world, speaking of a perfect government said, "Perhaps in Heaven there is laid up a pattern of it for him who wishes to behold it, and beholding to organize himself accordingly." We believe that the Kingdom of Heaven of which Christ spoke is such a pattern, an universal empire in which God reigning in Heaven is to be recognized and worshipped by all men on earth, while all kings and rulers seek to mould their government according to God's perfect rule of justice, compassion, wisdom and love.

Mencius said, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and in trouble." Our own Scriptures say "Whom the Lord loveth He reproveth even as a father the son in whom he delighteth," and again, "We must through much tribulation enter in the Kingdom of God." Mencius also said, "Life springs from sorrow and calamity, and death from ease and pleasure." Great indeed is this sentence! This is the way of Heaven. It is true for individuals and for kingdoms alike. The country that God chastens is in the way of life. The country sunk in ease and pleasure and love of gain is on the road to death, and we Christians are not ashamed to confess that He whom we worship as the Son of God and Saviour of men brought us life through the sorrow and calamity which He endured when on earth and which culminated on the Cross. We know that having suffered to the uttermost He was raised by God from the dead and now lives for ever to save and bless the world for which He died, and to purify His followers through suffering. Hence the Scriptures say to each of us, "Have this mind in you which was also in Christ Jesus; who, being in the form of God, emptied Himself, taking the form of a servant, being made in likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

II.—A Petition to the Government asking for complete Religious Liberty for all Classes of Chinese Christians.*

The China Centenary Missionary Conference assembled in Shanghai, May 1907, humbly petitions Their Imperial Majesties the Empress Dowager and the Emperor, asking for complete religious liberty for all classes of Chinese Christians.

In venturing to approach Their Imperial Majesties on the subject of religious toleration, the memorialists beg leave to state that the boon which they crave is not asked for simply in the interests of the Christians themselves, but from a deep conviction that the relief, if granted, will everywhere tend to promote peace, goodwill and a spirit of patriotism among all classes, as well as heartfelt loyalty to the Throne.

We are not unaware that the privileges of religious liberty which are now commonly enjoyed in greater or less degree in almost all the great countries of the world, have often been slowly and reluctantly granted, under the impression that evil might result if the people were not all obliged to conform to one type of worship approved by the Sovereign. It has been feared that if variety of worship were allowed there would be danger of people confounding the true with the false.

But we believe that in every case, the result of granting religious liberty has been almost wholly beneficial, and that by this very means people have come to see clearly the real difference there is, not only between a true doctrine and a false doctrine, but also between true men and men who are insincere. On the other hand, in countries where people have been compelled to do, or say, what in their hearts they did not believe in, the result has been injurious to the State. Under these circumstances in past days it often happened in the West that really good men who could not worship as they were required to worship, without feeling a sense of shame before Heaven and without blushing before men, have left their country to go to another land where they were free to worship God as they believed they ought to worship Him, and where they would not be asked to do what they thought God would disapprove of. In other instances, good men have been willing to suffer loss, to be imprisoned or even put to death rather than do what they thought dishonouring to God. It is evident that for any country to drive away its good men or to put them in prison, does not strengthen the country, for the real strength of a country consists in its good men.

---

* This petition was accepted as to substance, but with instructions to the Committee for translation to make any necessary modifications as to form, and also to make certain additions bearing on other subjects which the Conference desired to bring before the Government.

In some of the countries from which we come much trouble has arisen in the past from conjoining State-ceremonial, which every loyal citizen is willing to perform, with religious ceremonial which some of the good and law-abiding people in the State are not willing to perform. Alike in England, Germany and America some of the best citizens to-day are the descendants of ancestors who were driven out from other countries, only because they would not disobey conscience and outwardly conform to ceremonies that they judged to be wrong in the sight of God. The country that expelled them, in so doing lost some of its best citizens; the land that received them, was much strengthened by their coming to live in it. We desire for China, in this and in all things, that she may be saved from the sorrows that our own countries have suffered through religious intolerance.

It is easy to find men who, though they do not believe in God, will worship Him in order to please their superiors, or others who, though they do not believe in idols, will worship idols, also to please superiors. These are men who will always outwardly conform and inwardly disobey. Christians are taught by their religion that it is wrong to adore any one but God. A good Christian must be a good man, and therefore as a magistrate he will be just and honest; but to worship idols, Heaven and earth, or any other object than God is that which his conscience forbids him to do, lest he thereby detract from the honour which he believes to be due to one God alone. A Christian who is content with the name of his religion only without the reality, might, in order to become a magistrate or to gain some other positon, be willing to worship an idol in the city temple or to offer other worship that his religion forbids. But if, in this matter, he will do what his conscience disapproves for the sake of position and gain, he will certainly be a man who cannot be trusted to be truthful and honest in other positions where also he has to take his choice between gain without righteousness and righteousness which involves loss.

As examples of the advantages of religious liberty we venture to quote the cases of India and Japan. In the case of India, the Emperor is a Christian, but he does not require his officers to conform to Christian practices, nor does he require students in the Government schools and colleges to attend Christian worship, nor have Christian subjects any advantages over others. In India, every one may follow the religion that he believes, or if he ceases to believe it, he may change his position. But no man may claim from his religion the right to interfere with the religion of his neighbour. The Christian may not require Buddhists to give to his worship, nor may the Buddhist require from the Christian money for his idolatries.

In Japan, the Emperor is not a Christian, and until about thirty years ago Christianity was prohibited. Now, however, things have changed. Any official in Japan who wishes to be a Christian is allowed to be one, and some Christian officials are in high positions and enjoy the confidence of their Emperor. The same liberty is given to professors and students in the Government schools and colleges. In the Law Courts all classes of the people receive equal justice and the question of their religion is not considered. The result is general contentment and goodwill among the people. So is it also in India. The people of these two countries whether Christian or non-Christian know that if they are wronged they will, if necessary, be protected by the Government without regard to their faith. In the best interests of China we desire that Their Imperial Majesties will decree that in the Law Courts the question shall never be asked whether litigants, offenders, or prosecutors, are Christians or what religion they follow, but that each case should be considered only on its own merits, and that the same rule should be followed in the appointment of officials and teachers. We believe there are no more loyal subjects of Their Majesties in China than the Christians, and we desire for them that they may feel that their loyalty is recognized, and that so long as they do right and injure no one they will be regarded as good Chinese subjects. We neither ask nor desire for them any privileges not given to other Chinese.

PART II

DISCUSSIONS AND RESOLUTIONS

The Chinese Church

RESOLUTIONS AS PRESENTED

I. That this Centenary Conference records its profound thankfulness to God for His abounding grace in the planting of His Church in connection with the Protestant Missions in China during the hundred years now completed. The first member of the Chinese Protestant Church was baptized in the year 1814, and fifty years ago it numbered barely 400 communicants. Within the last half century it has passed repeatedly through the fires of persecution, has come out of them purified and strengthened, and numbered at the end of 1905 about 175,000 communicant members.

For shining examples of faith, courage, patience, and zeal, and for a great multitude who have finished their course in the faith and love of the Lord Jesus, we render our humble thanksgivings to God, by Whose grace they were enabled to overcome.

To all the members of the Church in China now, both older and younger, we send our hearty and affectionate salutations as fellow-servants of Jesus Christ. We give thanks to God on their behalf, and we do not cease to pray for them that they may walk worthily of the Lord unto all pleasing until they, too, following those who through faith and patience have inherited the promises, shall also receive from the Righteous Judge the crown of eternal life.

II. Whereas it is frequently asserted that Protestant Missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant Missions at present working in China, unanimously and cordially declares,—

That, unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed; and in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognise ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope.

We frankly recognize that we differ as to methods of administration and Church government: that some among us differ from others as to the administration of Baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

III. That, in planting anew the Church of Christ on Chinese soil, we desire only to plant one Holy Catholic Church, under the sole control of the Lord Jesus Christ, governed by the Word of the Living God and led by His guiding Spirit. While freely communicating to this Church the knowledge of truth, and the rich historical experience, to which older Churches have attained, we fully recognize the liberty in Christ of the Chinese Church planted by means of the Missions and Churches which we represent ; and we desire to commit it in faith and hope to the continued safe-keeping of its Lord, when the time shall arrive, which we eagerly anticipate, when it shall pass beyond our guidance and control.

IV. That in this view we cordially undertake to submit very respectfully to the Home Churches which have sent us to China, the following recommendations:—

(a) That they should sanction the recognition by their missionaries of the right of the Chinese Churches planted by them to organise themselves as independent Churches in accordance with their own views of truth and duty, suitable arrangements being made for the due representation of the missionaries on their governing bodies until these Churches shall be in a position to assume the full responsibilities of self-support and self-government.

(b) That they should abstain from claiming any permanent right of spiritual or administrative control over these Chinese Churches.

V. This Conference, having, in Resolution No. II, thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavour to unite the Churches planted in China by different Missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several Missions under whose care they have been formed, recognising the inherent liberties of these Chinese Churches as members of the Body of Christ.

VI. The Conference rejoices to know that steps in this direction have already been taken by various sections of the Mission body, and further resolves to appoint a Committee to act for it in furthering and co-ordinating all such action ; the Committee to be constituted as follows :—

(a) It shall consist in the first instance of eight sub-committees, thus:—

(1) Three Baptist missionaries.
(2) ,, Congregational missionaries.
(3) ,, Episcopalian missionaries.
(4) ,, Lutheran and Reformed missionaries.
(5) ,, Methodist missionaries.
(6) ,, Presbyterian missionaries.
(7) ,, China Inland Mission missionaries.
(8) ,, Missionaries from the bodies not included in the above classification.

(b) These eight sub-committees shall take such action as they think best for bringing the whole subject before all the Churches of their own order who have Missions in China ; and they shall also act together as a Joint Committee on Union when they desire to do so. The Joint Committee may select one or more other sub-committees similar to the above, should this be found necessary to the proper representation of any other bodies not sufficiently provided for in these eight.

(c) It shall be their principal duty to consider maturely how the general mind of the Conference as now expressed may be adjusted and carried out by the various bodies concerned, in harmony with their views of Church order.

(d) The names of members of these sub-committees shall be selected by the Committee on Nominations, in consultation with members of the Churches to be represented, and appointed by the Conference before its rising.

(e) The Joint Committee shall fill all vacancies occuring in any of the Sub-Committees.

VII. While the appointment of these Committees contemplates the formation of six or more Church organizations for the Chinese Church in the first instance, it is the earnest hope of this Conference that these Chinese bodies with the assistance and advice of the foreign missionaries, may from the first prepare to unite with each other in the closest practicable bonds of Christian fellowship, either in organic ecclesiastical union, or in a free federation, as they may be led by their own interpretation of the mind of Christ, and by the guidance given them in the providence of God, and through the teaching of the Holy Spirit.

VIII. Whereas, the work of the Young Men's Christian Association for Chinese students in Tokyo, undertaken on behalf of the Missions represented in this Conference, has been so blessed that there are now considerable numbers of these students seeking admission to the Church ; and

Whereas, preliminary steps have been taken by some of the Chinese Christian leaders there, looking to the formation of a Church which shall represent our common Christianity ; and

Whereas, we are convinced that such a Church cannot be made efficient unless responsibility for it be accepted by some one strong Mission now at work in a Mandarin-speaking section of China,

Therefore, be it Resolved, That this Conference appoint a committee to consider and report on the situation thus created, and recommend what Mission should be asked to undertake the responsibility for such co-operation with the efforts already made, as will lead to the organization of a duly constituted Church for the Chinese students in Tokyo, on behalf of the Missions and Churches represented in this Conference.

IX. The Conference calls attention to the following matters as having an important bearing on the growth and spiritual progress of the Chinese Church :—

(a) In these times of educational change, immediate and increased attention should be given to the elementary, secondary, and higher schools of the Church, in which a thorough modern education may be given in close conjunction with Christian training and instruction.

(b) Greater attention should be given to the spiritual care of the young people of the Church and to the fuller use of Sunday-schools, the latter being so arranged that adults as well as children may attend. The Conference welcomes the help in caring for the young people which is derived from such methods as those of the Christian Endeavour Movement, especially in drawing out fitness for Christian service ; and strongly recommends that these forms of work should be so conducted as to be in the closest possible touch and co-ordination with the general organization of the local Church.

(c) The Young Men's Christian Association in helping to win to Christ and to the service of the Church, young men in cities, and students in China and abroad ; in working under the leadership of the missionaries to stimulate voluntary Christian effort among students in Christian schools, and colleges ; in helping to make these institutions recruiting stations for the Christian ministry; in preparing and publishing Bible study courses especially adapted to the needs of young men; in holding annual conferences for the training of leaders and the deepening of the spiritual life; and in other ways is proving a most effective agency of the Church, and should be extended as opportunity and resources permit, care being taken in all cases to secure intimate relations between the Young Men's Christian Associations and the other work of the Church.

(d) The Conference regrets that ready personal use of the Holy Scriptures is not yet nearly so general among the members of the Chinese Church as it ought to be ; strongly urges that every attention be given to the encouragement of Bible-reading; and recommends with this view the large use in every part of China of local Vernacular Versions, whether in Roman letter or in Chinese characters.

(e) The Conference rejoices in all indications of a growing and healthy sense of independence in the Chinese Church, especially as indicated in progress made towards self-support, and urges earnest attention to evangelistic work, as well as increased effort to develop the grace of liberality, so that the Chinese Church may learn its own strength, and increasingly meet from its own resources all the expenses of its own work and worship.

(f) The Conference regrets that the salaries given to Chinese brethren engaged in Church work are generally on a scale very inadequate to the requirements of their position, and earnestly recommends that, in justice to these brethren, and with a view to the increased efficiency of the Christian ministry, every effort be made by Missions and Chinese Churches to rectify this evil. We are unable to suggest a uniform scale for general adoption, as rates must vary with the cost of living in different parts of the Empire, and with the attainments in self-support made by the Chinese Churches.

X. The Conference requests the representatives of each Church or Missionary Society to see to it that the foregoing resolutions be duly communicated to the representative bodies of the Home Churches.

FRIDAY MORNING SESSION, April 26th, 1907

Rev. J. C. GIBSON, D.D., (E. P. M., Swatow) Chairman of the Committee, in introducing the Report said, "I have to present the report of the Committee on The Chinese Church, which was distributed yesterday. The resolutions before you were not drawn up the other day; they have been put into shape about four times in all. They have been carefully considered by the members of the committee; they have been sent to a number of brethren who were not on the committee; they have been reconsidered, amended, and approved, by the committee itself; and they have finally been read over and considered, so far as time allowed, in a joint meeting of the committee on Chinese Church with the committee on Comity and Federation. I would, therefore, venture to suggest, as our committee instructs me to do, that the Conference should not hastily propose alterations in the wording, although the resolutions are entirely in the hands of the Conference. Every effort has been made to meet the views of all brethren and I hope the Conference will not hastily propose changes, because changes might possibly create difficulty.

Resolution IX

I first call your attention to Resolution IX, which refers to a number of special subjects and especially to the details of Church Work:—Education, Sunday Schools, Young Men's Christian Association, the use of the Holy Scriptures, the sense of independence in the Chinese Church, especially in regard to self-support, and finally to the question of the salaries of the Chinese brethren engaged in Church work; all of which we thought very important and necessary to be spoken of, but many of which come up again under the work of other committees, and it is hoped that these points may be accepted without detailed exposition.

Acknowledgment of Thankfulness to God

As regards Resolution I, it is a very important resolution and I am sure the Conference will utter it with our whole hearts as an expression of profound thankfulness to God for His abounding grace in the planting of His Church in connection with the Protestant Missions in China during the hundred years now completed. That Church now numbers about 175,000 communicant members. I am sorry we cannot make that figure quite exact because of the form in which returns of statistics have come in, but so far as we can judge there is every reason to believe that that is not, at least, an overstatement of the number of adult members of the Chinese Church now. We ask you to give thanks for the examples of faith, courage, and godly living of that Church, and for a great multitude who have finished their course in the faith and love of the Lord Jesus. And then we ask you to send our most hearty and affectionate salutations to all the present members of the Church of Christ throughout China. That resolution, I think, speaks sufficiently for itself.

The Unity of the Christian Church

Then I come to the resolutions on which I am instructed more especially to offer you some explanations. Those are the resolutions II to VII. These resolutions all refer to the matter which I should wish to call rather "the unity of the Christian Church" than "Church Union." I have two preliminary explanations to offer before entering on this part of the subject. The first is as to how these resolutions on unity bear on the work of the committee on Comity and Federation. The matter of unity is foremost in all our hearts and in considering the Chinese Church this one fact lay broad before us, I may say overshadowing all others, viz., that at present we of the foreign missions are not founding *one* Christian Church in China, but many Churches; and we are more and more feeling in all our hearts that this ought no longer so to be; and that we ought not to go on planting and organizing a large number of different church bodies. Omitting general Societies, such as Bible Societies, to which we all belong, there are about 50 mission bodies working as Missions, planting and organizing Churches under their own care, and we earnestly hope that the Conference will take the view of the committee that it is absolutely time that all missionaries should set themselves, under a most solemn sense of responsibility, to put an end to all these unnecessary divisions. These divisions bulk largely in the public eye; perhaps more largely than they ought to do. They disturb the mind of the Chinese Church, and are apt in their minds also to be exaggerated; and there is a real danger that in our own minds also our difficulties should bulk more largely than they ought to do. That is what compelled this Committee to take up the subject; feeling that it was a pressing and urgent, almost an overwhelming subject, which must be faced whenever you speak of the Chinese Church.

Relation to Comity and Federation

Then it may be said that that was sufficiently dealt with by the appointment of the committee on Comity and Federation. The feeling of our committee was that the method which recommended itself to us was somewhat different from the methods that were likely to come up from the other committee, and I am extremely glad to be able to say, in fact I am authorized to say, that these resolutions come before you with the entire concurrence of the brethren who constitute the committee on Comity and Federation. We had a joint meeting with that committee yesterday afternoon, and before we separated we were able to unite in recommending that these resolutions before us to-day be taken up and approved, and that they be understood to be in no sense a rival scheme to that of the committee on Comity and Federation.

There is one other explanation which I regret to have to make, but I feel it is only right and proper to do so. It was from the first a matter of regret to myself, that there was no member of the Baptist Churches on our committee. Owing to the complication of the work of organizing these committees, it seemed to be too late to correct this when I discovered the omission. I endeavoured to rectify it by consulting brethren of the Baptist Churches, and I endeavoured further, both with their assistance and from our own sincere desire to express only views which all could approve, to keep our language within bounds that we hoped all could agree with. I had hoped that that had been successfully attained, but I find only this morning that there are some things which are not satisfactory to some of our Baptist brethren; and that they may wish that some expressions in these resolutions on unity should be further considered under the rule of yesterday, by sending them back to the committee with the addition of five other brethren, some of whom at least ought to be members of the Baptist Churches, with a view to adjusting the wording of the resolutions so that they can go out as a hearty expression of the unanimous views of this Conference. Our committee has no desire to pass any of these resolutions as majority resolutions against the wish and feeling of any brethren in the Conference. With that explanation allow me to occupy your time for a very few moments in explaining why we propose what we do.

Explanation of Proposition

Resolution No. II is an expression or declaration of unity. I have already said that our differences are apt to exaggerate themselves to our own minds—still more are they unfairly exaggerated both by writers in the Roman Church and by writers, shall I say, outside of the Churches, by friendly and unfriendly critics of mission work. You even hear it said that there are some forty or fifty Churches preaching forty or fifty different kinds of Christianity and that we are confusing the minds of the Chinese. I don't think that is so at all. The difficulty I myself find is to explain to our Chinese brethren what difference there is, even to explain to them how we differ from the Church of Rome. In South China we are known as the British Mission, the Baptists as the American Mission, and the Roman Catholics as the French Mission, and beyond these distinctions they don't understand any difference. I have ventured to say in my paper that it is vital to our own character, and to our securing the good feeling of the Chinese public, that we should stand apart in every respect from the Church of Rome. We desire to be clearly distinguished from them, but we are perfectly willing that we should be entirely confused in the public mind as to our relations with each other. Our divisions have been largely exaggerated, and for that reason we feel that it would be of immense value to the outside world, as well as to the Chinese Church, if we can adopt Resolution No. II as an honest and hearty expression of your assurance that the Church of Christ in China is working together in spirit, in purpose, and in faith.

Resolution No. III is a sequel to Resolution No. II. It is a further assurance that, while we are giving the Chinese Church the benefit of our experience, we do not desire to impress upon them all our distinctive peculiarities, and that we welcome the prospect of the Chinese Church exercising its own liberties. The feeling of independence is growing strongly both in the state and in the Church, and we shall do most justice to it and most wisely conserve our own interests by acknowledging and intimating in advance that we are only eager to see the Chinese Church wisely exercise its own liberty.

Resolutions Nos. V to VII, set forth a plan for calling the attention of all the Churches to this matter of unity, in this form:—that each organization—using that in the wider sense,—each form or order of Church organization should unite first of all within itself, and we believe that if that were done the tendency for these bodies to unite with each other would already have received a great impulse. And here we find a link between the work of this committee and that of the committee on Comity and Federation. By the adoption of the resolutions of this committee we should be bringing the Churches severally into a unity among themselves; while the work of the other committee would be tending to bring these different Church organizations into proper and federal relations from the first and so helping to bring about their ultimate union. Before closing I would very strongly urge the Conference to treat this matter of Church unity, and the declaration of our existing unity as one of the utmost importance; as one that lies very near to our hearts and one for which we are all willing to make almost any sacrifice of individual preference; or any sacrifice whatever, except that sacrifice of principle which no faithful servant of Jesus Christ can be asked to make, or can expect to make with any hope of blessing. I beg that you will give this matter of unity such consideration, and so large a share of your sympathy, that you will feel that these other matters, as I have said on page 4 of the paper (Resolution IX), can be passed without much discussion. I earnestly trust that the Conference, especially after the re-reference which I am afraid will probably be necessary, will be able to come to a real union and that by the blessing and help of God we shall henceforth aim at becoming one outwardly, as we are already one in spirit.

Rev. R. H. GRAVES, D.D. (A.S.B., Canton), in moving that these resolutions be referred back to the Committee with the addition of five members as provided for under Section 5 of the Rules of Procedure, some of whom should be Baptists, said: "Those who sympathized with me thought it better to have a committee on which some Baptists might be placed so that their views might be made known. I think the Baptists should have an opportunity of expressing their views. We agree as to fundamentals; let us not daub the stone wall with untempered mortar, but let us endeavor to have such a wall as will commend itself to all by its firmness and by its being pleasing to the Lord Jesus Christ, our common Lord and Master."

A lengthy discussion ensued, in the course of which several motions and amendments referring to points of procedure, were brought forward but nothing occurred vitally affecting the final form of the resolutions.

Resolution I.

Right Rev. L. H. ROOTS (A.P.E.C.M., Hankow), speaking on Resolution I, said he thought it would be possible for them to adopt it unanimously. They seemed to be proceeding on the theory, or rather feeling, that it was unsafe for them to express their opinions when they differed from the majority; and he conceived that to be a great mistake. If they were to come to unanimous conclusions on important questions it was absolutely necessary that any member of the Conference who had serious objection to unanimous adoption, should express that objection clearly, so that they might all understand it. He had no doubt that there were many people present who did not understand what was before the meeting. Let them consider Resolution I and if there were any objections to it then was the time to make them.

After a short discussion, Resolution I was unanimously agreed to.

Resolution II.

Rev. F. E. MEIGS (F. C. M., Nanking) moved the following amendment to Resolution II:

That the words "summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed" be left out of paragraph two; that "in spirit and aim" be added to "and in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body"; and that the clauses "that some among us differ from others as to the administration of Baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace," be deleted.

After further discussion the proposal to adopt the first paragraph of Resolution II. was carried unanimously.

Rev. C. G. MCDANIEL (A. S. B., Soochow) moved as an amendment to Mr. Meigs' amendment: that in paragraph two the words "and holding firmly the primitive Catholic faith summarized in the Apostles' Creed . . . . . Nicene Creed" be deleted.

The Question of Creeds

Mr. McDaniel said he had two reasons for striking out this clause. First, that there were many in that hall who did not subscribe to all that was in the Apostles' Creed or in the Nicene Creed. Second, that those who did believe in the statements in the Apostles' and Nicene Creeds as an interpretation of the Scripture, he thought would admit that the Scriptures—that is the Old and New Testament Scriptures—were a sufficient proof of their faith and practice. If they were to adopt the expression—"and holding firmly the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed," that would give grief to many who were present. Many of them could not believe that the Christian doctrines were sufficiently stated in the Nicene Creed, and he would like to say this: that those who did believe that, he willingly and cheerfully accorded them that privilege, but they ought not to ask those who did not believe to agree with them, because they could not. With regard to the statement "the primitive Catholic faith" he knew etymologically there could be no objection to the word "Catholic", but many centuries of usage made it objectionable to many of them. He had taken occasion to look into the dictionary, and he found one of the derived meanings of the word "Catholic" was "agreeing with the Decrees of the Seven Councils." Now there were some of them present who did not believe in the Decrees of the Seven Councils. He thought the statement, "unanimously holding the Scriptures of the Old and New Testaments," ought to be satisfactory to every lover of the Lord Jesus Christ.

Bishop ROOTS said it had been affirmed that the only proper spirit in which theological discussion should be conducted was the same spirit that prevailed in love-letters, and he believed that was the spirit which prevailed in the Conference that morning. Therefore what he had to say he wished to be understood to be said with the profoundest sense of responsibility for speaking in the spirit of love. He would be quite willing, so far as he was concerned, to subscribe to the amendment leaving out all reference to the Creeds. They might say with whole hearts that they "unanimously held the Scriptures of the Old and New Testaments as the supreme standard of faith and practice." That was indeed their supreme standard, but if they could go a little further than that and state a little more definitely where they thought they might find summarized a sufficient statement of the essentials of their faith, he thought they would have gained a very great point.

He had not come to the meeting with any prepared speech on the word "Catholic." The brother preceding him had quoted a dictionary version of the word "Catholic," as "agreeing with the Decrees of the Seven Councils." He referred them to the Thirty-nine Articles of the Church of England. The meaning of the word "Catholic" was "universal"; the universal Christian faith; the universal primitive faith of the followers of our Lord Jesus Christ.

Concise Statement of Essentials of our Faith

Then as to the summary of this faith as contained in the Apostles' Creed and in the Nicene Creed, he would like to hear what objection there was to any statement in those two primitive and ancient creeds of the Christian Church. Why did they hold them? Not because they stood for the whole Scriptures but because they expressed the meaning of the whole Scriptures, and because they could be proved by the Scriptures. The creeds did not stand as the foundations of the Scriptures but the Scriptures as foundations of the creeds. He hoped therefore that they might accept this statement of what they meant when they said that they held firmly "the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed." That did not commit them to any denominational statement; it simply meant: "Here is a concise statement of what the Scriptures teach, the essentials of it." If they could accept this statement as giving the essential meaning of Christianity, then they would advance a very great deal, and it seemed to him they would all, not only promote mutual harmony, but would take one great step forward towards that consummation to which they all looked, when not only their own Protestant companions would agree, but when the whole Christian world, East and West, Greek and Roman, would be united. If they could make the statement that in these two creeds were contained the essentials of their faith, founded upon the Holy Scriptures, it seemed to him they would not have compromised one single principle but they would have advanced one step forward towards that great goal when they would all be in one fellowship in the re-united Church of Christ.

Dr. Gibson's Amendment

Dr. GIBSON said he had an amendment to propose which he thought would meet with the wishes of nearly all present. He had in his mind a report of a Conference held in Australia between Anglican representatives and Presbyterians and there was a statement in that report which it seemed to him so completely covered the ground that had been touched upon that morning that he thought they could all accept it. His amendment was this:—Paragraph two to stand as it was down to the end of "the primitive Catholic faith," and the clause referring to the two ancient creeds to go in this form

Rev. E. W. Thwing (Hawaiian E. As., Honolulu) said he had used the Apostles' Creed every Sunday and enjoyed it, and yet he would not want to think that they were putting creeds necessarily before the Chinese Church. Let them unite upon Christ and the Bible. Let them hold to the Bible as the only place where they could get a true knowledge of God.

Rev. J. B. Hartwell, D. D., (A. S. B., Shantung) said he was opposed to the adoption of any creed, even the Apostolic Creed; they would have to define that creed before they could say they could agree to it. For instance he could not say he believed in the Holy *Catholic* Church. They said they believed in any Church. What was meant by that? The existence of such a Church; the authority of such a church; or what? If by that they meant that they respected the authority of any Church, then he thought there were many present who would say "No." To say that they believed in the existence of the Holy Catholic Church amounted to nothing, and he was of opinion that it would be better to leave out of the resolution all reference to the Apostolic, Nicene, or any other creed, and that they should simply stand upon the Scriptures.

A plea for the Apostle's Creed

Rev. W. Hunter (I. P. M., Manchuria) said that all the objections that had been made had been made to the Nicene Creed, and he would draw attention to the fact that the Apostles' Creed was not objected to by anyone, and that it could form the basis of union. He thought that in this assembly they were too much afraid. Several brethren had already expressed the fact that it was introducing Occidental Christianity into China, and that Eastern countries were not afraid of Occidental things. Why should they be afraid? It had been said that they were binding the future Chinese Church. They could not bind the future Chinese Church, but it was necessary for them to have some expression of their belief. Every Church that had ever existed had been able to state its belief in some form. They might say they simply believed in the Scriptures, but there were a great many people outside the Christian Church who could say so, whether it was so or not. To say that they believed in the Scriptures was not a sufficient expression of their opinion. He held that they taught the Chinese Church the Apostles' Creed every Sabbath. They could leave out the Nicene Creed, but let them adopt the Apostles' Creed which everyone could agree to.

Affection for Ancient Symbols

Rev. J. C. Garritt, D. D. (A. P. M., Nanking) said there were many present who looked with a great deal of interest and affection upon the ancient symbols; they looked with interest and affection upon all the symbols which they cherished and upon the symbols which had been settled upon within the past few centuries, and they were all willing to yield a definite statement for the sake of a basis upon which they could all express their unity of faith and doctrine, and it was with a view to that that they desired to mention those more ancient symbols which, as had been properly shown, expressed the primitive faith of the Catholic Church. In reference to the remarks of Mr. McDaniel, he thought the fact that the word "primitive" came before the word "Catholic" sufficiently ensured any question with regard to the Seven Councils. There were no Seven Councils in the primitive Catholic Church. While all this was true, he was ready, if it seemed the sense of the meeting, to join in foregoing any reference to the Nicene and Apostles' Creeds. If it was understood that they were uniting in a common expression of their belief in each other as the children of God and their belief in each other's symbols, that was already in the resolution before them, which went on to say: "And in view of our knowledge of each other's doctrinal symbols, history, work and character we gladly recognise ourselves as already one body, etc." That was the basis on which they expressed their unity; it was their unity of knowledge of each other, not of something that took place a thousand years ago. They gladly recognised themselves as "already one body, teaching one way of eternal life, and calling men into one holy fellowship." He submitted that the one difficulty in the way of passing the amendment as suggested was that, having had their minds filled with the thought of the possibility of placing themselves upon the basis of the Apostolic and Nicene Creeds, it looked like a step backward from the foundation which had been set up by the Apostles.

Right Rev. F. R. Graves (A. P. E. C. M., Shanghai) said he rose simply to point out that the Conference, having begun on a question of unity, by its wish to satisfy every individual, stood apparently in danger of wrecking all hopes of unity at the start. When the Anglican branch of the Christian Church was deliberating as to what possible basis it could find for union of Christians, it was willing to leave out of sight things that it held dear, Articles, Prayer-book, and Customs and Traditions, and to come down to a minimum of four things. One of those four things was the primitive

Catholic faith as defined in the Apostles' and Nicene Creeds. With no very serious exception the large body of Christian churches would stand perfectly firmly and squarely on primitive doctrine as expressed in the Creeds. They had not time that day to discuss creeds, but the question having come into the discussion he wished to point this out, after listening to what he should characterise as the most appalling statement that was ever made in a missionary body "that there were statements in the Apostles' Creed which they could not accept." If such an amendment was passed leaving out all reference to the primitive Catholic faith they were going to wreck all hope of union at the start. It would necessitate the absolute withdrawal of a large number of Christian men of all Churches who could never consent to stay and discuss questions of external unity in a body which had gone back formally from its adhesion to the primitive Catholic faith and he would warn members of the Conference that they could forge no weapon more dangerous, nor one that could be used, against their work in China with greater effect, in the hands of the Roman Church, than to show the slightest indication whatever of any weakness in expressing their belief in the primitive Catholic faith.

Rev. T. W. Pearce (L. M. S., Hongkong) said he rose to throw a ray of historic light upon the question before the Conference. The Chairman had alluded to the unity that existed 100 years ago. Their founder translated the Prayer-book for use on Sundays with a few converts who met with him to worship during the last years of his life in China. He instructed those converts in the translation of the Westminster Catechism and he himself was independent or congregational in the form of Church that he held. He wished they had more of the spirit of their founder. He hoped that what they did that day would not be dangerous to the Chinese Church. The Chinese would not allow themselves to be bound in any ecclesiastical chains that they might seek to forge. The Chinese Church of the future was to be a great power; it would choose the best from their foreign ecclesiastical themes and it certainly would not be bound by anything that they might pass that morning. Robert Morrison had much correspondence with the Prayer-book Society in England because he had translated the Prayer-book into Chinese. They were not now asked to take the Prayer-book; it was simply a question of taking that statement of the Apostolic faith which was supported in every place by the Scriptures. They were only asked to take what was in every place full of the Scriptures, and they were asked if they could take that statement as embodying their unity. He appealed to them in 1907 to have the same unity which prevailed in 1807.

Mr. E. J. COOPER (C. I. M., Shansi) said it would be most unfortunate if they sent any resolution on this question from the Conference that was not unanimous. Personally he was in great sympathy with Bishop Roots and Bishop Graves who had spoken on the side of a definite creed. On the other hand he thought they ought to consider those of their brethren who had expressed difficulties in regard to accepting the Apostles' and Nicene Creeds. If it would help the solution of the difficulty he would be very glad if they could be unanimous in accepting the Apostles' Creed, but if this could not be done he felt that it would be wise for them to take their stand upon the Old and New Testaments. He did not think they would lose any standing before the Chinese Church if they did not bind themselves to any definite creed. Rather let them accept the amendment proposed by Mr. McDaniel. If it was possible for the Conference to come to a conclusion omitting the Nicene Creed he would welcome it, but otherwise he would support the amendment.

Rev. J. T. PROCTOR (A. B. M. U., Huchow) said he had listened to all that had been said on this vitally important question, and he did not see how they could come to anything like unanimity if each of them was to hold exactly to the views and to the statement of views which he had been accustomed to hold from his youth up. As a member of the Baptist Church, which had no creed, he did not believe that by adopting the resolution as proposed they would be adopting a creed. He simply wished to give his approval to the resolutions brought forward by Dr. Gibson. He believed they could retain the reference to the two creeds in the words of the resolution without in any way hurting their consciences. In his Christian ministry he had been able to get along without creeds, but he did say that those creeds were useful, had been useful and would be useful. They could not hope each to hold the same view ; they must yield one to the other. He wished to put on record his hope and desire that they should pass some such resolution as that introduced by Dr. Gibson retaining the reference to the two creeds. He had only one criticism to make and that was in regard to the statement that "these creeds would furnish an adequate basis for further statements of belief." He would suggest that they leave out the word "adequate."

FRIDAY AFTERNOON SESSION, April 26th, 1907

Rev. J. C. Gibson, D.D. :—I am advised by the chairman that it is not in good order to withdraw the substitute, as I had proposed to do in order to give way to Dr. Bryan, I want to say, however, that this motion which Dr. Bryan is to make is the fruit of very earnest consideration during the greater part of the mid-day interval, and I would ask that Dr. Bryan now put it to the meeting; I think it will meet the views of all present.

Rev. R. T. Bryan, D.D. :—I move that the second paragraph of the second resolution should read as follows:—"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church unity; yet in view of our knowledge" etc., etc., to the end.

I would like to say just one word. As a Baptist I offer this resolution, and though I have consulted a number of my Baptist brethren, I do not wish it in any sense to be understood as representing all the Baptist brethren in the house. I am heartily willing to accept this resolution as it now stands even though I am a Baptist. I do not mean to say that I acknowledge the creeds, although there is much to be learned from them. I desire it to be recorded that we are all one body in Christ, teaching one way to Eternal life, irrespective of Creeds and symbols.

Bishop Roots, whilst supporting the amendment, said:—There are individual members and large bodies of Christians represented in this Conference who believe a creed is necessary in the prosecution of their Christian order. I would like if it meet with general approval to suggest the addition of the words "and leaves confessional questions for future consideration," after the words "basis of Church unity." I would like the meeting to indicate its approval or disapproval by a show of hands.

A show of hands indicated a large majority in favor of Bishop Roots' amendment.

Rev. C. G. McDaniel:—I moved an amendment this morning, and I agreed upon the statement prepared by Dr. Bryan as one that was satisfactory to us all. The amendment offered by Bishop Roots was carried although there were a great many of us opposed to it, and it makes it more difficult for us to vote for the substitute of Dr. Bryan as a whole. It puts us in rather an embarrassing position, as we were willing to do that in the interest of the great cause of union, for the sake of Christ, and I do wish that Bishop Roots' amendment be withdrawn.

Bishop ROOTS:—I simply asked for a show of hands to find out what likelihood there was of making the change and yet securing unanimity. I have no desire to insist upon it.

Rev. R. T. BRYAN, D.D.:—I sincerely hope, brethren, that you will all consider it a question of words rather than a question of principle.

The Doxology

Dr. BRYAN'S proposal with the slight amendment by Bishop Roots was then put to the meeting, and carried almost unanimously, when the gathering of delegates and visitors arose *en masse* and sang the Doxology.

Resolution III.

Rev. J. C. GIBSON, D.D.:—I now move the adoption of Resolution III with the change of one word, that is the substitution of the word "Apostolic" for "Catholic" in the second line. Some prefer that we should use the words "the Holy Apostolic Church", and although I have not obtained the consent of all my colleagues, I have made the change by request of a few of them.

Rev. J. WHERRY, D.D. (A. P. M., Peking):—If the chairman can accept a verbal change before presenting the resolution, I would suggest that the word "anew" be omitted. To plant anew the Church of Christ on Chinese soil,—why it seems to me it is already on Chinese soil.

Rev. J. C. GIBSON, D.D.:—If Dr. Wherry will allow the other words to stand, I don't think any of us have any objection to dropping the word "anew".

Rev. ARNOLD FOSTER (L. M. S., Wuchang):—In my opinion the deletion of this word is tantamount to saying that we, as a Conference, do not regard Nestorians as Christians.

The motion was put to the meeting and carried.

Rev. F. HARMON (E. B. M., Chinanfu):—I beg to move that we retain the word "Catholic". I don't see why we should replace it with the word "Apostolic" to please a few.

Rev. J. C. GIBSON, D. D:—I feel that one is not bound to use the word "Catholic" every time; I don't think we ought to insist upon using the word "Catholic" as long as we get the meaning.

Rev. J. B. OST (C. M. S., Chuki):—Why not have both words "Catholic and Apostolic"?

Rev. J. ENDICOTT (C. M. M., Chentu):—Might I ask that the words "Christian Church" be used?

Rev. D. Z. SHEFFIELD, D.D (A.B.C.F.M., Tungchow):—I see no reason why we should not retain the word "Catholic."

Rev. J. WARE (F. C. M., Shanghai):—I would propose that we leave out the words "Holy Catholic".

Rev. R. E. CHAMBERS (A. S. B., Canton):—I was just going to make the same motion, namely, that we take out the words "Holy Catholic", and say "One Church under the sole control of OUR LORD JESUS CHRIST". I beg to say that my reason for making this motion is to avoid having to refer to any particular Church; there will thus be no confusion, and we say all we want to say.

By a show of hands the motion to delete the two words, "Holy Catholic", was adopted.

Rev. W. H. WATSON (W.M.S., Changsha):—I move the omission of the portion of the sentence commencing with "we fully recognise etc., etc". I don't see why the Churches here should cut themselves altogether adrift from the Churches at home. We are all members of one Church throughout the world. We are members of a Society, we are members of a great Church, and it seems to me that if we are to have one Church in China and another in other parts of the world, we are not acting in unity, or as if we were part of the whole great Church.

Rev. F. OHLINGER (M.E.C.M., Shanghai):—Resolution III would infer that there is more than one Church of Christ, which is to be deplored. Consequently I heartily support the amendment made by Mr Watson, and I sincerely trust it will be carried.

Right Rev. Bishop CASSELS (C. I. M., Paoningfu):—asked if it would be in order to propose a slight verbal change as an amendment, namely, the addition of the words "which they had inherited," after "rich historical experience."

Bishop Cassels' amendment was lost on a show of hands.

Dr. P. S. EVANS, JR. (A. S. B., Yangchow):—I propose that we delete the whole of the second sentence in that paragraph after the words "guiding Spirit." I do not think it is important.

Rev. R. E. CHAMBERS:—It seems to me that if we adopt the first part of the resolution it covers everything, and if we are agreed on that there is no necessity for the second paragraph.

Rev. J. C. GIBSON, D.D., regarded the second part of this resolution as very important on account of the resolution which followed. Speaking on the liberty of the Chinese Church, he claimed that it had a right to judge for itself, and that it was wise to give it liberty as a branch of the Church of Christ.

Mr. D. E. HOSTE (C.I.M., Shanghai), commenting on the amendment to strike out the second paragraph, said that the right of liberty to the Chinese Church would depend entirely on its ability to exercise that right, and thought it better to qualify the general statement of the inherent right of liberty.

Rev. J. C. GIBSON, D. D., called the attention of Mr. Hoste to paragraph (a) Resolution IV.

Rev. G. A. CLAYTON (W. M. S., Wusueh):—I am not prepared to say that we recognise the liberty of the Chinese Church until I hear from my Home Board. I am against this amendment.

Right Rev. Bishop BASHFORD (M. E. C. M., Shanghai):—I deprecate encouragement of the Chinese to form entirely independent Chinese churches. The New Testament ideal is not national churches but world-wide churches with equal privileges for all members of every nation. If we cannot yet realize one external Universal Church of Christ, will not twenty or thirty each belting the globe contribute more to the peace and to the evangelization of the world than an equal number of churches each limited to a particular nation? Hold before the Chinese the ideal of a world-wide church instead of a national church.

Rev. S. LEWIS, D.D., (M. E. C. M. Nanking):—There are some things we do not want, but which will come in spite of the fact that we do not want them, and the idea that we are looking forward to establish in China a church for four hundred millions of people without liberty is absurd. I believe that the spirit of intelligence which is growing in China will demand that liberty, it will demand that which we have demanded. We must, by our influence, by our counsel, and by our wise judgment, guide our church family so that there will be one church in China. We cannot afford to strike out this paragraph, and this liberty is one thing which this Conference should grant the Chinese Church.

The motions of Dr. Evans and Mr. Watson were both lost when put to the meeting.

Rev. J. C. GIBSON, D. D.:—With reference to the remarks made by Mr. Hoste, I am willing to meet his objection by adding the following words after "which we represent", namely :—"in so far as these Churches are by maturity of Christian character and experience fitted to exercise it". I sincerely hope this will be accepted.

Rev. S. LEWIS, D. D.:—We shall be doing a great injustice in restricting the exercise of liberty.

Dr. Gibson's motion when put to the meeting was carried unanimously.

Mr. E. J. COOPER :—I should like to move the following slight alteration—That instead of using the words "Chinese Church" we use the words "Church in China".

Mr. D. E. HOSTE :—Would it not be more in line to use the words "Churches in China"? In the preceding part of the Resolution, we have made a general statement concerning "the Church" in this country, as being under "the sole control of the Lord Jesus Christ"; this affirms the important general principle as to her liberty. The application of, and the giving effect to this principle in practice, must, however, depend upon the measure of knowledge and maturity attained, and this obviously, varies widely in different parts of the field. It becomes, in fact, a matter of administration, in which the actual conditions of local churches must largely decide the time and manner in which independence is to be brought about. Hence I would suggest that here we use the plural form—"Churches".

The motion was carried unanimously.

Rev. J. ENDICOTT :—Are we going to deal with a series of Churches in China?

Rev. G. A. CLAYTON :—Sometimes we speak of the Church of Christ, and sometimes we speak of separate Churches.

The Chairman having put to the meeting Resolution III as amended, it was adopted.

Resolution IV.

Rev. J. C. GIBSON, D. D.:—I now propose the adoption of Resolution IV.

Bishop CASSELS proposed, as an amendment, that the words "in accordance with their own views of truth and duty," be struck out.

Rev. G. A. CLAYTON strongly opposed the motion to delete these words, as it implied a lack of confidence in our Chinese Christians.

Mr. C. F. SNYDER (C. & M. A., T'ao-chow) :—It will not do for us to even intimate that our confidence in our Chinese Christians is misplaced. We as Christians place our trust, and our full trust, in our Chinese Christians.

Bishop Cassels' motion when put to the meeting was lost.

Rev. W. N. BREWSTER (M.E.C.M., Hinghua):—I propose that the words "Chinese Churches" be changed to "Churches in China," and wherever the words "Chinese Churches" occur throughout the resolution they be changed accordingly.

This motion was adopted.

Rev. J. ENDICOTT : — It seems to me on the face of it, this resolution recognizes what is spoken of as the Congregational system. Are we to have a large Congregational union?

Rev. J. C. GIBSON, D. D. : — It means Churches that are independent of the Home Churches, Churches in the position of the Baptists, Congregationalists and other Churches, and we recommend the Home Churches to grant them this independence.

Rev. L. B. RIDGELEY (A. P. E. C. M., Wuchang) :—I propose that in section (a) after the words "truth and duty" the following words be inserted, "suitable arrangements being made for the preservation of the fundamental principles of faith and order."

The motion was lost when put to the meeting.

Rev. W. H. WATSON : — I propose that paragraph (b) of the resolution under discussion be left out altogether.

Dr. B. Van S. TAYLOR (C. M. S., Hinghua) : — I beg to second that. I think we are going a little too far in asking our Home Churches. You are asking that no native Church be subject to its Bishop or Archbishop, and I certainly think that is going too far.

Rev. J. C. GIBSON, D. D.:—I think the word "permanent" will obviate any such change being made. I think it surely cannot be contended that the Anglican Church in China will always remain under the control of the Anglican Church. The day must come when it will become a separate Church in the same Communion, and by retaining the word "permanent" the minds of all ought to be satisfied that there is nothing objectionable in the resolution. It must be recognized that we are doing a great deal to secure even the temporary right by retaining the word "permanent."

Mr. Watson's motion was lost.

Rev. J. ENDICOTT: — I propose the omission of the following three words, "as independent Churches."

Rev. JOSEPH BEECH (M.E.C.M., Chentu):—It appears to me that we are asking something opposed to what we have just voted on. I believe the aim of the paragraph would be just as well secured by deleting the words "in accordance with their own views of truth and duty."

Rev. J. C. GIBSON, D. D.: — I am willing to accept the amendment proposed by Mr. Endicott.

Bishop BASHFORD:—In regard to section (b) Resolution IV, I would like to propose the following addition at the end of same: — "but that we desire their continuity united in co-ordinated authority with those branches of the Christian Church throughout the world, with which they find themselves most fully in harmony in faith and in practice."

Rev. W. N. BITTON: — There are many of us in China who desire to overthrow the denominational barriers and set an example to those at home, and on those grounds I hope the clause will stand as it is. Therefore, I oppose this resolution of Bishop Bashford's.

Bishop BASHFORD:—I would like to ask my brother who has just spoken if union will be established by founding another Church?

Rev. J. ENDICOTT:—I believe we ought to recognise fully the independence of the Chinese Church in its own government. We shall need the help of the Chinese Church at home, and the Chinese Church will need the help of the Home Church. This interchange of thought should not be cut off with just a mere vote.

Rev. G. W. HINMAN (A. B. C. F. M., Foochow):—I rise to support this motion, because I believe it carries the spirit of good fellowship of the Church in China with the Church throughout the world.

Rev. S. LEWIS, D.D.:—I would like to say just a word or two; what it is proposed to tack on to (b) of this resolution goes squarely against the whole idea of the Committee's work. There are about fifty Missions at work in China, and this would be fifty links in the Home Churches to be strengthened. I think we are giving liberty with the one hand and taking it back with the other. It is useless to work for unity if these connections are to be regarded as permanent.

Bishop Bashford's motion was put to the meeting and lost.

Resolution IV as amended was then put to the meeting and carried.

Resolution VIII.

Bishop ROOTS:—In view of the lateness of the hour, I would suggest that we now take up Resolution VIII.

In introducing Resolution VIII., Mr. F. S. BROCKMAN (Int. Com., Y. M. C. A.) said:—There are in Tokyo as a result of the united work that has been carried on there, a number of students who seem to be ready for the organization of a Church. Some of them are Christian leaders, and some are those who have been in the Bible Class for the past six or eight months, and who have given satisfactory proofs that they are ready for baptism. There is still a larger number attending the beginners' Bible Classes, who have, by their earnest enquiries, given proof of being ready for baptism in the not distant future, and the question comes up, what shall be done for these men? There is no Church to present these young men to. These young men are to return to every province in China, as well as to Manchuria. One phase of the situation is that the population is a floating one, some will remain for five or six years and others for a few months. For them, therefore, to establish among themselves a congregation would be difficult, and would probably not be a success, if for no other reason than that the leaders might be taken away from school.

Mr. Brockman spoke at length of what 15,000 students imbued with the Christian spirit could do by returning to China and spreading their new found knowledge among the millions of their countrymen, and closed his remarks by moving the adoption of the resolution.

The motion was put to the meeting and adopted.

Rev. J. B. OST:—I would like to state that the C. M. S. recently decided to send three missionaries to Tokyo to take up work among the students there, and I think any committee appointed ought to have this fact before them.

The Conference agreed to insert the word "representative" before the word "committee," Dr. Gibson on behalf of the committee on the paper of the day accepting the change. The deletion of the words "thus created" in the second line of the fourth paragraph was also agreed upon.

Resolution VIII as thus amended was put to the meeting and unanimously adopted.

LATER SESSIONS

Resolutions IX and V.

On Saturday morning, 27th April, a short time was devoted to the consideration of the remainder of the subject of the "Chinese Church", before the Conference proceeded with the discussion of the resolutions on the topic for the day. Dr. Gibson proposed the adoption of Resolution IX with the suggestion that in paragraph (*b*), after the words "should be", the Resolution should read, "generally introduced and so conducted as to be".

The Resolution was passed on the understanding that the whole report of the committee would be brought before the Conference again later if they had time for it.

Resolution V was adopted at the close of the afternoon session.

Resolution VI.

At the close of the afternoon session, April 30th, Dr Gibson brought forward the resolutions on the "Chinese Church" which had not been adopted by the Conference and stated that the Committee on the Chinese Church had already reported that those who wished to make amendments might hand them in to the Committee, and that only two amendments had been received. He then called attention to Resolutions numbered VI, VII and X which were before the Conference, and said he trusted number VI would not require to be discussed at any length as it was simply an administrative or executive motion, following upon the principle laid down in number V, naming the appointment of eight committees in order to cover the ground. It was proposed, he continued, to strike out one of the lines in number VI (*a*) just before the foot of the page. There was an amendment offered on this, but the Committee did not see its way clear to accept it, as it called for an increase in the number of representatives on each sub-committee to six, and six multiplied by eight meant forty-eight. The committee thought three men would do the work better than six, and twenty-four do the work better than forty-eight. The proposed committee was not to be legislative in any sense, but a correspondence committee, who had to call the attention of the various bodies to the lines taken in the resolutions, and to bring these various bodies together when action was necessary. He, therefore, moved the adoption of Resolution VI with the amendment calling for the deletion of the words "Each representing.... Church order."

Bishop GRAVES in seconding the Resolution said he had been asked by Dr. Gibson to do so, and he gladly acquiesced. It seemed to him that the adoption of this resolution provided for a very effective federation, and the machinery by which it was proposed to provide it was very simple. It did not bind them in a very strong way in a very large scheme, and it was extremely desirable that there be nothing in the way of legislative power to bind them by giving the committee such power. The resolution was practicable and in the line of the way in which things were moving. Bishop Graves spoke of the recent Conference in his own Church and the unity of their own Communion, which made them desire to move out towards others and work in harmony for the great common end, and although he had not seen the resolutions on Comity and Federation, he took pleasure in seconding the adoption of number VI.

Dr. GIBSON stated that these resolutions had been prepared and brought forward after careful consultation with the committee on Comity and Federation.

Resolution VI having been put to the meeting was unanimously adopted.

Resolution VII.

Dr. GIBSON then moved the adoption of Resolution VII on the Chinese Church, which he remarked was a sequel to those already passed. It was meant to remove any fear in the mind of anyone that the organization would hinder rather than promote union, and he hoped to bring within reasonable bounds the confusion as at present existing with some fifty odd different societies, and recognising the freedom of the Chinese Church he asked the Conference to accept Resolution VII.

Resolution VII was unanimously adopted when put to the meeting.

Resolution X.

Dr. GIBSON moved the adoption of Resolution X with the following addition: "And to Chinese Churches, as desired, and appoints a committee of three to translate them into Chinese, and to have copies printed in English and Chinese for general use". These resolutions he considered of deep interest to the Chinese Church: hence his amendment.

Rev. C. G. McDaniel:—Would there be any objection to have eight instead of three on the translating committee?

Rev. J. C. Gibson, D.D.:—The only objection is that eight would be an impracticable body for a committee attending to the translation.

Resolution X, as amended, was unanimously adopted when put to the meeting.

Resolution IX.

Rev. J. C. Gibson, D.D.:—I have now to ask that you allow a small Amendment to Resolution IX as passed by vote of this Conference, clause (f) of which was recommitted for reconsideration. We now desire the substitution of the following for the opening clause: "The Conference earnestly recommends that with a view to increased efficiency of the Christian ministry every effort be made by missions and Chinese Churches to place the salaries of Chinese brethren engaged in Church work on a scale adequate to the requirements of their position. We are unable to suggest, etc." Dr. Gibson expressed the thought that men who were burdened with the care of souls should be relieved of all worry as to the state of their financial affairs.

Resolution IX, as amended, was then put to the meeting and adopted.

Rev. J. C. Gibson, D. D.:—I now propose that Resolutions I to X on the Chinese Church be adopted as a whole by this Conference.

The motion having been put to the meeting was unanimously adopted amid great applause.

Dr. Gibson then stated he was bound on behalf of the Committee to thank the delegates and all attending the Conference for the great care and earnest discussion given to the several resolutions on the Chinese Church, and told the story of the man who, on looking out from his door one morning, saw what he thought to be a tiger, later he saw it was a man, and on nearer approach he found it was his brother. So it had been with their subject. At first there appeared to be differences of opinion, but as they got to know each other better they discovered that they were more at one than they had believed. He concluded with a quotation from Martineau. "It is a law of all long-lived nations that its feuds die out while its deeper unities, after hibernating through some winter of discontent, awake with the returning sunshine and assume their life again." They had brought to light a deeper unity, and they would go back to their several fields feeling more than ever one in Jesus Christ.

RESOLUTIONS AS ADOPTED

I.—That this Centenary Conference records its profound thankfulness to God for His abounding grace in the planting of His church in connection with the Protestant Missions in China during the hundred years now completed. The first member of the Chinese Protestant Church was baptized in the year 1814, and fifty years ago it numbered barely 400 communicants. Within the last half century it has passed repeatedly through the fires of persecution, has come out of them purified and strengthened, and numbered at the end of 1905 about 175,000 communicant members.

For shining examples of faith, courage, patience and zeal, and for a great multitude who have finished their course in the faith and love of the Lord Jesus, we render our humble thanksgivings to God, by Whose grace they were enabled to overcome.

To all members of the Church in China now, both older and younger, we send our hearty and affectionate salutations as fellow-servants of Jesus Christ. We give thanks to God on their behalf, and we do not cease to pray for them that they may walk worthily of the Lord unto all pleasing, until they, too, following those who through faith and patience have inherited the promises, shall also receive from the Righteous Judge the crown of eternal life.

II.—Whereas, It is frequently asserted that Protestant Missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant Missions at present working in China, unanimously and cordially declares:

That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity, and leaves confessional questions for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognise ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope.

We frankly recognise that we differ as to methods of administration and Church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

III.—That in planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit. While freely communicating to this Church the knowledge of Truth, and the rich historical experience to which older churches have attained, we fully recognise the liberty in Christ of the churches in China planted by means of the Missions and Churches which we represent, in so far as these churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control.

IV.—That in this view we cordially undertake to submit very respectfully to the Home Churches which have sent us to China, the following recommendations:—

(*a*) That they should sanction the recognition by their missionaries of the right of the churches in China planted by them to organize themselves in accordance with their own views of truth and duty, suitable arrangements being made for the due representation of the missionaries on their governing bodies until these churches shall be in a position to assume the full responsibilities of self-support and self-government.

(*b*) That they should abstain from claiming any permanent right of spiritual or administrative control over these churches.

V.—This Conference, having, in Resolution No. II thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavour to unite the Churches planted in China by different Missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several Missions under whose care they have been formed, recognizing the inherent liberties of these Chinese Churches as members of the Body of Christ.

VI.—The Conference rejoices to know that steps in this direction have already been taken by various sections of the mission body, and further resolves to appoint a Committee to act for it in furthering and co-ordinating all such action; the Committee to be constituted as follows:—

(*a*) It shall consist in the first instance of eight subcommittees thus:—

(1) Three Baptist missionaries.
(2) ,, Congregational missionaries
(3) ,, Episcopalian missionaries
(4) ,, Lutheran and Reformed missionaries
(5) ,, Methodist missionaries
(6) ,, Presbyterian missionaries
(7) ,, China Inland Mission missionaries
(8) ,, Missionaries from the bodies not included in the above classification.

(*b*) These eight sub-committees shall take such action as they think best for bringing the whole subject before all the Churches of their own order who have Missions in China; and they shall also act together as a Joint Committee on Union when they desire to do so. The Joint Committee may select one or more other sub-committees similar to the above, should this be found necessary to the proper representation of any other bodies not sufficiently provided for in these eight.

(*c*) It shall be their principal duty to consider maturely how the general mind of the Conference as now expressed may be adjusted and carried out by the various bodies concerned in harmony with their views of Church order.

(*d*) The names of members of these sub-committees shall be selected by the Committee on Nominations, in consultation with members of the Church to be represented, and appointed by the Conference before its rising.

(*e*) The Joint Committee shall fill all vacancies occuring in any of the Sub-Committees.

VII.—While the appointment of these Committees contemplates the formation of six or more Church organizations for the Chinese Church in the first instance, it is the earnest hope of this Conference that these Chinese bodies, with the assistance and advice of the foreign missionaries, may, from the first, prepare to unite with each other in the closest practicable bonds of Christian fellowship, either in organic ecclesiastical union or in a free federation, as they may be led by their own interpretation of the mind of Christ, and by the guidance given them in the providence of God, and through the teaching of the Holy Spirit.

VIII.—Whereas, The work of the Young Men's Christian Association for the Chinese students in Tokyo, undertaken on behalf of the missions represented in this Conference, has been so blessed that there are now considerable numbers of these students seeking admission to the Church ; and

Whereas, Preliminary steps have been taken by some of the Chinese Christian leaders there, looking to the formation of a church which shall represent our common Christianity ;

Therefore, be it Resolved :—That this Conference appoints a representative Committee to consider and report on the situation thus created.

IX.—The Conference calls attention to the following matters as having an important bearing on the growth and spiritual progress of the Chinese Church.

(*a*) In these times of educational change, immediate and increased attention should be given to the elementary, secondary and higher schools of the Church, in which a thorough modern education may be given in close conjunction with Christian training and instruction.

(*b*) Greater attention should be given to the spiritual care of the young people of the Church and to the fuller use of Sunday-schools, the latter being so arranged that adults as well as children may attend. The Conference welcomes the help in caring for the young people which is derived from such methods as those of the Christian Endeavour Movement, especially in drawing out fitness for Christian service; and strongly recommends that these forms of work should be generally introduced and should be so conducted as to be in the closest possible touch and co-ordination with the general organization of the local Church.

(*c*) The Young Men's Christian Association in helping to win to Christ and to the service of the Church, young men in cities, and students in China and abroad; in working under the leadership of the missionaries to stimulate voluntary Christian effort among students in Christian schools and colleges; in helping to make these institutions recruiting stations for the Christian ministry; in preparing and publishing Bible study courses especially adapted to the needs of young men; in holding annual conferences for the training of leaders and the deepening of the spiritual life; and in other ways is proving a most effective agency of the Church, and should be extended as opportunity and resources permit, care being taken in all cases to secure intimate relations between the Young Men's Christian Associations and the other work of the Church.

(*d*) The Conference regrets that ready personal use of the Holy Scriptures is not yet nearly so general among the members of the Chinese Church as it ought to be; strongly urges that every attention be given to the encouragement of Bible-reading, and recommends with this view the large use in every part of China of local Vernacular Versions, whether in Roman letter or in Chinese characters.

(*e*) The Conference rejoices in all indications of a growing and healthy sense of independence in the Chinese Church, especially as indicated in progress made towards self-support; and urges earnest attention to evangelistic work, as well as increased effort to develop the grace of liberality, so that the Chinese Church may learn its own strength, and increasingly meet from its own resources all the expenses of its own work and worship.

(*f*) The Conference earnestly recommends that with a view to the increased efficiency of the Christian Ministry, every effort be made by Missions and Chinese Churches, to place the salaries of Chinese brethren engaged in church work on a scale adequate to the requirements of their position. We are unable to suggest a uniform scale for general adoption as rates must vary with the cost of living in different parts of the Empire, and with the attainments in self-support made by the Chinese Churches.

X.—The Conference requests the representatives of each Church or Missionary Society to see to it that the foregoing resolutions be duly communicated to the representative bodies of the Home Churches, and to Chinese Churches, as desired, and to appoint a Committee of three to translate them into Chinese, and that copies in English and Chinese should be printed for general use.

The Chinese Ministry

RESOLUTIONS AS PRESENTED

Whereas, China through intercourse with the Western world is beginning to respond to its influence, and is seriously addressing itself to problems of reform in its political and social institutions,—and whereas, this crisis in the history of China opens up before the Christian Church an unique opportunity to inspire the new civilization with its ethical truths and religious life, therefore—

I. *Resolved*, that the present status of the Chinese people emphasizes the need of producing a body of Christian men of such culture and character that they shall take rank among the leaders of the New China; men who are fitted to cast the leaven of the Divine Life into the hearts of this people, that through individual renovation Government and Society may be permanently renovated.

II. *Resolved*, that we urge upon missionaries and native pastors the importance of bringing the subject of producing an efficient Chinese ministry prominently before the churches under their care, enlightening Christian parents as to their duty and privilege in giving their sons to the sacred ministry, and urging upon teachers in Christian schools the need of producing such an atmosphere of thought and purpose that the aspirations of pupils will spontaneously set towards the ministry.

III. *Resolved*, that we make an earnest appeal to Christian young men now in course of education, whose hearts are burning with a desire to make their lives count most for China,—that they prayerfully consider the opportunities offered in the Christian ministry to realize these desires, remembering that the highest service to one's native land is best realized in the highest service to the Divine Master.

IV. *Resolved*, that while we should make use of men in Christian work who have been brought into the church in early maturity, and have had only irregular and imperfect training for their work, we should not trust to this source of supply to meet the needs of the ministry, but, to this end, should train Christian students through youth and early manhood in well equipped preparatory schools and colleges,—directing their thoughts to the ministry as a life-work of the highest usefulness and honor.

V. Whereas, it is desirable to employ in Christian work men of different degrees of general education and special training, and whereas, it is a loss to both classes of students to associate together in the same grades young men of different stages of mental development and of varying types of education, therefore—

Resolved, that we urge upon those who are in charge of our theological colleges the importance of arranging for courses of study especially adapted to the needs of students who desire to fit themselves for Christian work, but who have failed to secure early preparatory training; such men to be employed according to their fitness in association with more fully trained men in the ministry.

VI. *Resolved*, (*a*) that theological teaching, while it should be centered in the Bible, culminating in the person and work of Christ, should be broad and comprehensive in its scope, should include the study of other religions, of other forms of ethical thought, and should open up to students new avenues of study as to human relationships and responsibilities.

Resolved, (*b*), that under usual conditions theological teaching should be conducted in the vernacular of the people among whom students are expected to labor, so that their education may be towards and not away from those for whom they are preparing to labor.

VII. *Resolved*, that we recommend the establishment of summer schools for Bible study, that through the inspiration of such study and of mutual fellowship in the Christian life the Chinese Ministry may receive a fresh anointing of the Spirit, and be inspired with new hope and zeal to take up and carry forward the work committed to their hands. We would further recommend the holding of special or quarterly conferences within limits of accessible areas where pastors and preachers can unite in study, in listening to lectures, in discussions and in religious fellowship.

VIII. *Resolved*, that missionaries in supervising the work of Chinese preachers should seek to develop the spirit of self-reliance and self-initiative, that they should strive to deepen in the hearts of such preachers the conviction that they are the servants of Christ and of the Church, and that the missionaries are their associates, set of God to assist them in their work until such time as they are able to stand alone, and to bear the full weight of their responsibilities.

IX. *Resolved*, that we urge upon the Missionaries and the Leaders of the Chinese Ministry that both by instruction in methods of Christian work, and by individual example in reaching and influencing men, they seek to multiply Christian workers who are skilled in the art of winning men to the obedience of Christ.

X. Whereas, the future church of China will largely take its type from the church gathered and trained at the hands of the missionaries, and whereas, the crowning mission work is the creation of a worthy body of native Christian leaders, therefore—

Resolved, that great care should be exercised in selecting men for the pastoral office; that only men of unquestioned piety, sound judgment, and of spiritual capacity to edify the church, should be given this place of first responsibility,—and that in every way missionaries should seek to strengthen their hands by counsel and assistance to worthily discharge their important duties.

XI. Whereas, missionary effort is necessarily limited in its scope, and the Christian evangelization of China must be carried on by the Church of China, and

Whereas, the leaders in this great evangelistic work must be produced by the Church, and receive support from the Church, therefore,—

Resolved, that for the sake of the independence of the Chinese Church, for its discipline in self-government, for the rapid and healthful expansion of its evangelistic work, and for its growth in spiritual life, we urge our missionary associates to impress upon the local churches the importance of doing their utmost, even in their poverty and weakness, to take up their burden of responsibility in the support of their ministry.

XII. Whereas, the proper training of young men for the ministry,—carrying them through the years of preparatory, collegiate and theological studies,—is a long and costly one, requiring adequate educational appointments, and a competent body of instructors; and Whereas, this work is seriously embarrassed by the irregularities and uncertainties of annual appropriations,—

Resolved, that we recommend to Mission Boards, and to individual friends of mission work, that these institutions of Christian learning be adequately endowed with funds for their efficient support and administration.

XIII. *Resolved*, that for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, co-operation in theological teaching.

Rev. D. Z. SHEFFIELD, D.D., (A. B. C. F. M., Tungchow) in introducing the subject said that the paper and resolutions on this topic, were not an individual work, but the work of the Committee. He then read the following epitome of his paper:—

As the life of Christ was the very "impress" of the life of God, so the lives of the disciples became the very "impress" of the life of Christ. These men drank in of the fulness of Christ in a marvelous measure. They were filled and inspired by the living Truth, and thus became worthy teachers of that truth to succeeding generations. This is the ideal of the Christian ministry for every generation. The Reformation period was preceded by a period of intellectual revival, widening men's knowledge and training men's powers of thought, thus preparing them under the inspiration of the Spirit to be worthy leaders in the great spiritual revival that was to regenerate the Church in the world, and then to regenerate the world through the Church. The history of the evolution of the Church in these modern centuries emphasizes the necessity of producing a cultured and spiritual ministry for the proper growth and stability of the Church. An ignorant ministry has always in the end proved to be a blind ministry, leading away from God and into a sterile religious life. The lesson of history is that a living, growing Church must be under the guidance of a trained, broad-minded, and aggressive ministry.

I.—THE CHRISTIAN MINISTRY IN PREPARATION.

The selection of candidates

To the question as to chief responsibility in directing young men into the Christian Ministry, the answer should undoubtedly be, (1) with the Ministry itself. The Ministry should select and train men to enter into, and carry forward, its work without interruption from generation to generation. (2) Christian parents should be taught to look upon the ministry as a life-occupation of the highest honor and responsibility, and by their prayers and counsels should seek to guide their sons into it. Again, the church as a living, organic body should have this subject always and deeply at heart, since a living church in one generation holds in its life the promise of a living ministry in the succeeding generation. God has determined in nature that plants and animals shall produce seed after their kind, and so the church must produce seed after its kind. The young membership of the ministry is the choicest seed of the future Christian church.

Preparatory Training

While the present necessities of mission work will justify the employment of imperfectly trained men, the aim of the church should be to give a broad and thorough general education to young men who purpose to give their lives to the work of the Christian ministry. Theological teaching without such a basis in general education will produce a ministry intellectually weak and narrow, and not fitted to justify the faith of Christ to the mind of China.

Theological Training

We distinguish three elements in the teachings of the Divine Master,—imparting knowledge, moulding character, training in work. Christ is the center of the Divine scheme for human redemption, and so He should be made central in a course of theological teaching, always magnifying the work of the Holy Spirit whereby God in Christ comes to abide with his people. The Old and New Testament Scriptures should be carefully expounded, since in the one is unfolded the Divine method of preparing the way for the coming of Christ, and in the other is set forth the manner of the human reception of the new Divine life, and the mutual blending of the Divine and human activity in laying the foundations of the Christian church. As mystery enspheres all human knowledge, theological teaching should be "Biblical" rather than "systematic", that is, it should be more concerned with setting forth the facts of the Divine self-revelation than with dogmatizing as to the interpretation of those facts. Pastoral theology should be taught with reference to Chinese conditions. Careful training in the art of preparing and delivering sermons is a matter of the first order of importance. Pastoral ability and sermonic power are the two chief tests of fitness for the Christian ministry. Theological teaching should be made *Scriptural*, *practical*, *spiritual*. The aim should be to lead students to ever higher levels of thought and purpose, and to teach them to admire and love the hidden life of the Spirit.

The Continuous Culture of the Chinese Ministry

A living ministry must be a growing ministry. Its intellectual and spiritual outflow for the edification of others should always be kept full and limpid and sweet by the inflow of new truths through the study of Scripture, of general learning and of human life in its relations and needs. A carefully prepared course of study for men already in the ministry ought to be of great value. If to this could be added occasional conventions which should be occupied in examinations, discussions, lectures, Bible study, and devotional services, a greatly added stimulus would be given to study.

II.—THE CHRISTIAN MINISTRY AT WORK

The Preacher

The preacher should be a man who is in love with the message he is set to proclaim, a man of faith in God that He will cause His word of truth to bring forth fruit unto life, of faith in man that he will hear and heed the call of God. He must be a man who communes with God in prayer, in the study of the Scriptures and in the orderings of Providence. He should be trained in the art of public speaking. The missionary should strive to become a forceful and attractive preacher in Chinese, not alone for his own usefulness in the ministry, but as an ensample for the native ministry. An ignorant Chinese ministry will feed the church with the platitudes of Christian truth which tend to spiritual stagnation, out of which it is difficult to awaken men to an active, aggressive, Christian life. A powerful and spiritually-minded preacher has an unique opportunity to awaken thought and mould character when standing before the great congregation, conscious of sin and weakness, and waiting before the Lord to gain new strength and light and help.

The Pastor

The pastor should be Chairman of the Christian Society, giving special care to the guidance of the weak and erring, to ministering to the needy and suffering, and to edifying the church in the Christian life. The pastor should be in sympathy with all activities that have their end in the manifest good of society, in reforms in education, in suppressing chronic evils, in the enactment of beneficent laws; but he should take care that he does not lose himself in these things to the neglect of his specific work, which he should always place as first in the order of importance, and give his first interest and effort. The pastor should make himself the center of the leavening life of the church, stimulating its membership to constant effort to influence the lives of others, and always to live towards the best ideals that the Master has set before the thoughts of his people.

The Evangelist

The missionary's duties as an evangelist are of the first order of importance, and both to multiply his own power and to prepare the native church for its future work of self-propagation, he should give early attention to the selection, training and employment of native evangelists to assist him in his work. The primary question as to the use of such men should have regard to their intellectual and spiritual fitness for the work of leading men into the Christian life. The question as to the source of support, whether foreign or Chinese, should be made of secondary importance. Such men if rightly trained and wisely directed ought to multiply the missionary's evangelistic power, and to prepare men for the higher work of the pastorate. It should not be forgotten that the first generation of the Christian church on mission fields stamps its temper and quality upon following generations, and this gives great urgency to the question of producing properly trained native Christian leaders to gather into the church a body of true hearted men and women who shall be ensamples of devout and consecrated lives to the church of the future.

The minister as a member of society

The minister should make his special work central and supreme in his life activities, but he should remember that he is set as a light in a light-house—as a light in the world—and not confined to the limits of the church walls. There are no conditions or relations of men involving moral ends where the minister may not concern himself for the cure of public evils and the promotion of public good. It is a part of the work of Christianity to produce an ever widening atmosphere charged with the ozone of a purer ethical and religious life, setting a higher standard of thought and motive, and inspiring with a purpose to live towards that standard. There is a real sense in which the church should withdraw from the world to fill itself with the life of God, and there is, again, a real sense in which the church should enter into the world to fill it with the life of God in all its relations and activities.

Temptations to the Chinese ministry

(1) To account himself as having "already attained", and so fail to press forward towards the higher things still lying beyond. (2) The temptation to compromise with a good conscience, to fail to say No, because of fear of making enemies or of offending against somebody's "face"! (3) The temptation to untruthfulness. Truthfulness is a cardinal Christian virtue, but a virtue sadly lacking in the social life of China. No public opinion upholds the minister in his stand for truth, but so essential is this virtue that the minister who is destitute of it is shorn of power as a Christian leader. (4) The temptation to dishonesty. Dishonesty has many degrees of moral quality, but it is always an evil plant whose roots draw nourishment from the old nature. At best it is a hurtful weed in the garden of the Lord, and at worst a upas tree to poison all that falls within its shadow.

Chairmen of Programme Committees.

1. Rev. D. Z. Sheffield, D.D.
2. Rev. F. L. Hawks Pott, D.D.
3. Rev. John Darroch
4. Rev. J. Jackson
5. Dr. Dugald Christie
6. Rev. D. Willard Lyon
7. Rev. W. Ament, D.D.
8. Rev. Arnold Foster
9. Rev. J. W. Lowrie, D.D.

Relation of the missionary to the Chinese ministry

Primarily this relationship is that of fellowship in the common work for the common Master, but in the beginning as a foundation builder, the missionary occupies the relation of superintendent over his associates in this work. At this stage his authority may be named the authority of order, which is later transformed into the authority of influence, by reason of wider knowledge and fuller experience in Christian work. The missionary should train his assistants to meet in an organic way for orderly counsel in matters of importance, and train them to take responsibilities and to overcome the evils of timidity, suspicion and double-dealing so common in Chinese character.

The Chinese ministry and Christian literature

The Chinese ministry must ultimately take upon itself responsibility for the Christian literature of the Church of China. It should, therefore, receive careful training in the art of writing for the instruction of the church, for the defense of Christian truth, and for general enlightenment as to the end of Christian teaching. The older portion of the Chinese ministry is largely in the grip of early habits, and will produce little at first hand; but we can hope that the ministry now in process of training will have hearts kindled with burning thoughts to which they cannot but give expression in a forceful and inspiring literature.

In conclusion, the Chinese ministry should stand in the place of Christ to guide and feed his flock. It should be composed of men of broad general training, and with that specific training which fills their minds with the deep truths of the Kingdom of God, and with the spirit and life of Christ. They should be powerful preachers of the word of life, and should hold Christianity as the supreme cure for the evils of human character. They should be so "strong in the Lord" that common temptations would beat upon them as dust upon the polished stone. Long before this ideal has been fully realized mission work will have been gladly passed into the hands of the Chinese church under the care of an enlightened and devout Chinese ministry.

Right Rev. F. R. GRAVES (A.P.E.C.M., Shanghai):—I desire to speak in support of Resolutions I, II and III. The topic under which Dr. Sheffield has classed these resolutions is the need to train an efficient Chinese ministry. In the first place I desire to make it clear that the committee had no intention whatever of ignoring the fact that God works by men, spiritual and devout, who have not always a great portion of learning, and also that the committee fully recognise in the resolutions before the Conference that we are obliged to make use here in China of men who have received an imperfect preparation. First and foremost in the resolutions we have placed the need of training for the Chinese ministry.

A Broad Training necessary

In the first place it is absolutely necessary that the Church of Christ shall be able to take hold of world movements, that it shall stand at the head of things to see how things are going, and when public questions arise of a perplexing nature, questions concerning great ethical problems or political problems, that the ministry shall be able to rise to the opportunity and wisely and soundly administer the Church of Christ in reference thereto. What we feel is that in China we should at the present time bring before the minds of everyone the necessity that the training of the Chinese ministry should be a training, not simply on narrow and theological lines, but that it should be the very broadest training that it is possible for us to give; that it should rest, as it does in the Western nations, on the very broadest base of preparatory training in Schools, Colleges and Universities.

So much for the general question of the need of a cultured ministry. To pass on to the more immediate question of the particular need in China to-day; those of us who are watching the trend of things here in China, and who of us is not? are profoundly impressed by the fact that the work of the next few years must be done by the Chinese ministry. I wish that the committee of Chinese pastors had been present this morning; I wish they were able, and I hope they may be before the discussion closes, to understand unmistakeably how fully every member of the Conference sympathises with the work they are doing; how deeply we realise that we depend upon them for the growth of the Christian church; how we feel the difficulties and disadvantages in the midst of which they are set; how we appreciate the way in which they stand up in the tremendous problems which they are called upon to face, and how we understand their faithfulness and their zeal. I am sure when the pastors are present in the afternoon they will understand that, but we also want them to understand that there is something necessary on their part, viz., that the Chinese should put at the service of the Christian church all that intellect, that culture, that aptitude which they have for understanding clearly questions of an intellectual or practical nature, and that they should be able to help out at this particular time this body of missionaries. We missionaries can not do the work; it is perfectly impossible for us to handle the tremendous questions before us without the aid of the Chinese ministry. I would like to quote the following sentence from Bishop Bickersteth's biography:—"An educated race needs an educated ministry," and I think I can sum up everything I have to say in that sentence.

Hitherto we have had to deal with the poor and weak classes of this country; we have had to gain our hearing from the coolie classes; we have had to go into the slums and to get the hearing of the poor, weak and oppressed; and I think we have done it.

But the time has now come when the Christian Church must present its apologies to the learned people of the land, when it must be able to face these people and say, "We have a Gospel for you; a Gospel that goes down to the very root of things, which has something to say for every moral question, every political question, as well as for every religious question." And it is only by having a cultured Chinese ministry that we can hope to find the solution of this question; and only as our Chinese ministry is able to stand up and take the lead at this time in China is it possible for them to give an explanation of what the Christian Church is to these people who are waiting to hear it.

The Gift of the Holy Spirit

Rev. H. C. DuBose, D. D. (S. P. M., Soochow) in seconding the resolutions before the meeting, said he had two thoughts to offer; first, the gift of the Holy Spirit, and second the gift of tongues. If there was any hope for the Church of China it was in their native brethren who were called of the Holy Spirit to declare the message of salvation. The language of China was almost unequalled for wealth of illustration. They had men who were trained in literature which had been handed down from generation to generation, and these men, as they were brought into the field of the Church, and called of God to the ministry of his Word, received the message and they had the natural ability—a mighty natural ability that was given them in declaring the truths of salvation. In this respect, as they looked forward to the future ministry of the Church in this land, there was a great hope for the Christian Church. If there was anything during the last few years, especially since the Boxer trouble, that had been a matter of devout rejoicing, it was to listen to his native brethren preach the glorious Gospel, and the power and eloquence with which they preached it.

Native ministry not to be too stereotyped

Mr. D. E. Hoste (C. I. M., Shanghai):—Mr. Chairman, I recognise the weight of the considerations put forward by Dr. Sheffield in favour of our having men of real learning and intellectual culture in the Chinese ministry. It seems to me, however, that we need to be careful lest, as time goes on, we develop a too stereotyped and professional type of minister. We need, in forming the Chinese ministry, to follow broad and elastic lines, making room for, and affording full recognition to, men of widely varying degrees of culture. Some of you will remember how a writer of the last century, in one of his essays, contrasted the policy pursued by two great Churches on this matter. One of them recognised and arranged so as to afford scope for the special gifts of men, who though differing from the ordinary type, were men of zeal and devotion. The other Church, by failing to recognise such men, virtually forced them to leave her, and thus sustained a loss which she feels to this day.

Let it not be assumed too readily that the man with intellectual culture is necessarily more effective for good, than one who, though but a poor scholar, has a stronger and more intense religious life. I would, therefore, urge upon the Conference, that in dealing with this important matter, generous recognition be afforded to men of this latter class; the lines of the Chinese Ministry being laid with sufficient breadth and elasticity to afford them full scope and standing.

Time for study

The Rev. Ll. Lloyd (C.M.S., Foochow) said he had two points to offer on the need of a cultured and efficient native ministry. First, he begged and besought his brethren of every denomination in this land that they should enable Chinese pastors to become such by giving them time for study. They could not be cultured men unless they had this. He said this because wherever their native clergy had gone to preach in the Fukien Province—and they had been excellent men—some of them had come to grief, and it had nearly always been, without exception, because of the heavy strain of financial burden imposed upon them by the missionary. He meant to say that the time which should have been given to the study of the Word of God had been given perforce to financial matters and matters of that kind, and the burden upon these native clergy had been so great that they had fallen under it and come to grief and brought dishonour upon the name of Christ and the Christian Church. Therefore, he begged them to remember, if the native ministry was to be a cultured one, that they must give them time for study.

How to treat the native pastors.

His second point was: Let them treat the native pastors as cultured and efficient brethren in Christ. He would tell them what happened not very far from where he lived. There was a native clergyman, who officiated at a service, and a young missionary fresh from home. The native pastor was a middle aged man and had been properly ordained as a Christian minister, and yet the young missionary interposed himself at the close of the service to pronounce the Benediction. He (the speaker) blushed with shame, and he asked them all to treat the Chinese clergy as gentlemen and cultured men, and then they would find that the Chinese clergy would rise to the occasion and become better men in their work.

Influence of the Parents

Rev. C. W. MATEER, D.D., (A. P. M., Weihsien) said he wished to emphasize the point raised in the second resolution, viz., get the parents to consecrate their sons to the ministry. There must be some practical means taken to get a ministry, and the most important point at which to begin was with the parent. It was a rare thing to see a father and mother consecrate their son to this work. He charged the missionaries to bring this matter before the parents and to keep it before them, and to make it a very special point in their preaching to their congregations to look out for the men, who were going to be ministers. Men were not very frequently called into the ministry when they were in their college course, for the reason that there were so many temptations that drew them aside and led them away into other avenues of life, such as higher salaries and more important positions. Therefore, he emphasized the point that all brethren should bear in mind the importance of looking out for suitable young men for the ministry, and of impressing the fact upon the fathers and mothers, especially the mothers. The purity of the Chinese church would depend upon the ministry that they were now preparing.

Need of men well grounded

He would not talk about whether they should be learned men or not, but above all things they should be men, who were well grounded in the faith, who knew the Bible and who knew what they believed, and who were ready to stand by the great fundamental principles of the Christian faith. The Chinese were showing them that they were somewhat of an incautious and more or less reckless people when they started on a new course, and there was the danger that the Chinese church, when they (the Chinese) took it in their own hands, would become impure. In the coming years the Chinese would take the reins, and they would not ask permission of the missionaries to do or not to do things, and when that day arrived everything would depend upon the character of that ministry, whether they were sound in the faith and whether they would stand by the Gospel of Christ. Here was their golden opportunity. He did not say anything about preaching, but above all things, within the next ten years it was the duty of the missionaries in China to put forth every effort to prepare and educate the native ministry; but they must have a ministry that was well grounded in the faith, that would be able to lead and also to control the church, and keep it from departing from the faith.

An Amendment

Rev. W. E. Soothill (U. M. F. C. M., Wenchow) moved, as an amendment, that the resolution should read:—"Resolved, that while fully recognizing that the prime requisite for the ministry is the call of God which comes to various types of men and in many ways, yet the present status, etc."

Bishop Graves called attention to the fact that the amendment was practically covered by Resolution V.

Mr. Soothill thereupon withdrew his amendment, and Resolution I was put to the meeting and carried unanimously.

Resolution II.

The adoption of Resolution II was proposed by Bishop Graves.

Rev. F. Ohlinger (M.E.C.M. Shanghai), proposed an amendment for the last part of the resolution to read as follows:—"Such an atmosphere of thought and purpose that the hearts of the pupils will be open to the call of the Spirit for the office and work of the Christian ministry." Mr. Ohlinger added that when he opened the first training school for native brethren at Foochow, thirty-four years ago, the first candidate who presented himself, when asked why he came for training for the Christian ministry, said: "I have by faith perceived that God in the beginning created the heavens and the earth." He was then asked: "Have you not discovered more in the reading of your Scriptures?" and he replied: "No, not thus far." When the question as to the call from the Holy Spirit was asked, he positively had nothing to say. Therefore, he (Mr. Ohlinger) believed, that they were still quite near to the ancient stage, in many cases at least. He thought there were still many candidates that went to their schools who were just in the same position as that first candidate thirty-four years ago. Therefore, he wished that the office and work of the Holy Spirit in calling men to the ministry might be definitely recognised.

Rev. W. E. SOOTHILL said that the amendment which he proposed to Resolution I was covered by Mr. Ohlinger's amendment. He thought it would be well to recognise the call of God to the Ministry.

Rev. W. B. NANCE (M. E. M. S., Soochow) proposed that the amendment of Mr. Ohlinger be laid on the table, in order that the statement contained in the amendment might be put in its proper place.

This was seconded, but on a vote being taken was declared lost.

Mr. Ohlinger's amendment was then put to the meeting and carried, and Resolution II, as amended, was also carried.

Resolution III, proposed by Bishop Graves was passed without discussion.

Resolution IV.

Rev. C. H. GOODRICH, D. D. (A. B. C. F. M., Peking) in proposing the adoption of Resolutions IV to VII, said:—

When I began my missionary work, my one thought, as Dr. John said at the first Conference, was to preach, *preach* PREACH; and I supposed that I should begin and end my life in constantly telling the old, and always new story of the Gospel.

But by and by a Theological Seminary was started. It became clear that the *great* work of evangelizing China must be done by her own sons and daughters. And it was equally apparent that the men who should be pastors and leaders in the Church must have, as in the Occident, the best training that could be given them. Only so could they be prepared to impress their messages upon scholarly men. Only so could they be fitted to meet the coming tide of infidelity. And only so could they develop a character such as would fit them to be leaders in Church life and Church work.

For the little time that I have to speak, I wish to say a few words on one corner of my subject, namely, theological training. I shall assume that the teacher is a consecrated man, and that in spirituality and training he is worthy to stand in his place. Let me say:

1.—The teacher should have a *sympathetic interest in his students*. He should take some pains to win their love and confidence. Whatever may be true in other lands, a cold distant manner is certainly most unfortunate for China. The students must be drawn to the teacher, or they will never be greatly drawn to his message.

2.—He must *treat in a live way* the discussion of great themes. A fossilized treatment of Christian doctrines will not help to make able preachers. In such discussion there is all the difference between a perfect corpse, and that same body throbbing with life. A dead doctrine has no power. There must be breathed into it, as into Adam at the first, the breath of life. The teacher must be a live man, live to his finger tips, no matter how quiet he may appear. The truth *throbs* with life.

3.—He should *give his best to his students.* This means earnest and faithful preparation. And for this he must have *time*, and must not be pressed with multitudinous other engagements. It is due to himself, his students, and his work. Said my older brother to me forty years and more ago, "We do not have σχολη enough in America to make scholars." I emphasize this point, as there is such a danger of being drawn into many kinds of work, and failing to dig deep enough anywhere to strike oil.

4.—The teacher should be *possessed with an evangelistic spirit.* In other words he should have the same spirit which he wishes to see breathed into his students. He should have a passion for soul winning. Whenever it is possible he should unite with his students in evangelistic work, perhaps going out with them sometimes into the field.

5.—The teacher should *have a deep love for the Bible*, and should find great delight in searching with his students for the pearls hidden there. This will make his expository teaching most delightful and inspiring.

Of how he should teach his students in Homiletics, and help them in the preparation of sermons; of how he should train them in elocution, and in other ways, there is no time to speak here, only to say that it is *worth while* in such ways to educate our students in China. Alexander Williamson, at the end of our first Conference, wrote, "The Chinaman is equal to anything." I have learned that this statement is true. He is susceptible to training in every direction. We may look to see our students become able preachers and soul winners.

The Rev. I. GENAHR (Rhenish Mission, Hongkong) spoke as follows :—

I heartily agree with the words of the resolution before us. China is in need of a trained and efficient ministry more than ever, and this need will be felt even more in the future. Men who have been brought into church in early maturity, and have had only irregular and imperfect training for their work are useful in many ways, but they certainly do much harm in many instances too.

Some months ago in Hongkong, at a prayer-meeting held by all the different churches, I listened to an address delivered by a preacher of one of these churches. He gave an exposition of Matthew 7:6, "Give not that which is holy, etc.," in glowing and fervent language. He first pointed out how wrong the Catholic commentators were in saying the "dogs and swine" in this passage referred to the laity. He then proceeded to point out how equally wrong the Protestant commentators were, who made these animals refer to those who are perverse and hostile towards the Gospel.

No, he said, both are wrong. The true meaning is this: dogs and swine do not refer at all to men but simply to idols, and the "holy" as well as the "pearls" refer to the offerings made to the idols.—If that was not the true meaning of the passage, he could not think of Christ as being a perfect teacher, etc., etc.

Though contradicted on the spot by a very able and efficient Chinese, he had the courage to have his ideas printed and sent round to all the churches, adding, that though foreign commentators no doubt had contributed to the elucidation of the Bible, still the Bible was such a profound book, that the Chinese commentators will certainly have to contribute their part also. I may also mention that he tried to show the correctness of his explanation by referring to the "Book of Changes."

Time forbids to bring other and equal monstrosities of Chinese exegesis before you. But I am sure many of you have met with similar experiences convincing you that we cannot trust to this source of supply to meet the needs of the ministry.

Men of the type characterized by me just before, will prove a source of danger to the Church in China when allowed too much liberty, and our attitude to this Church ought not to be so much the attitude of an admiring friend standing by and praising her, but rather that of loving parents who know equally well the good qualities and the doubtful and bad qualities of their child.

Mr. Martin's Amendment

The Rev. JOHN MARTIN (C.M.S., Foochow) proposed as an amendment to Resolution IV:—"Should train Christian students, who have expressed a desire to enter the ministry and have given proofs of their conversion, in well equipped, etc." Previous speakers, Mr. Martin added, had referred to the duties of parents and teachers, and he thought if parents and teachers were to do their duty and set before the children the importance of working for Christ, the joy of doing His service, then they would have boys in their schools and in their homes willing to offer themselves for this work. The Holy Spirit would take hold of the lessons that had been taught in their homes and schools, and would teach the hearts of those little ones, and many of them would be willing to say "Here am I, send me." What they wanted in their Church were men who had a knowledge of the Lord Jesus Christ, men who were constrained by the love of the Lord Jesus Christ, and who were willing to be trained.

They did not want merely an educated ministry, but a ministry of love—a ministry touched by the love of the Lord Jesus Christ. He thought that before they accepted young lads for the ministry they ought to be convinced that they had something of the love of Christ in their hearts, that they had been converted, and from that let them build them up in the fear and admonition of the Lord, and give them the very best training they possibly could for the ministry and Church.

Dr. Mateer moved the adoption of Resolution IV.

The Rev. T. W. PEARCE (L. M. S., Hongkong) said that when Mr. Hoste was speaking his heart went out to the pastors and preachers who were scattered over wide areas, and who were cut off from the intellectual and spiritual forces which were centred at the main and chief stations. Their duty required them to keep in touch with the preachers and teachers and pastors of all their missions, and bring to bear on the least-cultured the best that the most highly-cultured had to give them. He suggested the institution of correspondence classes on the great subjects with which preachers and teachers were concerned, in the Old Testament and in the New Testament, and in other subjects pertaining thereto. He simply threw out this as a suggestion. Seeing that the postal system had been adopted, he thought they might inaugurate some such correspondence classes in order to keep the teachers and preachers intellectually and spiritually quick and keen and intelligent.

Dr. HYKES moved the adoption of Resolutions V, VI and VII. He referred to the training of preachers and suggested that they should be supplied with good literature.

Rev. C. H. FENN, D.D., (A. P. M., Peking) said he desired to propose an amendment to Resolution VI for the purpose of amplifying it, and not, in any way, in opposition to the resolution. His amendment had two purposes in view; one of which was to secure at that point, and also thereby throughout the paper, more recognition of the work of the Holy Spirit in connection with the Chinese ministry. He wished to amend the resolution to read as follows:—

(*a*) After the first line, "rooted in the Bible as the Word of God, centred in the Person and work of Christ, and, culminating in the abiding presence of the Holy Spirit as the Power who is to transform the world" then "should be broad.... relationships and responsibilities." (b) Would read, "that in the main theological teaching should be conducted in the vernacular of the people among whom students are expected to labour, so that their education may be towards and not away from those for whom they are preparing to labour: but, in order that college trained ministers of the Church may maintain their self-respect and the respect of others, in association and comparison with the graduates of other professional schools, both secular and Christian, and in order that they may gradually gain access to the wealth of exegetical and devotional literature extant or to come, as well as for the fine mental discipline of the language study required in all home schools, we consider that throughout the courses in arts and theology the student for the ministry should receive instruction in, and be given opportunity to study at least one modern foreign language, and in non-mandarin districts to study a mandarin dialect."

With reference to the last part of the amendment, Dr. Fenn said he would state his own experience. He had found, he thought without exception, at least so far as his own conviction on the subject was concerned, that one reason why they did not secure a larger proportion of graduates of Christian Colleges in China was the fact that they (the Chinese) believed that the missionaries, and the others who were associated with the theological schools did not propose to give them what other professional schools were giving to their students in the course of preparation for life's usefulness. In fact he had heard it expressed more than once that there were colleges which did not give English, or some other foreign language, because they were afraid they could not trust the Chinese students who received this training to use it in the right way; they were afraid it would take men out of the ministry rather than put them in the ministry. He asked: "Did they want men in the ministry who could not stand that temptation?" Did they want to say to these men "We cannot trust you with this for fear you won't go into the ministry." He had heard men say many times that they had been prevented from taking a certain subject for fear they could not stand the temptation. If the instructors of their colleges and theological seminaries could not bring such a spiritual influence to bear upon a man in the course of his instruction as to counteract the temptations presented by the knowledge of a foreign language, then it was a question whether the instructors in those institutions were in the right place, and whether such a man would ever be a strong and manly man, capable of standing up and doing a true man's work in the world.

(Dr. Fenn's amendment was not taken up till the afternoon session)

The Rev. J. W. HAYWOOD (U. M. F. C. M., Ningpo) said he thought that it should go forth to the world, and especially to the Chinese world, that the Conference gave hearty thanks to God for the ministers who had laboured for the Church in the past. He, therefore, proposed that Resolution V should open as follows: "Resolved, that this Conference gives hearty thanks to God for the spiritual power and service rendered in past days and at the present time by our Chinese brethren who have not had the privilege of special college training for the ministry, but that we urge, etc." He wanted to get the people to feel that they were recognised; that there was no educational pride in the Christian ministry, but that they were all Christian brethren. He pleaded that they should acknowledge such a class, because it was a very large class.

Rev. ARNOLD FOSTER rose to support Resolution VI (b) and to emphasize the principle it laid down, viz., that "under usual conditions" theological teaching should be conducted in the vernacular of the people among whom students are expected to labour. While not wishing in any way to depreciate the work of missionaries who were giving theological teaching through the medium of English, and while not blind to the fact that a thorough knowledge of almost any European language would enable the Chinese students to gain access to a vast amount of theological literature which was not accessible now to men who could only read Chinese, he still held firmly to the conviction that at the present time one of the greatest needs of every part of the mission field was the enrichment and elevation of its vernacular in order to make it a fit medium for the conveyance of Christian thought. Bishop Westcott, who from the beginning of the Cambridge University Mission at Delhi had taken a deep interest in all its plans, spoke in 1882 on the importance of a scheme for recognizing the vernacular languages of India as on an equal footing with English as a medium of higher education, so that while the subject matter of the teaching remained the same, the instruction and results might be given in the vernacular. "Everyone," Dr. Westcott said, "will see at once the vast difficulties and the corresponding advantages offered by this scheme. It involves nothing less than the quickening into a vigorous growth of the languages which answer to the characteristic forms of native thought. Consider for a moment what would have been the loss to England if all higher education had been given to us through the medium of Greek; what would have been the loss, I will say, to our apprehension of Christian truth. No one can feel more intense gratitude than I do for the lessons which Greek has taught us. But they have passed into our common tongue and received large enrichment in the process. This represents to us, I believe, what we may look for in India. Let the treasures of Western thought find expression—it will be a long and hard work, I know—in the vernacular, and there will be a double gain of incalculable value. India will be richer and we shall be richer." Mr. Foster spoke of an earnest Chinese preacher who had recently come to Wuchang to conduct a series of religious services. This man spoke English well and was said to have read widely English Christian books, but the thing that struck some of his missionary hearers was the extreme poverty of his Chinese religious vocabulary. He seemed to have no more facility in expressing in Chinese those new and non-Chinese ideas which are characteristic of Christianity, than any ordinary foreign missionary would have after four or five years residence in the country. Mr. Hudson Taylor at the Conference of 1877 had very aptly spoken of the Chinese language as an "unconverted language". It is a language which is to-day being greatly modified by the coming in of Western ideas and of the scientific terminology of the West. It requires to be enriched also and uplifted by the coming in of Christian influence, Christian morality, and Christian thought. The men who will bring about this change will not be mere Chinese students of English. He had heard the late Mr. Alexander Wylie, himself a great Chinese scholar and a man with a wide knowledge of things Chinese, express the opinion, that very few Chinamen, who had imbibed their knowledge through the medium of English, showed any great ability to give it out again in Chinese. What they had learned in English they could give out satisfactorily only in English. Mr. Wylie maintained that for some time to come the best translating work would be done by European missionaries who were themselves well versed in Chinese, working alongside of thoroughly scholarly Chinese writers, who perhaps would know nothing of English, but having grasped a new thought through the medium of their own language, could give it a form worthy of the truth and not altogether unintelligible in Chinese. It was on these lines that Dr. Medhurst and Mr. Stronach had worked in the production of the Delegates' version—that scholarly and wonderful work unfortunately so little known amongst the younger generation of missionaries. Our aim should be to work towards the great end of the conversion of the Chinese language as well as of the Chinese people, and one of the most important steps towards this end would be the careful instruction of the rising generation of Chinese pastors, teachers, and students, in theological truth given through the medium of their own tongue and the tongue of the people to whom they will hereafter minister.

The Rev. J. B. OST moved the insertion of the words "and/or winter classes" after "summer schools" in Resolution VII.

The Rev. J. Martin's amendment having been put to the meeting was lost.

Resolution IV was then adopted.

The Rev. J. W. Haywood's amendment to Resolution V was carried.

Dr. Sheffield moved as an amendment to delete the word "together" in the preamble to Resolution V which was carried.

Resolution V, was then adopted, and the meeting adjourned.

SATURDAY AFTERNOON SESSION

April 27th, 1907

Foreign Language Study for Ministers

Rev. C. W. FENN, D.D.:—I wish to make two or three slight alterations in the amendment proposed at this morning's session, so that number VI (a) would, read "Resolved that theological teaching, while it should be rooted in the Bible as the work of God, centered in the Person and work of Christ and culminating in the abiding presence of the Holy Spirit as the Power who is to transform the world", etc., (b) would read "that in the main, theological teaching should be conducted in the vernacular of the people among whom students are expected to labour, so that their education may be towards and not away from those for whom they are preparing to labour: but, in order that college-trained ministers of the Church may maintain their self-respect and the respect of others, in association and comparison with the graduates of other professional schools, both secular and Christian, and in order that they may gradually gain access to the wealth of exegetical and devotional literature extant or to come, as well as for the fine mental discipline of the language study required in all Home Schools, we consider that throughout the courses in arts and theology the student for the ministry should receive instruction in and be given opportunity to study at least one modern foreign language, and in non-mandarin districts to study the mandarin dialect."

Rev. C. W. MATEER, D.D.:—My thought is this, that this resolution as now amended opens up a very wide question, and while this Conference does not wish to forbid anybody from studying a foreign language or express any disapproval of it, I do not think it well to embody the same in a strong resolution. The subject should not be passed on positively, and though it is doubtless well that some of the native pastors should understand English, it is not desirable at present to place the temptation of the knowledge of English before them. I am astonished to hear it stated that if a man could not withstand the temptations which the English language would put before him that he was not the man for the ministry. It is not necessary that we should lead into temptation. I look upon this as a very broad question.

Rev. J. E. SHOEMAKER (A.P.M., Yü-tiao):—I wish to divide section (a) from (b), so that we can pass upon them separately.

Section (a) with the amendment haveng been put to the meeting was adopted.

Dr. Fenn then read section (b) with the amendment.

Rev. D. Z. SHEFFIELD, D.D.:—This modification will appear upon the resolution as a piece of patch work. It is not in unity with the form of the resolutions. I have no objection to what is sought for in this resolution, but I think it should be accomplished under the lines of general regulations as they now stand.

Dr. Fenn's amendment to (b) was lost. Resolution VI was then put to the meeting and carried.

Resolution VII.

Rev. J. R. HYKES, D.D., (A.B.S., Shanghai) moved the adoption of Resolution VII.

Rev. D. W. LYON (Gen. Com., Y.M.C.A., Shanghai) proposed the following amendment, to follow at the end of the resolution:—"That this Conference shall appoint a Committee of ten to promote the objects of this resolution, with power to fill vacancies and add to their number."

Dr. Sheffield accepted the amendment.

Rev. J. B. OST (C. M. S., Chuki):—I would suggest that after the word "summer" the words "and also winter and correspondence schools" be inserted.

Rev. D. W. LYON:—I propose that we say, "Resolved, that we recommend the establishment of special schools and correspondence classes" for Bible study, etc.

Mr Lyon's amendment was put to the meeting and adopted. Resolution VII with this amendment was thereupon adopted.

Rev. R. E. CHAMBERS (A.S.B., Canton) said:— I beg to propose this resolution as number VIII, the number VIII at present to be number IX, and so on. "Whereas, the need for more Chinese preachers is so pressing, and so much depends upon the character of the education received by the students for the ministry, and the responsibilities of the ministry are many and great:—Resolved, that all missionaries and Chinese Christians be urged to pray, (a) That God may lead greater numbers of the Chinese Christians to give themselves to the ministry, (b) That He will guide and bless those who are engaged in the work of educating the students for the ministry and, (c) That He will give wisdom and grace and the guidance of the Holy Spirit to all Chinese pastors and evangelists."

Mr Chambers' resolution was unanimously adopted by the meeting.

The Ministry at Work

Rev. J. C. GIBSON, D.D.:—We shall now turn to the third topic covering resolution VIII and IX on the paper, but which are now IX and X.

Rev. A. L. WARNSHIUS (A. D. Reformed Mis., Sio-khe):— At this point in the resolutions, we turn to discuss the ministry at work. Under the plan adopted by the committee, there are three topics around which our discussion may center. The first topic is "The Chinese minister as a preacher to the unconverted." Further let me say, that we are not at this point to discuss how to get the men in sufficient number to do the work, nor what methods the minister is to employ in doing evangelistic work. These subjects come on Tuesday.

The Evangelistic Spirit in the Church

It is not the calling of the ministry, nor ways of working that must occupy our thoughts now, but rather—assuming that we have the ministry established,—how are we as missionaries to cultivate in the ministry the evangelistic motive and zeal. China is full of societies, and to many, even among those inside the church, the church is merely a society of Christians for mutual benefit and protection. They fail to realize that the purpose of the church is not merely communion and fellowship. What is the church? is one of the most important lessons to be learned by ourselves, and taught to the ministry. Every complete definition must refer to the duty of the church to win a rebellious world back into reconciliation with God, and to complete the establishment of the Kingdom of Heaven upon earth. The church is not merely a field for pastoral work, but it must be an evangelistic force. Of this force, the ministry must be leaders. It is not the minister who must bear the whole burden of evangelization. He is not deputed to do the work for the church, but he must be the leader of the forces, the captain of a company. He must be a master workman surrounded by a force of workers and apprentices. How to cultivate such a motive in the ministry is a problem which very intimately concerns the missionary. The present has well been called an era of preaching. On every hand the opportunities for telling men of the Christ abound in greater number than there are men to take advantage of them. There is abroad an almost universal desire to hear some new thing. In these circumstances, it is a fair question to ask ourselves what our individual example in reaching and influencing men has done to arouse in the ministry and the church-members a zeal to win men to the obedience of Christ. It is not accomplished by our playing the commander and remaining behind the line, shouting to others to go ahead. Successful generals are usually those who have been promoted after service in the ranks. Not until we have shouldered a musket and mixed in the hand to hand fight, can we make much appeal to the Chinese minister to do so. We need to examine ourselves to see whether we are doing the work of contractors, or whether we are putting off our coats and working on the job ourselves. In winning China for Christ, unless we, with all the enthusiasm and wisdom we can gather, rush in, not merely to command, but to lead the Chinese workers to accomplish this evangelistic aim, we are missionaries whose usefulness is limited.

The Principles of Preaching

The second topic before the Conference is "The minister as a preacher," and "The Christian worker in the church. The question you are to answer is—How have you succeeded in making that more effective? It refers especially to the minister's work on the Lord's Day, and how he is to make it "not a vacant space in busy line, but a day of action, enjoyment and spiritual gain." As to the subject of his preaching, we may propose this principle:—The minister in China is to preach not mere exhortations to do good, but above all things—Repent and believe on the Lord Jesus Christ. The sermon should discover the root principles of Christianity rather than describe their fruits. In Christian ethics the law holds good, —first the seed, then the blade, then the ear, then the full corn in the ear. The spirit of Christianity is higher than legalism, and it is the spirit of legalism to press injunctions of courses of action, where the underlying principles of action are unseen or unfelt. We are called to possess not the behavior of Christ, but His mind, from which the appropriate behavior will inevitably flow. We ourselves and the Chinese ministry need to realize that the church is making progress, and that our preaching must keep pace with it. Not every sort of talking will satisfy our congregations. The minister must put truth in forms of grace to win men. His preaching, centered as it should be in the Bible, must stimulate wider and more eager Bible study. There must also be in it the call to the young men in the church to take up the work of preaching. His preaching must stir the ambition of young men to do similar work. He must be calling others to be his successors. The minister is the leader of all church services, and he must so conduct these as to foster reverent worship. The services must contain a large element of praise, so the minister bears an important relationship to the hymnology of the church, and moreover, he must employ all the means in his power to stimulate family and private prayer. In one word, the Chinese minister as a preacher and Christian worker in the church is a teacher, or rather a headmaster with associated teachers in a school of worship."

The Work of the Chinese Ministry

There is a fitness that a junior missionary should introduce the third topic,—The relationship of the Chinese minister to missionary and mission. It is a young man's problem. Many of you, doubtless, are placed, as I have the joy to be, alongside of a minister who was ordained more than forty years ago. The relation of former or older missionaries to such men was that of teacher to pupil in the Chinese idea of that relation, and into that relationship we cannot enter as their successors.

In such discussion, as there may be of this topic, it seems proper to recommend that we do not repeat the discussion of yesterday as to ecclesiastical relations. The resolution that is proposed recognizes the principle that our ecclesiastical relations to the ministry are temporary and educational, lasting so long as the church cannot govern itself, and for the purpose of teaching and training it for the full exercise of self-government.

With regard to the Chinese minister, we need to remember that he must increase and we must decrease. In working with our Chinese co-laborers, we must be allied with them, not as principal and agent, but as fellow-servants of Christ and his church.

It must be our constant aim to develop a sense of responsibility and self-initiative in the ministry. It may sometimes be necessary for us to explain principles, but we must more and more decline to advise with regard to the detailed application of them. We should show that we trust the native ministers in order that we may win their confidence for ourselves.

As a guiding principle, speaking very reverently, we must in all these ecclesiastical and personal relations with the ministry, remember the example of our Master, who came "not to be ministered unto, but to minister."

Resolutions VIII and IX as printed, but now known as IX and X, were both passed without amendment or discussion.

Rev. C. **Bone** (W. M. S., Hongkong) here proposed a resolution as to the Chinese heart and mind in religious matters, pointing out that where the training of the Chinese mind in the past had tended to the material, the culture of the heart and the direct inspiration of the Holy Spirit should predominate in the education of Chinese for the Christian ministry. It seemed right to him that particular emphasis should be laid on this important question after all that had already passed. The direct inspiration of the Holy Spirit was necessary, and he believed it was Longfellow who said:

"It is the heart and not the brain
That to the highest doth attain."

Rev. W. E. **Soothill**:—I think if I may be allowed to make the following addition to the preamble after the word "therefore," it will make Mr. Bone's motion unnecessary:—"This Conference while recognizing that the prime requisite for the Ministry is the call of God, which comes to varied types of men for the varied offices of our ministry, yet resolves," etc., etc.

Bishop **Graves**:—I think it would be best at this time to defer passing or discussing any resolution as to the Chinese heart and mind.

Mr. Bone's motion was then put to the meeting and lost.

Resolutions XI and XII.

Rev. F. **Harmon** (E. P. M., Chinanfu):—I move that Resolutions now numbered XI and XII be adopted.

Rev. G. W. **Greene**, D.D., (A.S.B., Canton) in introducing Resolutions X and XI laid great stress on the importance of a pastor being a preacher in the true sense of the word, whether in preaching the gospel to his own church or as an evangelist to the heathen. The idea, he claimed, would be for him to be a great preacher such as Apollos or Chrysostom. He spoke of the good done by pastors in teaching from house to house the members of his church, and in all ways training them in the truths of the Gospel; and more important than all of these is the power to lead and guide and help all members of his church in the discharge of their duties as church-members, and in their conduct of church business. Those who come into the pastorate of China need to be guides and instructors of the church in the conduct of the church business. "China for the Chinese," he declared, "is a patriotic cry, because the Chinese need to learn patriotism. Let us seek to guide and direct them to independence, so as to lead them into the Gospel of Christ. As soon as possible, I should say, let us have churches with Chinese pastors to do the work, which we missionaries cannot do, and let us do other work which we can do. Let us urge our brethren in the Chinese Church to support their pastors."

Friendship with Chinese Workers

Rev. J. E. **Walker**, D. D. (A. B. C. F. M., Shaowu):—I wish to speak of two failures in our past treatment of our Chinese fellow-workers. First, we have failed to duly recognize God's gift to them of a conscience, and especially of an enlightened Christian conscience. Once when we were in seeming danger of being defrauded by a man of low morals in a business transaction, a Chinese preacher said assuringly

"A man is bound to have a little conscience." I never yet have met a Chinese who did not have some conscience. Secondly, we have failed in duly honoring the work of the Holy Spirit in the hearts of the Chinese workers. It is just as full, as rich, as mighty in them as in us. My parents were missionaries among the North American Indians, and at the end of nine years had not received a single one into the church. A missionary to another tribe pursued a very much more liberal course. After the Whitman massacre, all whites were excluded from the country, and the results showed that some of the Indians were genuine converts; and the work done by the man who had pursued the more liberal course stood the test as well as, or better than that of the more conservative missionary. We know the rhyme about how the cautious mother in permitting her child to go in to swim, said,

"Hang your clothes on a hickory limb,
But don't go near the water."

Have we not treated our Chinese fellow-workers somewhat in this way? A few years ago there seemed to be a wall between the Chinese preachers and myself, and any suggestion that I made seemed to be viewed by them as a criticism. But the Y. M. C. A. workers and an independent Chinese preacher came to us last December. They took us on the flanks, and when they were through with us that wall was gone.

Rev. G. W. THWING (Honolulu):—I believe one of the most essential things is the development of comradeship between the missionary and the Chinese pastor, and to make them feel that they are in the church as shepherds of Christ's flock, and that converts look up to them as examples. By doing so they will be more careful in their method of living, and more careful of what they say. I think if we can establish the feeling of perfect equality, all working hand in hand, they will have a tremendous power among their own people.

Self-support

Rev. J. C. GIBSON, D.D.:—I desire as a member of the Committee to make a slight change in paragraph three of Resolution XI as printed, now number XII. "This Conference rejoices that the Chinese church already supports its own ministry entirely in many cases, and partially in nearly all, and resolves for the sake of the independence," etc., etc. There are many churches which have taken up the burden already, and are doing it in a way that is extremely admirable and encouraging. They are doing it in Swatow, Fengtien, and Manchuria; and it would be a thousand pities if we lost sight of it. Both we and our friends at home should encourage them in their good work."

Rev. T. R. KEARNEY (C. S. M., Ichang):—I wish to oppose the amendment presented by Dr. Gibson. It is all very good I admit, but some of us who have only recently started to work, have not reached the position of self-support as noted by Dr. Gibson. I think if this amendment goes to the Home Churches, they will get a false impression. I think it is right to say some are self-supporting, but to say that is so "in many cases" and "nearly all" will give an altogether wrong impression.

Mr. A. LUTLEY (C. I. M., Kungtung):—I would suggest that the words "and partially in nearly all" be changed to read "and partially in others."

Dr. GIBSON accepted the change, and the Amendment, as altered, was put to the meeting and adopted.

Mr. C. W. TJÄDER (S. M. C., Hsiaicheo):—I think the wording in paragraph ten as printed is not very precise. I happened to hear a conversation regarding would-be ministers, in which the head master was trying to force some of the young men to enter the ministry, and very much to my surprise I found out the young men in question were not converted. I would, therefore, propose that a few words be cut out, and a few words inserted. I would like to have the words "Young men truly converted" in place of "unquestioned piety."

Rev. A. FOSTER:—I would like to call the brother's attention to the fact that "unquestioned piety" implies conversion, but conversion does not necessarily include "unquestioned piety."

Mr. Tjäder's amendment was lost when put to the meeting.

Resolutions XI and XII (new numbering) were unanimously adopted as amended.

Deputation of Chinese Pastors

At this stage a deputation of Chinese pastors was introduced by Dr. A. P. Parker.

The Chairman said the Conference most heartily received the deputation; they could not receive any deputation with warmer hearts than a deputation of their brethren in the

Chinese ministry. These pastors were men who had borne the burden of the ministry of the Gospel, in many cases amid great difficulties and little encouragement. Some of them came from Christian homes, but others in their early days lived in homes which had not then received the light of the Gospel. Whatever their history, the Conference welcomed them as brethren in Christ Jesus. They recognized that in no sense were the Chinese pastors assistants or under the missionaries, but fellow-workers with them, fellow-workers who had the advantage of being able to speak all forms of Chinese and of being closely knit to all departments of Chinese life. The Conference received the deputation with the utmost pleasure, and that pleasure was deepened when they looked back to times seven years ago when there were members of the Chinese ministry who laid down their lives in the service of the ministry.

The Conference received the deputation with honour and extended a most cordial welcome.

Dr. Arthur Smith translated the Chairman's speech into Mandarin Chinese.

A member of the deputation, replying in Mandarin, said he was delighted to see so many preachers of the Gospel together: he had never seen so many before. He was very much ashamed that the Chinese Church after a hundred years' work was still like a little child. The spirit of independence was, however, growing rapidly in China.

Another Chinese delegate expressed his gratitude that so many missionaries came from the West to teach the Chinese, and hoped the Chinese would now show their appreciation and take their part by shouldering the burden and not leaving so much to the Westerners. He said many of the missions in Canton were establishing independent Churches, so that he looked forward in a short time to one grand Christian Church in China.

Rev. R. T. BRYAN, D.D., asked permission to introduce the following resolution at this time:—Resolved, "That we sympathetically study the needs of our Chinese co-labourers, and seek to secure for them sufficient support."

Ven. Archdeacon BANNISTER thought that without in any sense compromising the question it ought to be laid on the table to come up later during the Conference for discussion.

This was accordingly done.

Resolutions XIII and XIV.

Rev. A. A. FULTON, D.D., moved the adoption of Resolutions XII and XIII as printed, (now numbers XIII and XIV).

Rev. A. BONSEY (L.M.S., Hankow):—I do not wish at this stage to propose any further alterations in these resolutions, but simply that one or two short sentences be added to Resolution XIII as follows:—After the words "support and administration", insert "and that Christian people be encouraged to found bursaries and scholarships in connection with them." I do hope this will be added, and that Christians in the Homeland will found such bursaries and scholarships.

The amendment was unanimously adopted by the meeting.

Resolutions XIII, as amended, and XIV, without any amendment, were then put to the meeting and carried.

Rev. W. H. WATSON (W.M.S., Changsha):—I am very sorry to have to inflict myself on the meeting, but I have the following resolution to propose:—"That in thus expressing its very strong opinion that all possible means should be used in order to provide an adequate supply of thoroughly trained Chinese ministers—this Conference would not, for one moment, forget the sovereign rights of our Lord Jesus Christ as the Head of His Church, nor the fact that the call of His Spirit, first to the heart of the individual so called, and then through his gifts, graces and fruitful service to the responsible officers of the Church, is the only sufficient and indispensable cause why any man should undertake the work of the ministry—and that without such a call no man however brilliant or highly trained has any right to exercise that pastoral office."

The motion was lost when put to the meeting.

Rev. A. BONSEY proposed the following:—"Resolved, that the various Book and Tract Societies in China be asked to consider the question of making free grants to properly accredited Chinese evangelists and ministers of such of their publications as may be helpful to them in their work; or if this is not possible at the present time, that these Societies be asked to make considerable reduction in the prices of their publications when supplied to these Chinese Christian workers already mentioned."

He said he knew from experience what a tremendous boon it would be to evangelists to get such help as was proposed here.

Rev. S. LEWIS, D.D. (M. E. C. M., Nanking):—While I recognize that this matter of books for our Chinese preachers is a very important one, I believe we ought to pay our Chinese preachers enough money to enable them to put their hands in their pockets, and purchase for themselves. I would vote to reduce the price of books, but I want to see self-respect among our preachers.

The amendment was lost when put to the meeting.

Rev. D. Z. SHEFFIELD, D.D., now moved the adoption of the preamble.

Rev. W. E. SOOTHILL moved the following addition: "This Conference while recognizing that the prime requisite for the ministry is the call of God, which comes to varied types of men for varied offices of our ministry, yet resolves," etc.

The amendment was adopted, and the preamble as amended was also passed.

RESOLUTIONS AS ADOPTED

WHEREAS, China through intercourse with the Western world is beginning to respond to its influence, and is seriously addressing itself to problems of reform in its political and social institutions, and whereas, this crisis in the history of China opens up before the Christian Church an unique opportunity to inspire the new civilization with its ethical truths and religious life, therefore this Conference while recognizing that the prime requisite for the Christian ministry is the call of God which comes to varied types of men for the varied offices of our Christian ministry yet resolves:—

I.—That the present status of the Chinese people emphasizes the need of producing a body of Christian men of such culture and character that they shall take rank among the leaders of the New China; men, who are fitted to cast the leaven of the Divine life into the hearts of this people, that through individual renovation Government and Society may be permanently renovated.

II.—RESOLVED:—That we urge upon missionaries and native pastors the importance of bringing the subject of producing an efficient Chinese ministry prominently before the churches under their care, enlightening Christian parents as to their duty and privilege in giving their sons to the sacred ministry, and urging upon teachers in Christian schools the need of producing such an atmosphere of thought and purpose that the hearts of the pupils will be open to the call of the Holy Spirit to the office and work of the ministry.

III.—RESOLVED:—That we make an earnest appeal to Christian young men now in course of education, whose hearts are burning with a desire to make their lives count most for China, that they prayerfully consider the opportunities offered in the Christian ministry to realize these desires, remembering that the highest service to one's native land is best realized in the highest service to the Divine Master.

IV.—RESOLVED:—That while we should make use of men in Christian work, who have been brought into the church in early maturity, and have had only irregular and imperfect training for their work, we should not trust to this source of supply to meet the needs of the ministry, but, to this end, should train Christian students through youth and early manhood in well equipped preparatory schools and colleges, directing their thoughts to the ministry as a life-work of the highest usefulness and honour.

V.—That this Conference gives hearty thanks to God for the spiritual power and service rendered in past days, and at the present time by our Chinese brethren who have not had the privilege of special college training for the ministry, and

WHEREAS, It is desirable to employ in Christian work men of different degrees of general education and special training, and whereas, it is a loss to both classes of students to associate in the same grades, young men of different stages of mental development and of varying types of education, therefore,

RESOLVED:—That we urge upon those who are in charge of our theological colleges the importance of arranging for courses of study especially adapted to the needs of students who desire to fit themselves for Christian work, but who have failed to secure early preparatory training; such men to be employed according to their fitness in association with more fully trained men in the ministry.

VI.—RESOLVED:—(*a*) That theological teaching while it should be rooted in the Bible as the Word of God, centred in the person and work of Christ, and culminating in the abiding presence of the Holy Spirit as the power, who is to transform the world should be broad and comprehensive in its scope, should include the study of other religions, of other forms of ethical thought, and should open up to students new avenues of study as to human relationships and responsibilities.

(*b*) That under usual conditions theological teaching should be conducted in the vernacular of the people among whom students are expected to labour, so that their education may be towards and not away from those for whom they are preparing to labour.

VII.—RESOLVED:—(*a*) That we recommend the establishment of special schools and correspondence classes for Bible study, that through the inspiration of such study and of mutual fellowship in the Christian life the Chinese ministry may receive a fresh anointing of the Spirit, and be inspired with new hope and zeal to take up and carry forward the work committed to their hands. We would further recommend the holding of special or quarterly conferences within limits of accessible areas where pastors and preachers can unite in study, in listening to lectures, in discussions and in religious fellowship.

(*b*) WHEREAS, The need for more Chinese preachers is so pressing and so much depends upon the character of the education received by the students for the ministry and the responsiblities of the ministry are many and great,

RESOLVED:—That all missionaries and Chinese Christians be urged to pray:

(*a*) That God may lead greater numbers of the Chinese converts to give themselves to the ministry.

(*b*) That He will guide and bless those who are engaged in the work of educating the students for the ministry.

(*c*) That he will give wisdom and grace and the guidance of the Holy Spirit to all Chinese pastors and evangelists.

VIII.—RESOLVED:—That missionaries in supervising the work of Chinese preachers should seek to develop the spirit of self-reliance and self-initiative, that they should strive to deepen in the hearts of such preachers the conviction that they are the servants of Christ and of the church, and that the missionaries are their associates, set of God to assist them in their work until such time as they are able to stand alone, and to bear the full weight of their responsibilities.

IX.—RESOLVED :—That we urge upon the missionaries and the leaders of the Chinese ministry, that both by instruction in methods of Christian work, and by individual example in reaching and influencing men, they seek to multiply Christian workers who are skilled in the art of winning men to the obedience of Christ.

X.—WHEREAS, The future Church of China will largely take its type from the church gathered and trained at the hands of the missionaries, and whereas, the crowning mission work is the creation of a worthy body of native Christian leaders, therefore,

RESOLVED:– That great care should be exercised in selecting men for the pastoral office; that only men of unquestioned piety, sound judgement, and of spiritual capacity to edify the church, should be given this place of first responsibility; and that in every way missionaries should seek to strengthen their hands by counsel and assistance to worthily discharge their important duties.

XI.—WHEREAS, Missionary effort is necessarily limited in its scope, and the Christian evangelization of China must be carried on by the Church of China, and

WHEREAS, The leaders in this great evangelistic work must be produced by the Church, and receive support from the Church, therefore, the Conference rejoices that the Chinese Church already supports its own ministry entirely in many places and partially in others, and resolves that for the sake of the independence of the Chinese Church; for its discipline in self-government; for the rapid and healthful expansion of its evangelistic work; and for its growth in spiritual life, we urge our missionary associates to impress upon the local churches the importance of doing their utmost, even in their poverty and weakness, to take up their burden of responsibility in the support of their ministry.

XII.—WHEREAS, The proper training of young men for the ministry, carrying them through the years of preparatory, collegiate and theological studies, is a long and costly one, requiring adequate educational appointments, and a competent body of instructors; and

WHEREAS, This work is seriously embarrassed by the irregularities and uncertainties of annual appropriations,

RESOLVED:—That we recommend to Mission Boards, and to individual friends of mission work, that these institutions of Christian learning be adequately endowed with funds for their efficient support and administration, and that Christian people be encouraged to found bursaries and scholarships in connection with them.

XIII.—Resolved:—That for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, co-operation in theological teaching.

Education

RESOLUTIONS AS PRESENTED

I. Whereas the opportunities for Christian Educational work have greatly increased in the last few years, owing to the reforms taking place in China, and whereas this demand for enlightment seems to constitute a distinct call from God to the Christian Church :

Resolved:—That we urge upon the Home Churches, through the Boards of Missions, the necessity of developing the schools and colleges already existing, and the founding of new ones where none have been established ; that we ask for more liberal support for this Educational work, not only as regards money but also as regards the number of men and women assigned to take part in it ; that we consider that the effort now being put forth is in no sense commensurate with the opportunities at our door, that we realize that unless we seize upon the opportunities as they arise, we may lose them altogether.

II. Resolved :—That the attention of the different missions be called to the necessity of union and co-operation between the Colleges of different Churches at the same centres, and that every effort should be made to avoid *overlapping and reduplication* in the further extension of the Educational work.

III. Resolved :—That all Missions should be urged to unite in the establishment of Union Normal Schools in at least six centres, viz : Peking, Shanghai, Hankow, Chengtu, Foochow, and Canton, if possible in connection with already existing institutions.

IV. (*a*). Resolved :—That this Conference be asked to appoint a representative Committee of twenty-five to consider the advisability and practicability of founding in China a union Christian University, such University to contain Schools of Law, Medicine, Engineering, Agriculture, Forestry, Architecture, Pedagogy, Mechanical Arts, etc., and to serve as the capstone of our present educational work.

(*b*). That this Committee report the result of their deliberations to this Conference before its adjournment.

(*c*). That in case this report is favourable and is adopted by the Conference, a permanent representative International and Interdenominational Committee should be appointed by this Conference with power to represent this matter to the Home Churches, to raise money for the carrying out of the plan, and to organize the University as soon as possible.

V. Resolved :—That this Conference appreciates and endorses most heartily the work that has been done among the afflicted classes in China, such as the blind, the deaf and the dumb ; but at the same time regrets that so little effort has been put forth by the Christian Church in this direction, and that it would call the attention of the Home Churches to the Christlike character and the importance of this work, and would urge them to appoint men and women specially qualified for carrying it on.

VI. In view of the fact that the Chinese Government is establishing schools and colleges in the capital and provincial cities throughout the Empire, and in view of the fact that the government students will exert a great influence over the life and thought of the people :

Resolved:—That we recognize in these students a field for Christian effort of great importance, and that inasmuch as we have in the Student Young Men's Christian Association an agency of the church specially adapted to carry on work among these students, we recommend an enlargement of its forces to more adequately meet this need.

And furthermore, in view of the national emergency and opportunity presented by the presence of 15,000 Chinese students in Tokio, and the manifest blessing of God which rests upon the work of the Young Men's Christian Association already established among them, therefore we recommend that its force of workers in Tokio be enlarged so as to better meet the need.

MONDAY MORNING SESSION, April 29, 1907

Rev. F. L. HAWKS POTT, D. D, (A. P. E. C. M., Shanghai) in introducing the topic of the day, said he desired carefully to avoid taking up the subjects dealt with in other papers, such as Theological Students, Literature, and Memorials to the Government on the nature of the work. He spoke of the increasing desire for education in China, giving a golden opportunity for influencing the youth of China, and constituting a call from God to greater efforts on the part of all.

A seventh resolution in connexion with industrial training would be proposed later. It was only fair to say that all the resolutions had not been passed with unanimity by the Committee. Resolution IV, upon which there would probably be most debate, was not introduced with a unanimous vote of the Committee. There was a large majority in favour of bringing it before the Conference, and those who were opposed to it had very courteously yielded to the majority, and allowed it to come before the Conference.

The widespread desire for knowledge

He had recently received a communication from the Commercial Press, which showed how widespread the desire for knowledge was. The Press had eleven branch houses in different parts of China, and two more were about to be opened. It carried on seventy per cent of the book trade of China, and in Shanghai alone last year its sales amounted to Tls. 450,000 not including sales amounting to Tls. 400,000 by branch houses, and 280,000 copies of its "National Reader" had been sold. He mentioned these facts not as an advertisement of the Commercial Press, but to show how enormous the demand for literature now was. It appeared to the Committee that this great demand gave unequalled opportunity for the extension of educational work, and was a call from God to put forward even greater efforts than in the past.

"You are all," he said, "familiar with the evidences of this great awakening, nor have we been heedless of the fact, that thus far there has been no government recognition of our work, but we believe efficiency will win the day, and that sooner or later the Chinese will be forced to adopt the principle of religious toleration. So I believe we should go on and develop our work, not in an unfriendly spirit, but with the assurance that we can give a better education than the Government institutions, and that we can do more for the development of character."

A plea for further effort and greater generosity

Dr. Pott pleaded for greater generosity, alike as to money, men, and women, and said China was a grand field for educated Christian laymen. One great essential, he argued, was the proper spirit, and that all should stop committing the same old mistakes of schools overlapping as is the case in Shanghai.

"There is a great need of normal schools throughout China," he continued. "We are training the future teachers of China—teaching is a science and an art. In regard to the care of the blind, the deaf, and the dumb, we know by investigation how little is done. These poor afflicted people appealed to the sympathy of Christ, and a church imbued with His Spirit cannot neglect them."

A Union University

Dr. Pott dwelt at length on the great need for a Christian University in China, and he favoured the German idea rather than the British or American, which did not interfere with existing work. He said he understood that the United States Government intended to refund to China part of the large amount paid as indemnity, on condition that it be used for educational purposes. The United States Government he declared, could find no better use for part of the money, than building and endowing a Christian University. He urged upon the Conference the importance of unity in dealing with educational matters, and proposed the adoption of Resolution I.

The need of Development

Rev. O. F. Wisner, D. D. (A. P. M., Canton): — The first fact to be emphasized is that we have schools and colleges here in China, which, notwithstanding the difficulties they have had to struggle against, are doing a splendid educational work. The Chinese government may not have sought the advice of the missionaries to the extent we could have wished in regard to the framing of their educational system, but it is without doubt true that whatever real preparation there has been of the people of China for a better state of things socially and politically, is traceable in no small degree to the influence of the Christian schools, that the popular appreciation of the value of our work is being manifested everywhere in the Empire by applications for admission to our schools far in excess of our ability to accommodate or teach the pupils, and that the students who have been trained in mission schools are now greatly in demand at superlative prices as teachers both in the government and in the private schools that are springing up with fungus-like rapidity in all parts of the country. We have made a good beginning, but it is only a beginning; no one would for a moment contend that what we are doing in education begins to meet the situation. The spectacle of one of the greatest and oldest nations of the East substantially repudiating her past, and turning to the West to inquire what knowledge is worth while and how it shall be taught, is so unique a thing in human history, that when we see it actually occurring before our eyes, we are in danger of failing to observe its full significance, and of not waking up to a full sense of the stupendous demands of the situation until the real opportunity shall have passed.

In the beginning of missionary educational effort in China half a century ago, teachers were barely able to gather a few pupils into their schools by giving free tuition, free books, free rice, and free clothing. Now the doors of our schools are thronged with applicants, who, to the extent of their ability, are ready to pay for what they get. Then China was full of pride in her ancient learning, and of scorn for every species of knowledge not contained in her classics. As a consequence, only the poorest would send their children to our schools. Now China is admittedly the pupil of the Western World, and there is no difficulty at all, barring the government recognition of our graduates, in getting the best students in the land into our schools. And notwithstanding the very strenuous efforts of the government to establish and extend its educational system to meet the requirements of all parts of the country, the situation is still in the hands of the missionaries. We all sincerely wish well to these efforts of the government, but we cannot fail to recognize that it has not yet its financial affairs well in hand, and that the country is almost destitute of teachers. Assured financial support and a vast army of trained teachers are necessary to the success of the government's plans. Especially is this true of higher education. The need for teachers particularly, cannot be adequately supplied for a considerable time to come, even on the most hopeful view of the case. This constitutes the missionary opportunity. The aim in Christian education in China has hitherto been for the most part to supply sufficient education to the children of our church-members to enable them to earn a livelihood, to train native teachers and preachers, to gather heathen pupils in considerable numbers for instruction in the essential truths of the faith in the hope that they would become Christians. These are all worthy aims, deserving of far more liberal support than they have received.

Something has been done too, along the line where the primary aim is to give a liberal education, and to do it in a Christian atmosphere. Educational effort conducted for its own sake may be so saturated with Christian truth, nay will be, if rightly conceived, that every branch of human knowledge shall be adequately taught only when it is presented as a distinct revelation of the mind and heart of God. The physical universe, the history and the mind of man, the products of human thought, in a word, science, history, literature and art are all vocal with declarations of the glory and goodness of our God, and with exhibitions of his thought and handiwork. In the hands of the earnest Christian teacher, the class-room, where mathematics, geography, language, science or whatever other subject is taught, will be an ever open gateway into the presence of the Great Being who transcends our little world, and who is yet immanent in every part of it, the One whom Jesus has taught us is OUR FATHER.

Encouraging Results

That is the way the missionary educator conceives of his work, and every one who does it in that way could furnish abundant instances of the results of that kind of work. I shall cite only two cases of boys who entered the Canton Christian College as heathen, and are the most promising students we have ever had. One graduated in January last from our preparatory department, and accepted a temporary business position in the city of Canton. He wrote me a letter about his plans, and closed with this remark: "I hope you and all my other teachers will help me all you can to be a true soldier of Jesus Christ". The other young man is still a student in the school. Recently he wrote with the rest of his class on the subject of "Narrow escapes from danger". After briefly describing how, when a child, he had been rescued from a dangerous position, he went on to say in substance, "But the danger from spiritual death is greater than that from physical death. When I came into this school I knew nothing about the true God. I was spiritually dead. Now I have learned about him. The daily morning prayers are a great help to me. The earnest prayers that are made do me good." This boy is the son of an official. Here are two lives that can never be the same as they were before

For my part I feel that it is worth any man's life in China to win such men for God and Christ. The exceptional opportunity is suddenly thrust upon us of a nation ready to go to school to the missionary. They know perfectly well that no other body of teachers will give them the same conscientious attention at anything like the economy in cost. We know perfectly well that unless we give them this education it will be a long time before they can secure even the semblance of it, and that even then it will be lacking in the most important element—Christianity. This opportunity is a real one. It is a present one. It is a passing one. Japan and Siam should be a warning to the Christian Church that such an educational opportunity occurs but once in the history of a nation, and that if permitted to pass unimproved, it does not return.

Rev. ARNOLD FOSTER (L. M. S., Wuchang) moved that the Resolution be amended (*a*) by the insertion in the first clause of the words "Secondary or high—" before the words "schools and colleges," and (*b*) by the addition of another clause to read as follows:

"That we urge upon the Home Churches the necessity of making our whole primary school system more efficient by the appointment of missionaries who have had a special and thorough training in home normal colleges to take the superintendence of the primary schools of the mission to which they are appointed. We would also urge on our Boards the importance of a more liberal allowance for the equipment of such schools."

Mr. FOSTER felt that the whole of our system of education for the Chinese needed to be built up, as in the majority of cases it had not yet been built up, on sound principles from the very beginning. So long as the primary schools were inefficiently taught, the schools of a higher grade were not likely to yield very satisfactory results, for the primary schools must be the feeders of the secondary. At the present time there were very few normal colleges in China and some of those that did exist had no practice-schools attached to them. The consequence was that many of the teachers neither knew how to teach nor how to maintain proper discipline in the school. This was one of the great weaknesses of the new Government schools. Chinese teachers would for a long time to come require the sympathetic supervision of properly trained teachers from abroad. The sphere open to missionaries of that class who were enthusiastic about education and also possessed of that kind of strong Christian personality that attracts by its sympathy and self-sacrificing spirit all who come under its influence—was a magnificent one. The proposal was that each mission should send out specially trained educational missionaries to take superintendence of all of its primary schools in a given area. At some centres it might be possible for several missions working in a single city to combine to support one missionary with special educational training to superintend several schools for each of the societies thus combining; in this way the expense would be greatly reduced.

One other thing had to be borne in mind: the education given in primary schools must be for the vast majority of the scholars the only education they will ever get. In this fact lies a weighty argument for making even our most elementary teaching thorough as far as it goes. Even two or three years in an elementary school where the teacher loves his pupils and is anxious to do the best that can be done for them may make all the difference to the future of these little lives, and to the impressions they will carry with them through life of the aims and of the performances of mission schools.

The Rivalry of Government Schools

Right Rev. J. W. BASHFORD, D.D. (M. E. C. M., Shanghai):—The greatest opportunity for Christian education in China now confronts the Church. Such an opportunity brings with it a very grave responsibility. There is nothing more painful than to see institutions founded by prayers and tears of Christians gradually crushed by the competition of state schools which are better equipped and offer an ampler preparation for secular occupations than many church schools can afford. The large equipment of state schools has resulted in the disappearance of many church schools in the United States. Already the state schools of Japan are far better equipped than the Christian schools. What has occurred in America and Japan will occur in China unless we combine in our educational work. We must, while preparing our pupils for the life to come, help them to prepare for the life that now is. I believe the opportunity is yet before us here in China. We must deal honestly with our young people, and offer them a thorough preparation for the life that now is, as well as the best possible training for the life that is to come.

Day-schools Important

Rev. F. BROWN (M. E. C. M., Tientsin):—I have looked in vain through the resolutions of the day to find any word about day-schools. I come from the Province of Chihli, and I am sorry to say that in each district city throughout the province there is opposition to the mission school at the present time. I also find that people in our province are being heavily taxed for the support of the government schools. I found, moreover, when visiting these government schools, that the tablets are placed there, and I believe we should face this matter to-day squarely. There was an examination a short time ago in the city of Tientsin for graduates. Two of my girl pupils took the examination and passed very successfully, and after securing and holding appointments for four days, they were both compelled to resign because of this question of tablets. We must pay particular attention to this question of educating our teachers.

Dr. Pott accepted, on behalf of the Committee, the amendments proposed by Dr. Foster.

Resolution I, with the amendments, was then put to the meeting and unanimously adopted.

Resolution II.

Rev. D. L. ANDERSON, D.D., (M. E. C. S. M.,) in introducing Resolution II said:—Our mission schools stand for the distinct purpose of giving a Christian education. Our differences in method as to whether we use the English or Chinese language is not so important as some of us think. Our aim is one. We should keep in mind the moral and spiritual training of the students. We are endeavoring to train them to be men after the pattern of our Lord Jesus Christ. We should more than ever to-day pay particular attention to spiritual training, for two reasons: one, for our own protection, and the other, for the sake of the Chinese themselves, who are now rather restive and impatient. Yet we find them constantly looking to us to see how we do things. We can see the great urgency for union and co-operation; it is something that must come, and we are not faithful to the cause which we represent by having unseemly strife between missionary and missionary, and instructor and instructor, which is apt to damage us and our work in the eyes of the Chinese. We should keep it constantly in mind ourselves as missionaries, that all mission schools are engaged in one work, and that their aim is one. I believe we ought to have a mission college strongly equipped in every capital in the Empire.

Rev. J. E. Walker (A. B. C. F. M., Shaowu):—What we want now is an educational system so unified, so harmonized, and so clarified from denominational and sectarian rivalries that every missionary and every Chinese pastor and preacher will be an agent for it. An institution of learning thus supported cannot be crushed out by the rivalry of State institutions.

Arguments against Union

Rev. S. Couling (E. B. M., Weihsien):—I think that union is neither good nor bad: it depends entirely upon the parties, and upon the circumstances. In cases where missions are large enough to carry on their own mission work, I am perfectly convinced that union is more likely to be a source of weakness than strength. I have been stationed in Shantung, and I can say from experience how much friction there is there beyond a certain point. I consider that freedom is more important than union, as every union is compromised union: that is common to both sides. Anything peculiar to one side has to be eliminated; but in my opinion those very peculiarities are a source of glory and strength. There is something below the mere belief in a creed: Baptists, Methodists, Anglicans, and Presbyterians represent different types of men. We lose a great deal by trying to bring about uniformity in all things. Oxford and Cambridge would save many hundreds of thousands of dollars by uniting, but who would dare suggest such a thing? I am convinced that the more variety we have, the better. Our differences in the North, have not at any time been of a theological or religious nature, but simply as to working arrangements, and I would say that we have loved each other perhaps with a little more difficulty since the union, and though we are one body we are all working together for the same end.

A Defence of Union

Rev. D. Z. Sheffield, D.D. (A.B.C.F.M., Tungchow):—The remarks of Mr. Couling have drawn me out. In a union that has been effected at Peking between us and four other Protestant Missions, I do not think we have found it any more difficult to love. The Boxer year swept everything clean. We came together at Peking with the spirit of union predominant in all hearts, and there has been a minimum of friction since the union." Dr. Sheffield, continuing, spoke of the good work done by the American Board of Missions in extending educational work, and said he wanted to see the theology taught by the Methodist Church extended to all young men, and he hoped the spirit of union would react upon their work in Peking and that the Anglican Church would enter the union.

Theological Union Practicable

Rev. W. B. HAMILTON (A.P.M., Chinanfu):—

During the past five years I have had the very great honor, as I esteem it, of acting as one of the directors of a notable educational union between the E.B.M. and A.P.M. in Shantung. The scheme embraces an Arts College at Weihsien, a Theological and Normal School at Tsingchow, and a Medical School at Tsinan. These are all important cities situated on the Tsingtau-Tsinan railway, and are highly favored in having within easy reach a constituency of ten thousand church-members. The directors, three Baptist and three Presbyterian, are elected by their several missions, but are largely responsible to the Home Boards. The Arts plant is provided by the Presbyterian Board, the Theological and Medical by the Baptist Society, London, thus about equalizing this item of expense. The salaries of English and American professors, eight in number, are equally shared. Other expenses are proportionate to the number of students according to present ideas.

Certain surprises have met us. Contrary to the expectation of some, the main difficulties have not occurred in the Theological School. We have also been most agreeably surprised at the way in which funds have been forthcoming for the enlarged expenditure.

Educational union resembles in some respects a bicycle. The old style machine with one high wheel in front and quite a small one behind was not an easy one to ride. Missions more nearly equal in size will find the union problem less perplexing. The chainless bicycle is an improvement on its predecessor. The more directly teachers can apply their power, the better. Finally, it behooves those not engaged in educational work to make the path as smooth as possible for a machine peculiarly liable to be overturned by obstacles.

Rev. C. W. MATEER, D.D. (A. P. M., Weihsien):—I wish to propose that the word "necessity" be changed to read "advisability" of co-operation, etc; it seems to me the word "necessity" is a little too strong.

Dr. Smith said that had already been done.

Smaller Institutions Better

Dr. MATEER:—If that is the case I have nothing to say. Mr. Carnegie is now giving his money to the smaller institutions. It is very difficult when you get two or three hundred students together, to make personal influence felt.

Union better than Over-lapping

Dr. T. COCHRANE (L. M. S., Peking) :—I rise to dissent entirely from Mr. Couling's remarks. Both Mr. Couling and Dr. Mateer live in obscure corners of the Empire. We come from Peking and are in touch with Imperial movements. Unless we have union we shall simply be squashed; I really came on to the platform to support the resolution now before the house, and to emphasize one word in that resolution, namely, "over-lapping". We must be very careful on this question of overlapping; for example, our medical college in Peking can accommodate all the medical students in China. There is another question I would like to mention, and that is in regard to the Christian character of our institutions. We cannot well secure that without creating a preponderance in the number of Christian students. Our medical union college in Peking just now receives government recognition, and if we want the government to recognize our educational work, we must show and prove that our work is carried out efficiently. I dissent from Dr. Mateer's remarks upon the question of small schools.

Union in Nanking

Dr. MEIGS, of Nanking :—I have had this matter on my mind for a number of years, and have been trying to bring about a union of school work in Nanking. During the last two years we have succeeded in bringing one about between the Presbyterian schools and our own. Our Methodist brethren are also negotiating with us now for a similar union, and the consent of the Home Board is only awaited for the combination. When we sent the draft of the constitution, we were particularly careful to make provision for denominational teaching outside, and the Home Boards expressed their approval of the constitution with the exception of this proviso. Now I may say that I am just as enthusiastic as ever, and I have no doubt whatever but that the two schools thus combined will continue to go on well together.

Resolution II. was then put to the meeting, and carried unanimously.

Resolution III.

Rev. L. HODOUS (A. B. C. F. M., Foochow :—One of the great questions facing us is that of elementary education in the day-school. If the children can be prepared for work in the day-school, a great problem will have been solved. Union in our own work will enable us to train efficient Christian teachers. I would just say why this should be. Union will enable us to get and properly train men to take up the work of normal training. The time is past when those of us who have passed our theological examination can expect to be able to take up pedagogy. We need teachers to study child psychology, particularly that of the Chinese child. Their peculiarities must be studied by men specially adapted and prepared in that work. To gain the respect of the Chinese, we must have proper buildings and apparatus, and everything needful to carry on the work efficiently. If we have the proper institutions and the men capable of managing them, the Chinese themselves will recognise the value of them, and not look upon them merely as resting places.

Mr. A. LUTLEY (C. I. M., Hungtung):—I beg to propose an amendment or slight addition to this resolution, making it read as follows at the end:—"also to meet the urgent and immediate need of largely increasing the number and efficiency of our primary schools, we earnestly recommend the establishment of summer normal schools in all the provinces for the better training of Christian teachers.

Dr. POTT said, as mover of the resolution, he would accept it.

Mr. LUTLEY:—In reading through the able paper of to-day, one thought presented itself to my mind, namely, the great importance of primary schools, which though not exactly overlooked, is not sufficiently emphasized. We need to train up a body of men who will be Christian farmers, clerks, and merchants, and with that end in view I suggested the amendment. Our Christian Chinese are desirous of having Christian schools where they can send their boys and girls, but I am sorry to say we have not enough teachers who are sufficiently trained in Western education, and for that reason we ought to have normal schools in all our provinces. There is one other word I would like to say, referring to another subject, namely, the duty of the government towards our schools, and I would like to say by way of suggestion, that, since many Chinese look with suspicion on missionary instruction, students should be taught to respect and show reverence for the Chinese government.

Ven. Archdeacon A. E. MOULE (C. M. S., Ningpo):—It seems to me that the summer season is a hot time to teach and be taught. Why not have winter schools? Continuing, Archdeacon Moule described some of the evidences of the "demand for enlightenment" which the resolutions touch, and which seem to constitute a call to the Christian church. He expressed some doubt as to the honest genuiness of this demand, and whether after all it is not power, rather than knowledge for the sake of knowledge, which formed the great ideal goal of the desire for the new learning. "But the problem exists," he remarked, "and we must lose no time in seeking, with God's approval, to secure the control and guidance of the great revival. Temples are being turned into schools; even parade grounds, inviolable one would have thought, are diverted from their use and built over. Even the Buddhist priests in the Ningpo district sent a large deputation to the authorities, protesting against the new learning, and undertaking to open efficient schools themselves in their temples." In referring to the proposed normal school, Archdeacon Moule described the practice-school for teachers at Ningpo, and quoted also the late Bishop Hoare's opinion that the Chinese were born teachers, and perchance those who taught them how to teach, would learn much from their pupils.

Mr. H. B. STEWART (C. C. T. S., Hankow):—I wish to offer an amendment, namely, that the names of the cities mentioned be deleted, and that the following words be inserted in place thereof: "at least one centre in each province."

Rev. P. W. PITCHER (A. R. M., Amoy):— I hope we shall have more than one important city in each province. We have already begun in the city of Amoy, and I trust we shall be able to continue and that we shall be encouraged by this Conference.

Resolution III, as amended, was then put to the meeting and adopted.

MONDAY AFTERNOON SESSION, April 29th, 1907

Resolution IV.

The Rev. D. T. HUNTINGDON (A.P.E.C.M., Ichang moved the adoption of Resolution IV.

The Rev. W. N. BREWSTER (M.E.C.M., Hinghua) in seconding the resolution spoke as follows:—

I beg to second this proposition on behalf of the Committee, not as an educational specialist, but as one whose work has been chiefly evangelistic. To evangelize China, Christianity must take hold of the whole life of the Empire. The most subtle danger to our work as Christian missionaries is not idolatry, superstition, ancestor worship, or open opposition: but it is the rising tide of materialistic and agnostic philosophy, which finds in the Chinese mind a peculiarly ready reception. In all countries government institutions of learning are materialistic in tendency, but in

China they are, and will probably continue to be, anti-Christian in fact, if not in profession, for many years to come. We must have a great Christian University, if we would hold our Christian students to spiritual, clean living through their entire course of training for their life work.

I. What is not proposed

1. Let us begin by clearing away possible misconceptions of the committee's proposition. It is not proposed to found a new college which may grow into a university. We already have a score of such colleges. These need to be greatly strengthened and unified. These are the foundations upon which it is proposed to build a university for post-graduate work. The graduates of our colleges are qualified to do clerical work in offices; we do not train them for any profession, not even for teaching. It is proposed that our plans be enlarged so as to make it possible for the young men of China to qualify themselves under Christian auspices for the highest usefulness in all the professions and arts.

2. The proposition does not involve an additional drain upon existing missionary resources. It is not in the plans of the advocates of this scheme that the Missionary Boards be called upon to contribute one cent out of their already drained treasuries. Nor is it proposed that the Missionary Societies become responsible for securing any sums, large or small, for this purpose. All that is asked is their good-will. It will not be expedient, and we believe it will not be necessary, to take special collections for this purpose. Such a stupendous enterprise cannot be dependent upon penny collections. Instead of diverting funds from existing institutions and work, I believe that it would tend greatly to increase our ordinary resources. Let a few philanthropists put into the mission field one or two millions each, as is done so frequently in American institutions, and the whole Christian world would be thrilled and stimulated by it.

3. It is not necessary, in order to carry out this proposition, that a great group of schools be located all in one place. Harvard's medical school is in Boston, the Ohio Wesleyan's is at Cleveland. The new Union Medical School in Peking might well be made the first department of the new university, and its already fine equipment greatly enlarged. But that need not carry with it the necessity of putting the entire plant of all departments at the empire's capital. Probably there would be one center where the bulk of the plant would be located, but each department should be placed where its work can be done most advantageously.

II. A few Objections answered

1. "It is financially impracticable.

We have been so accustomed to look upon mission resources as penny collections, and widow's mites, that it sounds wild to talk of millions. But why? We tell everybody that we are engaged in the biggest task on earth. We talk of the needs, and how much greater they are than those of the home lands, and then we stagger at the suggestion that all Christendom should do for China, with its one quarter of the human race, what one country has done in a dozen places for itself. It may take several years to get well started, but great tasks always require time for achievement.

2. "We are not yet ready for such work."

The way students are flocking to Japan and Europe and America for education that they cannot secure in China indicates that the nation at large is ready. Perhaps our Christian community is not yet ready; but universities are not made by a resolution and a show of hands. If five million dollars were now in hand, it would take five years of diligent preparation before as many departments could even begin actual instruction. This year's senior preparatory students in our colleges would have graduated, and would be ready to enter the first classes. If this resolution is passed, and the most active and successful work follows, the next decennial conference in 1917 may see the university well under way. Go back ten years, and compare the situation with that which confronts us to-day. The next decade will see far more marked and rapid development than the past one; for the momentum of these years is projected into the future. The question is not "Are we ready for a university?" but rather, "Can we get the university ready in time to meet the emergency that will be soon upon us?"

3. "It is a visionary scheme."

There is a wide difference between visionary men, and men of vision. Missionaries see visions or they would not be missionaries. Nevertheless we must keep our feet upon the ground, and not waste our time in building air-castles. While this proposition was under the consideration of the committee it occurred to me that it would be well to submit it to several recognized specialists in university work, and see how it impressed them. Five of the leading American university presidents were written to, and all replied fully and promptly. President David Starr Jordan, of Leland Stanford Junior

University, writes: "Permit me to say that I have a very great interest in the proposed call to Christendom to join together in founding a great union university in China for the highest post-graduate work." From President Benjamin Ide Wheeler, of the University of California: "Let me wish you and your associates all success in your far-reaching plan for educational equipment." President Angell, of the University of Michigan, an ex-minister to China, sends this cheering endorsement: "The proposition which you report is a most interesting one. I should be greatly delighted to see it carried out." Cordial responses also came from President Judson of Chicago University, and from President Eliot of Harvard. All but President Angell thought that ten million dollars would make only a "modest start," but none seemed to think it visionary or impracticable or undesirable.

4. But the most frequently heard objection by good men is: "It is not proper mission work, and we are missionaries."

Not till we comprehend the deep significance of the carpenter-shop at Nazareth, and of the tent-factory at Ephesus, can we fully realize the mission of Christ to China. The whole world is being called upon to send food and money to relieve the famine stricken millions in Central China. This Conference is being appealed to almost daily for volunteers to go to aid in the distribution of relief. No one questions the Christlikeness of this work. But experts from the famine district report that the conditions there are due almost entirely to causes that modern engineering could have prevented. This is an acute form of the state of semi-starvation that is chronic over a large part of China. These terrible industrial conditions are permanently remediable only by a spread of such technical knowledge as the proposed university would give. I submit that it is a no less Christlike labor to change conditions that will prevent future famines, than it is to relieve starving millions. Let us feed these hungry ones now; but let us also set in motion forces that will make such disasters impossible to the next generation.

Rev. Arnold Foster moved as an amendment to Resolution IV. (*a*) that after the words "to contain schools of"—the following should be substituted for the words of the original Resolution: "Theology, Law, History and Political Science, Political Economy, Arts and Literature, Science, Pedagogy, Engineering, Agriculture, etc., and to serve as the capstone of our present educational work."

The Value of the Humanities

Mr. Foster said that while he was in complete sympathy with the desire to give instruction to the Chinese in almost any subject that affects the welfare and prosperity of mankind, he was anxious under present conditions to see the rightful place of prominence given to Theology, 'the Queen of Sciences', and to such subjects as History, Literature, Language, Law, Political Economy and what were sometimes called "the humanities," rather than to mechanical arts and such things as chiefly affected material progress. By theology he did not mean mere Bible study, but the study of that whole class of subjects with which the Bible specially deals, the relation of the divine to the human and of God to the universe. A man might be in a certain sense a close student of the Bible, and at the same time only a poor theologian. The capstone of our present work as missionaries of Christ, whatever department we may be working in, whether education or any other, must surely be something that centres a man's thoughts on God, and on his own place in the world as a man amongst men. That which has formed and influenced and guided human thinking and action, and specially human thinking about God, and about the great problems and mysteries of life and destiny, must be of vastly greater value than any other subject. Professor Blackie had once said "Whatever you may think of Calvinism as a system of theology, there can be no doubt of the bracing and invigorating influence it has had on the Scottish character by training men of all classes in Scotland to exercise their thoughts and their intellects on some of the deepest and most abstruse subjects that can occupy the human mind." A study of physical science or material things could never have had the same ennobling influence on the thought and character of a nation. We Europeans and Americans have in these later days come under the fascination of modern Science and of its wonderful discoveries of the way in which God works in nature, and we thank God for it. But it has not been along such lines that our own nations have been led to all that is best and noblest and most characteristic of Christian civilization. God's way of teaching and disciplining mankind has been through other methods than these, and it is to the highest and the best, that we need to be ever directing the thoughts of the Chinese by all our educational plans. It was by the divinely ordered history of Israel, by the laws and the moral and religious teaching given to the Jews, and by the dispersion of "the people" among the Gentile nations that the world was prepared for the Incarnation and for the spread of

Christianity. China is in danger under modern influences, in stretching out after wealth and power, of losing her ethical and moral standards. We desire not to sweep away the old foundation of China's former prosperity, but to show the Chinese what those foundations really were, what was their strength and what was their weakness. We want to give the Chinese a larger and truer outlook on the world as God's world, and on the ordering of human history, as well as on the learning and wisdom of the West, both in ancient and in modern times. To Rome and to Greece as well as to Judea, we ourselves owe much, and all this heritage of experience and knowledge it is ours to hand on to China and to the whole of the Far East. In our colleges let well-stored libraries, rich with treasures of literature and with records of the history, the laws, the languages and the thoughts of men, and under the management of teachers who know how to reveal the value of these treasures to Chinese students, take no second place by the side of laboratories and halls of science, and engineering workshops. Let museums stored with relics of bygone or of strange and unfamiliar forms of civilization and other objects of strictly human interest, as well as with specimens of natural history, geology, and the like, testify to the greatness of *man*, and to the wonders of the human mind as well as to the vastness and the wonders of the material universe. In every way possible let our Christian seats of learning and our Christian methods of instruction, set ideals before China that her really greatest men will at no distant time be ready to acknowledge move on a higher plane in every respect than do the ideals she has worshipped in the past and with which at present she vainly hopes in some way or other to bring about the regeneration of China.

On being put to the vote Mr. Foster's amendment was carried.

Rev. H. W. Luce (A. P. M., Weihsien) proposed the following substitute motion for Resolution IV.

Resolved, that a General Education Committee be appointed (1) To study the whole field of education in China with a view to representing to liberal givers in the homelands the pressing need of strengthening and extending the work of our secondary schools and colleges, (2) To consider the practicability of establishing a Union Christian University.

Further, that this matter be referred to the Committee of Reference to draw up and report to this Conference plans for the formation and work of such a General Education Committee.

A General Education Committee

Mr. Luce said he thought that if they read the resolution as presented by the Education Committee perhaps many of them would be struck with two things. In the first place, in regard to Resolution I, and the first part of Resolution IV, to which he was offering a substitute, there was nothing to carry out their desire in a practical way. They said "urge the churches at home; urge the powers at home." The speaker came from that obscure part of the empire from which came Christian workers who had gone out into nearly every mission; that obscure part of the empire from which had come the man whom they had thought worth while to choose to write their "Centennial Survey"; that part of the empire where they did not see things in a large measure; a part of the empire where they had bad roads to travel, and he had seen a poor mule drawing a cart heavily laden, and he had seen the driver "urging" that mule. What was needed to get that mule to go was someone to go to the wheel and help.

They, as a Conference, could write home, but he did not believe their powers at home, and many of their churches, needed urging of that kind. It would do no good to print a resolution and then send it out; they must have someone behind it to put it into action. So he had desired that this committee be appointed to represent to givers in the home lands the pressing need of strengthening and extending the work of their secondary schools and colleges.

Colleges more Pressing than a University

The second part of the resolution referred to the question of founding a Union Christian University. He was not sure how far they were ready to say that they wanted to establish a Christian University. That was not their first and greatest need, and he thought, if they passed this resolution only, without the first part of it referring to their colleges, they would not be putting first things first.

He thought they could come to a unanimous vote that they all believed that the greatest need was to be seen in the colleges which they had already established, nearly every one of which might fail in doing its great work simply because, at the present time, it had not sufficient funds in hand. Nearly everyone of the colleges he knew had men who were considering this proposition, and when they went home did everything they possibly could to strengthen the financial side of the colleges, and unless they (the Conference) did this they would fail. He thought they ought to have a General

Education Committee in this land, as they have in America, and be ready to receive the gifts which come to them, such as the recent thirty-two million dollars.

If they appointed a committee—a committee that the large givers in America would respect—there was a possibility that large sums would come to China for putting twelve or fifteen colleges or secondary schools on their feet in the way of finance. He asked them to consider the matter from this point of view.

The last part of his proposal was that this matter should be referred to a Committee of Reference to draw up, and report to the Conference, plans for the formation and work of such a General Education Committee. If they could get their students to go through their secondary schools and Christian colleges and get their training under Christian influence, he would be willing to trust them as they went on to higher phases of learning; so he believed, if they could refer this matter to a Committee of Reference, they would do something that would be very practical in carrying out their desires and thoughts.

English Opinion of a University

The Rev. Lord WILLIAM GASCOYNE CECIL (China Emergency Committee) said he craved the indulgence of the Conference for intruding himself. His excuse was that before he left England, he had discussed this very subject with people who were very well qualified to form a clear judgment on it. He had discussed it with Sir Ernest Satow, the late British representative at Peking, and also with representatives of Oxford and Cambridge. He thought the Conference would allow him to interfere with their debate just to express to them what he thought was the prevailing sentiment in England, so that they might be able, in England and America, to start some united scheme.

The prevailing sentiment in England was this: that it was a most essential thing to have a university, not a college, which would dominate thought and yet should be absolutely in touch with all Western thought: that that university should be a greater thing than either China or Japan could produce for itself; that it should be a great Western idea. That the university—as he thought some of the previous speakers had explained—should be founded on the models that they had found so successful in England, not because it was English, but because he thought it would enable them to avoid all friction: that all colleges should be absolutely denominational, and should be ruled and financed absolutely by a denomination; but that the university should be undenominational. The university should merely control the discipline, the law, and should fix the standard of examination; and further, that the university, when it was strong enough, should not content itself merely with being a place of education, but that it should also be a place of research, and that, therefore, they would be able to say to anybody, not only in China, but in the whole of the world, "If you cannot afford to go to America or England you can have an education at this university, where there are professors whose names are known, and are perhaps as famous as anyone in the Western lands. A university of that kind need not be in any way subversive to Christianity.

Of course a scheme like this to succeed—to succeed so well that any competition that might come would be unable to upset it—must be a scheme founded not merely by one denomination or one country, but a scheme founded by all denominations and all countries who were interested in Christianity. Might he, therefore, suggest to the Conference that in considering this matter they would not merely consider themselves, but that they would afford an opportunity for the great interests that were concerned in education in the home countries to find expression for them, that a university like this, to be really successful, must not merely appeal to the Chinese, must not be merely, according to the views here, an advantageous thing, but it must be something that would draw men of intellect, men of light and leading from the West to the East, and unless they had with them in their consideration of the question, someone who was in touch with the great educational thought of America and England, and also Germany, the danger of their university would be that when it was started it would not be strong enough to resist the possible competition which it might be exposed to, perhaps by the Chinese Government and perhaps by people who were in no way favourable to religion.

He suggested that if they did start this university, they should try through their home churches, or through other channels, to find means to let the great university authorities in the home lands work with them, which he was certain they would if they only gave them an opportunity.

The Problem of Endowments

Rev. J. T. PROCTOR (A. S. B., Huchow) said he was in hearty sympathy with the report of the Committee, and he was equally in sympathy with the amendment offered by Mr. Luce. He believed most of them were in perfect sympathy with the effort to secure one Union University; they ought to do that, and he believed they would. He would regret, however, if their efforts that afternoon as a result of these resolutions, should stop merely with an effort to secure such a university. He believed they could secure this university more easily if they would begin lower down and build up the foundations.

If he mistook not, the greatest problem before their colleges to-day was that of adequate equipment, and more than that, of endowment. He did not see how they could hope to run denominational or Christian colleges in China without endowment, any more than they had been able to do so in the home lands. He did not know of a single successful college in America which had been able to do any extensive work that had not had an endowment. He did not believe that the Chinese constituency—the Christian constituency in China—for two generations to come, would be able to support their advanced schools and colleges and their theological seminaries. They must be supported from home, either by annual appropriations through the home boards, or by an income from an adequate endowment.

He did not know what the experience of other boards was, but they had almost no hope whatsoever of securing enough in annual appropriations to run a college successfully, and their only recourse was to ask for endowment.

It was his privilege two years ago to spend a year in America in the interests of the establishment of the College which he had the honour to represent, and to come in touch with some of the men, in his own and other denominations, who were interested in these things, and he believed the Christian men in America who had poured their millions into American colleges and universities, were literally waiting to-day to know the sentiment of the educators in China as to whether or not it was practicable to support such colleges and universities here.

He suggested as an amendment that they should have a permanent committee—a representative committee—that would be prepared to lay the need of endowment for their already existing institutions before liberal givers in the home land, and that such committee should be prepared by correspondence, by sending deputations home, or by receiving deputations from home, to represent Christian colleges in China. He thought that would be more important than an Educational Committee; if they could have their colleges rightly endowed, the university would come as a matter of course, but unless they endowed their colleges, they had no foundation on which to build the capstone of the university. There were men at home who were looking for such a thing, and there were men present at the Conference from home who were looking for a statement. Did they, or did they not, need to endow the colleges, theological colleges and seminaries in China?

He thought that a resolution passed by this body and followed up by a committee, as provided for in the amendment, should go to the home people, and fully assure them that not only were they (in China) ready for it, but that they had reached the point where they could not go forward as they ought to without these endowments. If it was considered that the committee proposed to be appointed under Resolution IV would take up this matter and prepare such a resolution as had been suggested, he would not proceed with the amendment which he had prepared.

He would, however, like to ask if it was understood that the committee which they would appoint under the amendment could not bring in a resolution providing for such a statement to the home constituency asking for adequate endowment?

The Question of Government Recognition

Dr. T. COCHRANE said he had listened with much interest to the remarks of the previous speakers and he would like to emphasize this aspect of the question, viz., that they were in danger of being carried away by something big and something new. He himself was not afraid of anything, either big or new, but they had to remember their existing colleges. They had established in Peking a Union Medical College which had in it the making of as good a college as could be established under the proposed scheme. This college had been recognized by the Government, and was looked upon as the Medical Department of the Imperial Peking University, and the Government had voted £10,000 a year to carry on the work of the Medical College. If a committee was appointed it should be international, and not only composed of Britishers and Americans, but should include members of all educational institutions in China. The committee should also take into account the question of Government recognition.

He was very much interested in reading over the paper prepared by the committee, but somewhat disappointed when he saw the resolutions, because the ground covered in the resolutions did not include everything brought forward in the pamphlet, and this question of Government recognition was one. An educational committee was appointed some time ago for the purpose of securing Government recognition for colleges. That committee had never handed in any report, and it was rather taken for granted that the whole question was at an end. Was it at an end? If they were going to establish any institution such as was proposed, they must first consider this question. Take, for instance, the Medical College. What if the Government should say to the graduates of that university: "We will not allow you to practise," What then? Their institution might come to nothing. The Government might do the same thing in regard to law, or anything else. They had to consider this question of Government recognition, and he would like to say that the question had not been brought before the authorities in Peking.

Diplomatic Relations Involved

He had had long talks with Sir John Jordan on the matter. There was a difference of opinion between the American and British Ministers on the subject, and it seemed to him that the Conference should make a pronouncement. The American Minister thought they ought to push for recognition of individual colleges, while the British Minister thought it would be better if they pushed rather for an examining board to which all students of all Colleges should go. This question had to be faced by them. He was in a difficulty: he did not know what to urge; he had urged nothing; he had simply been sounding officials. They ought to approach other people.

He thought sometimes that, in founding their institutions, they offended the Chinese by not taking them into consideration at all. They were foreigners in this Empire, and they surely ought to consider the Chinese in starting institutions of this kind. He would like to read one sentence which occurred in the Government recognition of the Medical College, viz., "Whereby Her Majesty the Empress Dowager has granted the Imperial sanction to such a College." He found, in trying to establish this College, that he got a very great deal of sympathy from the officials, and they got Tls. 10,000 from the Empress Dowager herself. Therefore, he thought this was a point which had to be taken into consideration; the matter of Government recognition ought to be considered by the committee. They must not let it fall through. They had not yet tried sufficiently. There was a difference of opinion between the

American and British Ministers, and the British Minister was waiting for instructions. Had the Conference nothing to say on this question?

Dr. HAWKS-POTT, on behalf of his committee, said he was willing to accept Mr. Luce's substitute motion with a slight amendment. The amendment would be in the way of a statement which would come as an endorsement from the Conference of the advisability of the founding of such a Christian University. It was useless, it seemed to him, to leave it in the hands of any committee, unless that committee had the backing of the Conference. They wanted the people at home to know that the representatives of all the missions in China believed that, if it were possible to found such a university, it should be done by the missions. Therefore, he would propose an amendment beginning at "(2), and inasmuch as the founding of a Union Christian University in China would be of great benefit to the cause of Christian civilization in this Empire, to take into consideration how it is practicable to establish such a university. Further, that this matter be referred to the Committee of Reference to draw up, and report to this Conference, plans for the formation and work of such a General Education Committee."

Mr. Luce said he would accept the amendment if it was incorporated in his substitute resolution.

Rev. G. A. STUART, M.D., (M.E.C.M., Nanking) said:— I do not deem it necessary to appoint a committee to consider the advisability and practicability of establishing such an institution. This seems to me to be merely a device for securing a favorable report upon the project. This conference ought to be able to decide this question *to-day.*

The Union University Idea Premature.

The project seems to me, to say the least, premature. There are very few students, as yet, in the empire able to take up post-graduate studies; and the few there are will prefer to go abroad for this work. It is with the greatest difficulty that we are able to secure students for our under-graduate courses. It would be better to improve our under-graduate curricula and bring our students to where they deserve the Baccalaureate degree, and can stand side by side with the graduates of Europe and America.

It is premature, because post-graduate schools in other lands that do not have under-graduate departments have not been a success. At least, we know that in America, Johns Hopkins University was the first great institution to adopt the exclusively post-graduate plan. But now, from their very necessities, both it and the Chicago University are giving under-graduate courses. The whole matter is still in an experimental stage, with a fair chance of failure. The special school still stands at the front, and in my opinion will continue to do so.

It is premature, because inter-denominational union has not yet been tried long enough to prove that it is the best way, or even practicable. The almost unlimited inter-denominational union proposed would run a strong chance of producing a school in which the religious atmosphere would be very much reduced, if the school did not become non-religious. Harvard University, just in proportion as it lost the control of a strong, vitally religious body, lost its spiritual tone and religious atmosphere, until few, unacquainted with its history, would now know that it was originally a religious institution.

It is premature, because such an institution should be the normal development of the needs of the Chinese people, and particularly of the Chinese Church.

It is impracticable, because for the inauguration of such an institution at least $10,000,000 would be required, and the person or persons who would make such a gift, would want some guarantee of the ultimate success of such a project. The money and the man to use it must coincide. Johns Hopkins with his money and Gilman with his ability made Johns Hopkins University what it is. Rockefeller's wealth and Harper's executive talent gave us Chicago University. But neither of these institutions was first put upon paper to wait for the conjunction of the planets, as we are proposing to do. I should say that if $10,000,000 can be secured, far more satisfactory results could be attained by endowing ten or twenty of our already existing institutions, or by inaugurating special departments in some of these.

It is inopportune, because there is already a rising jealousy of mission educational institutions on the part of Chinese officials and literati. A proposition to establish a school of this character by foreigners at the present time, may result not only in the prohibition of the establishing of this school, but in the curtailing the privileges and influence of our existing schools. We are wanting to secure government recognition for our students. In my opinion, we could take no step at the present time that would tend to hinder this more than the one here proposed. We shall need more and more in the future to avoid offending Chinese susceptibilities.

It is inadvisable, because this Conference is not a legislative body, and action of this sort taken here cannot, and will not, prevent existing institutions from establishing such post-graduate courses as they may be able to provide for.

It is inadvisable and impracticable, because it would be next to impossible to provide for the management and control of such an institution, and at the same time safeguard denominational and religious interests.

The University Scheme Inadvisable

Dr. GILBERT REID said :—In the remarks that have just been made by Dr. Stuart, expression has been given to the ideas which I wished to convey, when I first rose to my feet. However, while trying to avoid repetition, I wish to emphasize a few points bearing on this very important matter. The whole scheme of one Christian university for China has all along seemed to my mind to be the outcome, not of any strong conviction, or "Woe is me if this university is not started," but rather the result of an academic theorising on the general plan of education, leading up quite naturally to the university as a capstone. Above all the other smaller elephant schemes there is an attempt to make to stand, somehow or other, this colossal unmanageable elephant of a university. We shall certainly have an elephant on our hands. With the first part of the substitute motion, as to the work of our secondary schools and colleges, I most heartily agree; but with the second part, relating to a union Christian university, I strongly disagree.

The only thing that saved for this Conference the sense of the university scheme as worded in the original resolution was the amendment proposed by Mr. Arnold Foster, so as to include theology, which is the crown of science, in this university scheme. Just look at the Christian character of the proposition as originally made: Mechanical arts, Christian; Pedagogy, Christian, I suppose; Architecture, Christian; Forestry, Christian; Agriculture, Christian; Engineering, Christian; Medicine, yes, this can be called Christian; Law, well, if this is Christian, I suppose it will have to be ecclesiastical law. The only saving thing for the actual Christianity of this university is Theology, but as a matter of fact we are contemplating, and we need, eight or ten theological schools in different parts of China, and not merely one; and furthermore, if these theological schools are to have a three or four years' course of special training, where will be the need and what will be the use of a higher technical theological school in this huge university, that will help to keep up the Christian tone of agriculture, forestry, etc.?"

All those who are engaged in educational work, and have exerted themselves, and are exerting themselves, to secure funds for the existing institutions, know very well that if there is any money in reach, there are plenty of places where it can be utilized. There is moreover the problem, which especially concerns this Conference, of the evangelization of this empire. It is, therefore, my proposition that the $5,000,000 which will be wanted for this university, go into evangelistic work, or else be used to strengthen the struggling colleges and schools at present established.

We should remember that we are strangers and guests in China, and that it is hard enough to make the Christian Church, which is an exotic, coming from abroad, a part of China's own possession as the one Church of China. Why attempt this exotic of one Union Christian University? There is no likelihood, that this university, if it retains Christian control and teaches Christianity, as well as Forestry and Architecture, would be recognised by the Chinese Government. Let us keep and strengthen what we have, with or without recognition, but let the Imperial Government establish, and provide funds for its own Imperial University, which can teach all these branches, with the exception of Theology, and let the funds which come from abroad, go, I say, into existing work and existing institutions.

Bishop BASHFORD said Dr. Gilbert Reid's arguments could be carried out against the International Institute.

Dr. GILBERT REID:—Carry them out.

Bishop BASHFORD:—I am here for constructive work, not to spoil existing institutions as good as the International Institute.

The Need of Promptness

Bishop BASHFORD then reminded the Conference of one fact, namely, that they were only appointing a committee to consider. It takes a long time to "plant" a university, and they had no time to waste if they were going to help shape the higher education of China. The Japanese government had so rapidly and fully developed higher education in that empire that Christian colleges supported by private gifts could not furnish the equipment or offer advantages for secular training at all commensurate with those furnished by the government. With the rapid awakening of China, she will advance in her educational work far more rapidly than the most of us anticipate. China will emerge into modern civilization as fully as Japan has already done, within the next twenty-five or fifty years. If we are to help in any effective measure in placing the new education of China upon those Christian foundations which underlie and alone make permanent our Western civilization, we must act speedily. Besides, we must remember the transforming power of a great ideal. He agreed with Dr. Stuart that they must strengthen existing institutions, but he did think that it would be wise to appoint a committee to consider the matter and furnish us an educational ideal toward which we might advance in the years which are before us.

The substitute for resolution IV as amended, was then read, and on being put to the meeting was carried unanimously.

Resolution V.

Dr. HAWKS POTT moved the adoption of resolution V.

Rev. D. ENTWISTLE (W. M. S., Hankow) supporting the resolution, said that he would like to speak about schools for the blind.

Need of Schools for the Blind

There was only one school, he thought, in China, for deaf and dumb, namely, the one at Chefoo, conducted by Mrs. Mills. As to schools for the blind, he learnt that there were about eleven in China, and it would astonish the Conference to know that in these eleven schools there were three hundred and sixty pupils.

He felt grateful to Dr. Hawks Pott for putting this effort on the higher platform of Christlike work. It was a Christlike work. Our Lord himself took pity on the blind, and he wondered why they, as missionaries, had done so very little for the blind in China. He felt it an honour to be in charge of a school for the blind, established by one of the chairmen of the last Conference in Shanghai, the late Rev. David Hill. At that time a committee was formed to take up this work, though so far as he knew, no results had followed, but they had recently had a meeting of blind-workers, and discussed the work generally. He appealed for assistance in this work. He was told that between Shanghai and Hankow there were no schools for the blind; they had one in Hankow; beyond Hankow, none; in Fukien three; in Peking three—altogether only eleven schools in China.

He would like them to ask themselves, "Were they, as missionaries, doing what they ought to do for this class in China?" Some of them had heard, in an address the previous day, that they had been taken captive by Jesus Christ, and that He had set them free. Were they setting the poor blind people in China free? Were they helping them to the higher life?

They had had most successful results in their schools. During the past year they had sent out ten young men who were now earning their own living. The previous year they sent out three, who were all being used. They were educating the blind to become teachers of the blind. He thought they ought to recognise more fully the needs of this work.

The Rev. J. WEBSTER (U. F. C. S. M., Moukden) expressed the gratitude of the Conference to the Committee for giving them an opportunity of expressing their deep sympathy with the work which their brethren and sisters, as servants of the Lord Jesus Christ, were carrying on. He would like to express thanks, which he did not find in the resolution, for this important work—especially among the blind,—as an evangelistic agency, and he would suggest that a clause be inserted in the resolution emphasizing the importance of these schools from philanthropic, educational, and evangelistic points of view.

Effects of Work among the Blind

It was now nearly twenty years since a middle-aged man went to Moukden to find if he could get any help about his eyes. He could not get any help for his eyes, but he remained in the hospital, he received the Gospel, and went home to his native parish. Some months afterwards, when the speaker visited that place, he found quite a little movement started with some nine or ten people baptised. The blind man was subsequently sent to Mr. Murray's establishment in Peking, returning after two years, able to read the New Testament from beginning to end. He went from parish to parish, reading and preaching to the villagers, with the effect that a great spiritual movement began in that neighbourhood, which had resulted in the establishment of a Chinese church with over 1,000 members and covering a large area. That blind man, as many of them knew, was one of the most beautiful examples of Christian martyrdom in the year 1900.

He wished to express his deep interest, and the deep interest of the whole missionary body in China, in the work on behalf of this class, and he would like them to add to the resolution some words expressing the importance of these schools.

Dr. HAWKS POTT, on behalf of his Committee, said he would be glad to accept the suggestion, and incorporate it in the resolutions.

Work for the Deaf

Mrs. C. R. Mills (Deaf and Dumb School, Chefoo) who was received with applause, remarked: "A century of mission work in China, and only one school for the deaf and dumb." She asked them to consider for a moment what it meant to be shut out entirely from any knowledge of the Lord Jesus Christ. She spoke of the blind, but asked them not to leave out the deaf and dumb. The blind could sit and listen to the story and know Christ, but the deaf stood and wondered what was being said, and knew absolutely nothing about Christ. She wanted them all to think of this, and to aid them by their prayers.

The work in the school at Chefoo was not under any Board, but it was endorsed very heartily by the Presbyterian Board in New York. It was supported by voluntary contributions, very largely by the deaf in America and Great Britain. Of the twenty boys in the school, one was now earning his own living, and three were prepared to take positions as assistants in any schools that were open to them in China. Who would bid for them first?

As regards the girls, she had had, within the last few weeks, eight applications for deaf and dumb girls to be taught, but she had no room for them and no means.

What they wanted was official recognition. She had recently had a conversation with the head of the department in the Chihli Province in regard to the possibility of her school becoming a Government School, and she then realized that if it were under the Government, it could not be a Christian school, and she asked the members of the Conference to help her to make it and keep it a Christian school. When she was in Washington she met the Chinese Minister and told him what was being done, and he was very appreciative. She then saw Mr. Rockhill, the American Minister, who was on the eve of his return to China, and he said he would help her if she went to Peking to lay the matter before the officials, but he suggested that she should say nothing about the Christian side of her work. Could she, and would she stay and work for the secular side? No, she would not, and she appealed to all present to help her to keep it a Christian work.

She did not desire to have a large institution. The school was there for the training of teachers, and she simply wanted enough pupils, both girls and boys, to enable them successfully to train the young men and women who might be sent from the mission stations. She would ask them to consider this as a missionary, and not a philanthropic work. It was said by Dr. Pugh, of India, that a missionary must have three things, one of which was "large views." She had large views for schools for the deaf in China. How many deaf there were in this land she did not know, but in America there was one for every 700, and they had worse conditions here than in America, and could they have accurate statistics, probably they would find that the number of deaf in China would be over 400,000. She was ready to do all she could to promote this work for the deaf, and asked the members of the Conference to stand by her in her work and strengthen her.

Rev. L. LLOYD (C. M. S., Foochow) asked that lepers should be included in the resolution. He thought this was an important work, and they did a great deal amongst this class in Fukien. He happened, at the present moment, to be in charge of a blind school for boys in Foochow, and of all missionary work he had ever done, this was the most interesting. It was wonderful how the scholars learnt, and what they retained in their memories, and it was a work which God's blessing was resting upon in a remarkable way. He did not only refer to the blind school, but to the industrial school. The blind boys could make better mattresses and matting than the people who could see. The work of this kind was so Christlike and such an object lesson to the Chinese, that he hoped every one of those present, in their respective missions, would give it their support, and start such institutions themselves.

Rev. W. O. ELTERICH (A. P. M., Chefoo) moved the following amendment to Resolution V, after the words "Home Churches:"—"and those specially interested in this philanthropic work as to its importance from philanthropic, educational, and evangelistic points of view, of the Christlike character and the importance of this work, would urge them to appoint men and women specially qualified for carrying it on and give it their cordial support:" and add, "Furthermore, that we, as missionaries, seek to promote this work by selecting suitable young men and women among the Chinese who shall be trained as teachers and leaders for such schools."

Orphan and Destitute Children

Rev. D. T. HUNTINGTON, in moving that after the words "deaf and dumb" they should add "and orphan and destitute children," said that he held a brief on behalf of the beggar children, who were the most neglected children in China. So far as he knew, he had the only institution in China for them—there might be others and he trusted there were.

He began this work a few months ago, and they had now nineteen boys in the Ichang home. They were first taught the Christan faith; then to read and write, and afterwards a trade. As regards their physical condition, they were dirty, degraded, and wretched beyond what they could conceive. He thought it was a conservative statement to say that half of all the beggar boys found under fifteen years old, died during their first winter as beggars. None of the boys he had in his school had been begging more than one year.

They were not in any other way a particularly degraded lot: they were very little different from the set of boys in the day-school. Four out of the nineteen had been to school before. Many of them were children of comparatively respectable parents; the father had died; the money had gone; family quarrels had arisen and they had been pushed on to the streets. There was no hope for such boys unless the missionaries did something for them. If they were not helped, they either died or continued a life of beggary as adults.

It seemed to him that they could not afford to let these children go on in this way, and he hoped the Church would rise and do something to lift up this, undoubtedly the largest neglected class; for they were as important as either the deaf or the dumb.

Dr. Hawks Pott said his Committee would accept the amendments as proposed.

Resolution V was then passed in the following terms:—

"Resolved,—that this Conference appreciates and endorses most heartily the work that has been done among the afflicted classes in China, such as the blind, the deaf, and the dumb, and orphans, and destitute children; but at the same time regrets that so little effort has been put forth by the Christian Church in this direction, and would call the attention of the Home Churches and those specially interested in this work, to its Christlike character and its importance from a philanthropic, educational, and evangelistic point of view; and would urge them to appoint men and women specially qualified for carrying it on, and give it their cordial support. Furthermore, that we, as missionaries, seek to promote this work by selecting suitable young men and women among the Chinese who shall be trained as teachers and leaders for such schools."

Resolution VI.

Dr. Hawks Pott moved the adoption of Resolution VI, as printed, omitting the last paragraph.

Student Work in Nanking

Dr. G. A. STUART, in seconding the resolution, said he would refer chiefly to the conditions in Nanking. They had been struggling in Nanking for several years to get the Y. M. C. A. to leave one of its representatives there to engage in work among the students and literary classes. Nanking was essentially a literary centre, and they had always had a large number of students there, even before the days of the new colleges and new schools; but more particularly since the establishment of the new Government School system, these students had become classified and brought into companies that would be susceptible to influence in the way of Christianity.

As an illustration of the number of students that might be reached in this way, he mentioned that a field-day and sports were held at his mission institution last autumn, to which the students and representatives of the Government schools were invited. They had present on their grounds about 1,500 students, not including those from the military and naval schools. The number of students had increased very largely in Nanking since last fall, and here was a very wide field—a field that had not been entered at all in Nanking for this sort of work, and he was sure that in every city in the Empire the same conditions prevailed.

He, therefore, felt that afternoon that if they wanted to reach the student classes, and especially those in the higher schools, and in the Universities that would be established hereafter by the Chinese Government, they could not use a better method of reaching them than by asking the representatives of the Y. M. C. A. to take charge of this work.

As to how this should be accomplished, there were young men in all the Home-lands—England, Germany, United States, Canada and Australia—who were ready and willing to give themselves to this sort of work. It only needed to be brought to their notice that there was a work for them to do in China—a work that they could do better than anyone else—for them to send large forces into this field. The force of the Y. M. C. A. need not at all interfere with the work that was being done by the churches. The work was somewhat separate and apart, and yet it was all linked together. The Y. M. C. A. would be able to take these young students out of these institutions and bring them to a knowledge of the Lord Jesus Christ, thus preparing them for acceptance by the churches and leaving them to enter the church of their choice.

Opportunities in Government Colleges

Rev. J. C. Gibson, D. D., supported the resolution, and suggested an addition to it. He thought it would be a great pity if missionaries generally should feel that after this work had been handed over to the Y. M. C. A. they had no responsibility. He thought there was another way by which they could influence Government students which would be very helpful, and might become very important.

He had had a very interesting experience, on a small scale, of the working of it last summer, when some friends arranged that he should give lectures in some of the Government colleges in Chao-chao Fu, near Swatow, and he was quite surprised to find what a hearty welcome he got, both from Mandarins, heads of the colleges, and the students themselves. The lectures were given in the colleges and were recognized by the heads of the colleges. He was left quite free as to his subjects, except that he should not give a directly religious address. He was asked to send in advance the topics of the lectures he proposed to give. The Prefect went over them and approved five out of the six, striking out one, viz., "The advantages of intercourse between Chinese and foreigners."

In delivering the lecture he was astonished at the heartiness and keenness with which the students listened. He gave one lecture on "The New Learning." He was asked specially to give one on the "British Constitution," and the feeling which the students showed was of keen interest in all Western subjects of knowledge. What struck him most was that the students took the lecture as being a friendly act on the part of the missionary. They all felt that there was a danger of rivalry or opposition between missionary and Government schools, and he thought they should do everything in their power, in the way of friendliness and courtesy, even where religion was not possible, to show that they were one with them in seeking the good of their students and people.

In conclusion, he remarked that in all the curricula he had seen in Chinese Government schools, prominence was given to the teaching of ethics. He said this because it had been remarked that ethics were usually ignored in the Government curricula.

Dr. Gilbert Reid proposed the following addition to Resolution VI:—"And, furthermore, that we recommend to Christian Educationists in all parts of China to take such steps, as the circumstances of each locality will permit, to encourage the most friendly relations between Christian and non-Christian Schools." In support of the amendment he said that all the Resolutions that had been passed, only referred to the work of Christian schools; but might they not extend a word of sympathy to those engaged in the forward educational movement in China in their most difficult task of re-organizing, not only her system of government, but the whole national system of education, and should they not let them realise that they were here, not only to do their own work, but to help if they so desired, in the great work which they are doing? It might be impossible to co-operate in matters of religion, but they could co-operate in matters of education. Missionaries all over China would have opportunities to come in touch not only with the student class referred to in the resolution, but with the teachers and directors of these secular and Governmental schools, referred to in the amendment. In some places it might be possible to form local educational associations; in other places, educational conferences; and nearly everywhere, if they approached them in the right spirit, and offered a helping hand, they would not meet rebuff but response. Anyway, they would be exhibiting a Christian spirit in showing that they did not ignore the students; and if they did not ignore them, it was quite likely the students would not ignore the missionaries. Such recognition in different localities might lead up to recognition by the Imperial Government for all the good educational work that was being done throughout China by Christian missionaries.

The amendment was accepted by the chairman of the Committee on Education.

Resolution VI, as amended, was then adopted, as follows:—

In view of the fact that the Chinese Government is establishing schools and colleges in the capital and provincial cities throughout the empire, and in view of the fact that the government students will exert a great influence over the life and thought of the people,

Resolved :—That we recognize in these students a field for Christian effort of great importance, and that inasmuch as we have in the Student Young Men's Christian Association an agency of the church specially adapted to carry on work among these students, we recommend an enlargement of the forces more adequately to meet this need.

And furthermore, that we recommend to Christian educationists in all parts of China, to take such steps as the circumstances of each locality will permit, to encourage the most friendly relations between Christian and non-Christian schools.

Resolution VII.

Dr. Hawks Pott moved the following regarding Industrial Education, which was adopted as Resolution VII :—

Resolved :—(*a*) That this Conference recognizes that the social progress and material well-being of the Christian community is vitally linked with its moral and spiritual progress, and therefore the promotion of wise measures for the industrial development of the Christian community constitutes a legitimate element of mission enterprise, and would strongly urge upon the several Mission Boards the importance of giving such work a recognized place among their agencies in China, and of affording it adequate support. (*b*) That we recommend to all who have charge of mission schools and colleges that they carefully consider the advisability of establishing industrial departments in connection therewith, both for the educational value of manual training and also in order that Christian students may have the opportunity of earning the cost of their education.

Resolution VIII.

Rev. A. E. Claxton (L. M. S., Chungking) moved the following which was adopted as Resolution VIII :—

Resolved :—That this Conference, while recognizing the impossibility of changing the mother tongue used in any province, yet believing that every good cause would be furthered if the ability to read and write Mandarin could become general, pledges itself to use every opportunity to bring this about, and urges upon all bodies appointed to co-operate in educational schemes to give this matter their earnest consideration and persistent support, especially in the direction of getting the reading and writing of Mandarin taught in all primary schools.

Romanization

A Resolution, moved by Prof. F. C. Cooper on the subject of Romanization, was referred to the Education Committee for consideration.

LATER SESSION

At the close of the afternoon session, Thursday, May 2nd, consideration of the subject of Education was resumed.

Dr. Hawks Pott said that the committee on Education had met the previous afternoon, and decided to bring the following resolutions before the Conference :—

I. Resolved:—That a General Education Committee of at least forty be appointed, which shall have the following duties:

(1) To study the whole field of education in China;

(2) To give special consideration to the question of the practicability of establishing a Union Christian University;

(3) To make representations regarding these matters to the Christian public in the homelands, especially in regard to the pressing need of strengthening and extending the work of our secondary schools and colleges.

II. Resolved:—That this Committee elect from their own number an Executive Committee of eleven.

III. Resolved:—That this Executive Committee be given full power to confer with the Executive Committee of the Educational Association and, if it seem wise, to relate itself to the organization.

In regard to Resolution I, clause (2), Dr. HAWKS POTT gave a slight explanation. The question might be asked Why a Christian University? By Christian University they did not mean a university in which only Christian students would be admitted. He thought they all knew that Christian educators opened their doors widely to all who cared to go to learn at their institutions. If students were willing to obey the rules of a Christian institution, the authorities were only too glad to welcome them and give them the benefits of the institution. And so it would be with this Christian University. One other word in regard to the term Christian. It was intimated the previous day that there was no such thing as Christian chemistry, or Christian physiology, or Christian physics; that the same sort of physics was taught by a professor whatever his religion might be. That was undoubtedly true, but they did know that it made a great deal of difference where the student went for his education; that the atmosphere of a student's education was one of the most important questions to be considered; that it did make a great deal of difference whether the professors accepted the Christian philosophy or not. If they did have this philosophy they could put before students Christian ideas and aims; if they did not they might put before them aims very different. He believed that it was important that young men should receive their education under Christian influences. With regard to the political aspect of the question, this whole matter was put into the hands of a general education committee, and on that committee there would be men who had had long years of service in China; men who were wise, and would do nothing to antagonise the Chinese Government. It was certainly out of the question for them ever to contemplate starting a Christian University here, if in doing so they endangered any of the existing work. This would be left in the hands of the committee who would certainly first see what the attitude of the Government would be, and whether it would imperil the work of the existing institutions. Then as regards finance, he did not think it would take away any money from the existing institutions. In regard to the practicability of the scheme, the Conference was not binding itself to establish this University; it was simply empowering a committee to give consideration to the practicability of establishing it. If they left it in their hands they would go on slowly to realize that idea. If they found the obstacles were too many to overcome; if they found that there was not enough union among them to bring about this idea, they would have to relinquish it. The Conference was simply putting the matter into the hands of this committee to take it into consideration, and he implored the Conference not to close the door on this scheme, not to say "No, we will not even go this far." None of them could tell what a few years were going to bring forth in this Empire; none of them could tell whether they were to retain their influence as educators in this Empire or not. In a few years they might see that the only thing that would enable them to retain this influence was to go on and give the Chinese something far higher in the way of education than they had offered them at present. Let them not shut the door for the future; let them leave the way open by putting this in the hands of the committee to develop that institution if they saw it was needed and the founding of it was practicable, and if they saw that Christian men and women were sufficiently united to ensure its being a successful undertaking.

Dr. SHEFFIELD, said he was profoundly thankful for the evolution of Christian education since their first Conference in 1877, and that the evangelical spirit was permeating and controlling their Christian education; that it was being dedicated to the service of the Master. He had not committed himself to the question of a university, but he was quite willing to leave it in the hands of the committee. Personally, he was very clear in the conviction that emphasis should be placed upon the strengthening and development of the institutions that they already had in hand. He would be glad to have this large representative committee appointed, and he would also be glad to think that this influential executive committee should connect themselves with the splendid Educational Association now doing such grand work in China.

Dr. MATEER said he would like to see either the reference to the university struck out or else a division on the question. He did not say that he was opposed necessarily to that university, but he would not like to be compelled to vote on the motion as a whole, including that. The striking out of the reference to a large university did not preclude the committee from taking into consideration the question, but to leave it in did commit the Conference to a judgment that it was advisable. He moved that all reference to the Union Christian University be omitted.

Dr. MARTIN enquired if the proposed scheme covered one university in one place or several institutions in different places.

Dr. MATEER said he supposed there would be exceeding difficulty in preserving the Christian character of the university when it was secular in the things it taught, and he asked: Did it become them as a body of Christian missionaries to undertake such an enterprise?

Dr. REID said that the committee would deal with this matter. At the meeting of the committe a debate arose upon the question as to whether it would be advisable to propose two committees, one whose duty it would be to do all they could to strengthen the existing high schools and colleges, and the other with the duty of taking into consideration the founding of a Union Christian University. After a long debate it seemed to the committee that it would be disastrous to have two committees, each having a different purpose, and that it would be very confusing to the minds of the people at home if both of these schemes were being brought to their attention at one time: and so they watered down that Christian university until it seemed to become just about as thin as it was possible for it to be and, as had already seemed to him, to become perfectly innocuous.

Dr. HAWKS POTT repeated that the Conference was not called upon to give sanction to such a scheme, but simply to instruct the committee to consider the practicability of the founding of a Union Christian University.

Dr. GILBERT REID, in seconding Dr. Mateer's amendment, said :—

I support the amendment of Dr. Mateer to omit from the Resolution all reference to a Union Christian University. The other day when this question was brought forward, it was stated by the Chairman and by Bishop Bashford that all you were asked to do was to refer the matter to a committee, not that you should approve of the plan of a Union Christian University. This was a way of securing your votes. Now this committee brings in a resolution, not exactly saying that they believe in the practicability of such a university, but that they wish you to allow a committee to be appointed to give special consideration to the question of its practicability. It seems to me that if we really do not believe it is a wise scheme, we should not refer it to a committee; for reference to a committee gives authorization for consideration of its practicability and for carrying it into effect. I would again mention that it is unnecessary for the various departments of the proposed university to be called Christian. Two of the branches added to the list by Mr. Arnold Foster, namely, Political Science and History, I have been teaching for several years, but I have never thought of calling them Christian Political Science or Christian History. I may be teaching facts pertaining to the Christian Church, and I may be teaching them in a Christian spirit or even, if you please, in a missionary spirit, but I have refrained from calling the Institute in consequence a Christian Institute. The great universities of the world, such as Cambridge, Oxford, Harvard, Chicago, and Edinburgh, give the highest instruction in all branches of knowledge, but it has not been felt that they should be termed Christian universities as something distinct from universities. A Christian university, something beyond that which already exists, would only tend to arouse jealousy and opposition from the Chinese. A university may be very desirable, and the Chinese Government has already started one in Peking and is planning one for Nanking and one for Canton. If besides these a university should be started with any promise of success, it should have the recognition and support of the Chinese Government. As to the funds, if emphasis is laid on the word Christian, then those who give to this university will be the ones who give to existing institutions and to the regular forms of missionary work. If the appeal is made to others, they would give for the advancement of education and for the establishment of a university, but such an idea is not the one proposed to this Missionary Conference for your adoption. Better, I am inclined to think, that already existing institutions be allowed to develop in their own way, and if any one should naturally expand into a university, well and good, but do not let us burden ourselves with attempting something which would require a tremendous amount of time and energy, to say nothing of money, and which would inevitably divert from the energy which should be given to the work which we already have on hand.

The amendment was carried by 85 votes to 81, and the resolutions with this amendment were put to the vote and carried *nem. con.*

RESOLUTIONS AS ADOPTED

I.—WHEREAS, The opportunities for Christian Educational work have greatly increased in the last few years, owing to the reforms taking place in China, and, whereas, this demand for enlightenment seems to constitute a distinct call from God to the Christian Church,

RESOLVED :—(*a*) That we urge upon the home churches, through the Boards of Missions, the necessity of developing the secondary or high schools and colleges already existing, and the founding of new ones where none have been established ; that we ask for more liberal support for this Educational work, not only as regards money but also as regards the number of men and women assigned to take part in it ; inasmuch as we consider that the effort now being put forth is in no sense commensurate with the opportunities at our door, and realize that unless we seize upon the opportunities as they arise, we may lose them altogether.

(*b*). The necessity of making our whole primary school system more efficient by the appointment of missionaries who have had a special and thorough training in Home Normal Colleges, to take the superintendence of the primary schools of the Mission to which they are appointed. We would also urge on our Boards the importance of a more liberal allowance for the equipment of such schools.

II.—RESOLVED:—That the attention of the different missions be called to the urgent need of union and co-operation between the colleges of different churches at the same centres, and that every effort should be made to avoid overlapping and reduplication in the further extension of educational work.

III.—RESOLVED :—That all missions should be urged to unite in the establishment of Union Normal Schools in, at least, one centre in each province, if possible, in connection with already existing institutions. Also, to meet the immediate need of largely increasing the number and efficiency of our primary schools, we earnestly recommend the establishment of summer normal schools in all the provinces for the better training of Christian teachers.

IV.—Resolved :—That a General Education Committee be appointed (1) to study the whole field of education in China with a view to representing to liberal givers in the homelands the pressing need of strengthening and extending the work of our secondary schools and colleges. (2) And, inasmuch as the founding of a Union Christian University in China would be of great benefit to the cause of Christian civilization in this empire, this Committee should take into consideration how it is practicable to establish such a university.

Further :—That this matter be referred to the Committee of Reference to draw up and report to this Conference plans for the formation and work of such a general Education Committee.

V.—Resolved :—That this Conference appreciates and endorses most heartily the work that has been done among the afflicted classes in China, such as the blind, the deaf and dumb, and orphans and destitute children, but, at the same time, regrets that so little effort has been put forth by the Christian Church in this direction, and would call the attention of the Home Churches and those specially interested in this work to its Christlike character and its importance from a philanthropic educational, and evangelistic point of view ; and would urge them to appoint men and women specially qualified for carrying it on, and give it their cordial support. Furthermore, that we, as missionaries, seek to promote this work by selecting suitable young men and women among the Chinese, who shall be trained as teachers and leaders of such schools.

VI.—In view of the fact that the Chinese Government is establishing schools and colleges in the capital and provincial cities throughout the empire, and in view of the fact that the government students will exert a great influence over the life and thought of the people :

Resolved :—That we recognize in these students a field for Christian effort of great importance, and that inasmuch as we have in the Student Young Men's Christian Association, an agency of the church specially adapted to carry on work among these students, we recommend an enlargement of its forces more adequately to meet this need.

And, furthermore, that we recommend to Christian Educationists in all parts of China to take such steps as the circumstances of each locality will permit, to encourage the most friendly relations between Christian and non-Christian schools.

VII.—RESOLVED :—(*a*) That this Conference recognizes that the social progress and material well-being of the Christian community is vitally linked with its moral and spiritual progress, and therefore the promotion of wise measures for the Industrial development of the Christian community constitutes a legitimate element of Mission enterprise, and would strongly urge upon the several Mission Boards the importance of giving such work a recognized place among their agencies in China, and of affording it adequate support.

(*b*). That we recommend to all who have charge of mission schools and colleges that they carefully consider the advisability of establishing industrial departments in connection therewith, both for the educational value of manual training and also in order that Christian students may have the opportunity of earning the cost of their education.

VIII.—RESOLVED :—That this Conference, while recognizing the impossibility of changing the mother tongue used in any province, yet believing that every good cause would be furthered if the ability to read and write Mandarin could become general, pledges itself to use every opportunity to bring this about, and urges upon all bodies appointed to co-operate in educational schemes to give this matter their earnest consideration and persistent support, especially in the direction of getting the reading and writing of Mandarin taught in all primary schools.

IX.—The Conference realizing how great has been the usefulness to the Church of Christ of the literature in Romanized Chinese, which has been prepared in many places, and feeling that such literature affords one of the most direct ways of reaching the minds of the illiterate, records its gratitude that the Educational Association has prepared its system of Mandarin Romanization, and that the various Bible and Tract Societies and the Educational Association have already issued literature in this system. It commends the system to the attention of the missionaries who use the Mandarin dialect and urges the publishers to proceed as speedily as practicable with the issue of literature in this system.

Evangelistic Work

RESOLUTIONS AS PRESENTED

PREAMBLE

By the power of the living God alone can the grace and truth which came by Jesus Christ be adequately set before this great people to their salvation. Therefore, we, representing the great army of missionaries working in China, assembled here in Conference at Shanghai, and humbly believing that He hath appointed us to be labourers together with Himself, do now with one accord implore Almighty God for His own name's sake, to POUR OUT UPON US THE HOLY SPIRIT—the Spirit of the crucified and risen Redeemer, the Spirit of truth and of fire, the Spirit of power and of love and of a sound mind, the blessed Spirit of the Evangel; and this we pray with a glad and reverent acknowledgement of the gracious way we have been led hitherto, not for ourselves alone, but for every fellow-believer throughout the Empire.

RESOLUTIONS

I. Resolved :—(*a*) That the new political and social conditions in China render it possible that every individual in the Empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ as will suffice for the acceptance of Him as a personal Saviour.

(*b*) That we appeal to the whole Christian world to rise in its might, and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking; and, in particular, we recommend the missions here represented to make careful estimate of the number of workers (foreign and Chinese), and of the funds necessary to accomplish this result.

(*c*) That we recommend the Conference to continue its Evangelistic Committee for the purpose of collecting and tabulating this information, with power to transmit its findings to the Churches of Christendom.

II. Resolved :—(*a*) That, as we are now entering upon the second century of missionary work in China, we are convinced that the time has come when the Chinese Christians should assume a much larger share of responsibility in the evangelization of their own people, by the appointment and the support of men to act as evangelists exclusively on a scale hitherto unknown, and that the new century be marked by a forward movement along this line.

(*b*) That, as this can only be accomplished with the hearty co-operation of the whole missionary body, we propose the initiation of such a forward movement in the Churches here represented, with a view to gradually relieving the Home Church of the support of Chinese evangelists, as the Church in China becomes more and more able to assume its own responsibility in this matter.

III. Resolved :—(*a*) That every effort be made to persuade Believers of all classes actively to propagate the gospel in the pursuit of their daily callings, in the conviction that upon the degree of success attained in this depends the success of all other evangelistic methods.

(*b*) That we urge all Christians to contribute of their *time*, as well as of their means, a certain definite portion for the work of evengelization in places beyond their own homes.

IV. Resolved :—That in view of the great need of men for purely evangelistic work, the Conference would strongly urge the establishment in every mission in China, of schools, in which men may obtain such a knowledge of the Scriptures and such a training in preaching and practical work as shall equip them for labour as evangelists in distinction from pastors or teachers. The Conference believes that a large addition to our mission staffs of men of this character is a most pressing need of the time; and that such work will be best accomplished after the manner of the training of The Twelve under the personal leadership of the missionary.

V. Resolved :—That for the complete prosecution of missionary work, educational, medical, and charitable agencies are indispensable, and in the working of such agencies their essential evangelistic purpose should always be emphasized; further, we, as a Conference, desire to affirm that every missionary, whether pastor, doctor, or educationalist, is first and foremost an evangelist.

VI. Resolved :—(*a*) That we recognize the conspicuous value of the Chinese colporteur as a pioneer in the promulgation of the Gospel; (*b*) That, in view of the vital relation between the character of the man and the estimate made of his message by the community, we urge upon all persons employing colporteurs the importance of using only men of undoubted piety, zeal and fitness for the work; and that in order to insure the selection of suitable men they rely upon the approval of the local Chinese Church. (*c*) That the remuneration of the colporteur should be so adjusted as to relieve the diligent and conscientious man from anxiety about his material needs.

VII. Resolved:—(*a*) That we recognize the invaluable help contributed to evangelistic work by the great number of gospel tracts already published; but at the same time we call attention to the striking preponderance of tracts of a doctrinal over those of an experimental character, and would therefore earnestly recommend that the Tract Societies make special effort to supply this deficiency by seeking from the missionary body, with a view to publication, sketches of conspicuous conversions and of devoted Christian lives among the Chinese. (*b*) That, considering the powerful influence which the religious press exercises upon the spiritual life of Western lands, periodical literature, and especially the newspaper, is not yet cultivated for evangelistic purposes in China as it might be; and inasmuch as in most parts of the Empire the taste for newspaper reading is only now being created, it is of the utmost importance that this opportunity be seized for the spread of the gospel by the more extended preparation and sale of religious periodical literature.

VIII. Resolved:—That the present renaissance is a favourable opportunity for the introduction and extension of evangelistic work amongst the influential classes; and that we recommend each mission to consider carefully whether the means at present used are adequate to reach all classes, and how far other methods, besides the preaching chapel, such as popular lectures, reading rooms, debating societies, museums and the like are adapted to secure this end.

TUESDAY MORNING SESSION, April 30th, 1907

Rev. J. C. Gibson, D.D., in calling upon the Rev. J. W. Lowrie, D.D., to present his paper, said that Dr. Lowrie was a missionary of the third missionary generation in his own family. Lowrie was a special missionary name, and there was a special appropriateness in Dr. Lowrie bringing forward this paper on Evangelistic work.

Rev. J. W. Lowrie, D.D., (A. P. M., Paotingfu) in introducing the resolutions of the Committee on Evangelistic Work said:

The original choice of the Executive Committee for the chairmanship of the Committee on Evangelistic Work had appropriately rested upon Rev. J. E. North, a member of the missionary society bearing the name of Wesley—that prince of evangelists; but the pressure of mission business had compelled him to decline.

The Heart of the Missionary Problem

The recent political and social changes in China had, in the providence of God, thrown open the whole land to the messenger of the gospel as never before. We find ourselves face to face with the heart of the missionary problem: How shall the gospel now be brought to the knowledge of every individual? It is a new phase of the problem over which that statesman of God, Mr. Hudson Taylor, had pondered and prayed, and for the solution of which he had been enabled to do so much. The only reasonable proposition forty years ago was, How shall every province be reached with the gospel message? It has now become reasonable to ask, How shall every individual be given a sufficient knowledge of the gospel for an intelligent acceptance of it. How shall they believe on him of whom they have not heard? And hearing must be oft-repeated ere ignorance, superstition and prejudice are replaced by even an intelligent apprehension of the great principles of the gospel. The conversion of a hearer upon the first presentation of the truth is not unknown, but it is very infrequent. We may hope to accomplish the greatest results when the community has been leavened with the knowledge of the Redeemer; and every new convert is a means to this end.

We might hope in fifty visits to a village of one thousand inhabitants, each visit of one half day's duration, to give, speaking generally, every inhabitant an acquaintance with the way of salvation; and in the course of those visits some would probably be led to enter it.

The resolutions offered by the committee converged upon this objective—the evangelization of the Empire. They proposed on a vastly extended scale and in a new spirit of devotion, born of God's answer to the prayer for the outpouring of his spirit embodied in the preamble, the employment of four agencies.

The Army of Believers and their Work

The multitude of believers, who, quickened through the influence of men of God set apart for the special office of evangelist, would, with increased determination and fervour, devote themselves to this work in their own village and neighborhood. The real hope of the ultimate success of the undertaking lay, with God's blessing, in the work of this army of believers.

Use of Colporteurs

The use of well chosen colporteurs, men of piety and fitness for the work, whose reward, though they were often despised of men, would be a glorious one at the last great day.

More Supervised Evangelists

A very greatly increased force of evangelists under the superintendence of the foreign missionary. One such man should reside in every market village in the Empire, and in many localities there should be more. These would be the most efficient agency in the accomplishment of the Lord's great purpose. And to this end, it would be necessary to establish special evangelistic training schools in every mission.

More Foreign Missionaries

Finally, the force of foreign missionary men and women must be greatly enlarged, both in order to carry on the work of training and leading evangelists, and for personally doing the work of an evangelist in fields where Chinese Christians, qualified to become evangelists, are few.

This speedy evangelization of the Empire would, therefore, necessitate a call upon the Christian world to rise up, not a company here and there, but *en masse*, and gird itself by the help of God for this gigantic undertaking. And in order that the matter might be presented to the Christian world in practical, business fashion, it would be necessary to request the missions to make official estimates for their respective fields of the additional Chinese and foreign laborers, and of the additional funds required to thus evangelize the Empire. The time was ripe for the advance; twenty years hence it would probably be too late: China was tempted with, but had not yet committed herself to, rationalism, one of the direst foes of Christianity. She was at the parting of the ways. Old methods and systems of thought had been found wanting. On the other hand, the Western Christian world was waking to its responsibility and its opportunity, and our call to her to come over and help us, we might humbly believe to be the call of the Almighty Redeemer.

The adoption of the Preamble and Resolution I. was proposed by Dr. Lowrie.

Rev. F. HARMON (E. B. M., Chinanfu) in supporting the proposition said:—It is well over twenty years since the English Baptist Mission in Shantung, realizing the necessity of doing what Christ had bid them do, viz., to preach the Gospel to every creature, rich and poor, determined to set aside one of their number for the purpose of working amongst the educated and influential classes of China. Before that could be taken properly in hand, however, one of those too numerous famines which have so often devastated parts of Shantung occurred, and every man was needed for the work of relieving suffering. At the end of the famine relief operations, it was felt that the great spirit of inquiry and readiness to listen to the Gospel, which was manifested, should be taken advantage of, and there was no strength left for special efforts of the kind contemplated.

Special Work among the Educated and Influential Classes

That this action was justified is proved by the fact that there is now in that district a large and prosperous church. Some two years ago, however, it was found possible to make another start. Rev. J. S. Whitewright went to the provincial capital and was able to erect suitable premises for (*a*) Museum, (*b*) Lecture Hall, (*c*) Waiting rooms, (*d*) Suitable rooms for women's work.

The governor of the province formally opened the Lecture Hall, though he was prevented by family affliction from being present at the opening of the Museum; but all the high officials were present and listened with evident signs of approval to a great address by Dr. C. W. Mateer.

It is sufficient proof of the success of the work to say that within some four months nearly 250,000 people have visited the institution. Many of the students came also, and though we cannot dignify the addresses given them by the name of lectures we do find them very willing and attentive listeners. For some months in the year it is possible at almost any time to find some 100 or 200 people in the waiting rooms to whom you may preach.

I should like to make a short reference to another new effort which originated in a visit from Dr. T. Richard some few years ago. It resulted in the formation of what may be called Reading Circles, consisting of school-teachers for the most part. These classes might be much extended and would be greatly successful if they could be regularly worked.

To conclude, I should like to say that when I first began work in China I thought it bad form—not at all the way to influence Chinese—to preach with anything which looked like unction and fervour. I have long ago cast that idea from me, and am firmly persuaded that the Chinese are as emotional as Westerners, and are to be affected by fervent preaching and spiritual unction as powerfully as we Englishmen or Americans.

An Amendment

Rev. G. G. WARREN (W. M. S., Wuchang) proposed the following amendment:—Resolution I (*a*) leaving out the words, "That the new political and social conditions in China," and substituting therefor the opening sentence of Resolution II, viz., "That as we are now entering upon the second century of missionary work in China, we give thanks to God that it is possible that every individual in the Empire, etc." He hardly liked the idea of starting off the resolutions with a reference to the political and social conditions of China. He would rather see the words of Resolution II put in at the beginning of Resolution I.

Rev. G. A. CLAYTON (W. M. S., Wusueh) seconded the amendment, and in doing so, said he would like to mention one fact: an official appointed to the town where he was at work told him it was a very common thing indeed for young expectant officials in Wuchang to attend in undress the street meetings in connection with their chapel, so that they might in that way, without committing themselves to Christianity, gain a knowledge of the truth of Christianity. He simply mentioned this fact in order to impress upon the brethren engaged in street preaching, the importance of giving a clear statement of the doctrinal principles of Christianity.

Rev. J. H. WORLEY, Ph. D., (M. E. C. M., Foochow) said it was fortunate that this subject followed immediately that of yesterday's,—Education. After hearing the eloquent appeals yesterday and the appropriate remarks in regard to the great opening for educational work, and the need for immediately taking advanced steps in this matter, they were there to-day speaking of the other great phase of the Evangelization and Christianization of China; and, as the Chairman had well stated, it was the very core of missionary life in China. It seemed to him, therefore, that they ought to favour this amendment, and the whole of the resolutions in their principal ideas, namely, that they were there to carry forward this great movement of preaching the Gospel. While the educational work, and the printed page, and the medical work, were helpful in the work of bringing the Gospel message to China, yet the greatest work was the bringing of the message by the messenger—the men and the women whose hearts had been touched by the love of the Lord Jesus Christ and by the power of the Holy Ghost.

He thought there was great encouragement for missionaries in China. He was asked a few days ago by a representative from home what he thought the prospect was in China, and he gave a very hearty statement that to his mind there was a bright and glorious future before them,—that there was a new era. He thought there was a new era in evangelistic work: the hearts of the people were prepared, and how much more receptive of the truths they were now than they were twenty years ago! The people had read portions of Scripture, and he believed they ought to preach it with fervour. There were hundreds and thousands of people who were instructed in the principles of Christianity, who were familiar with the Word of God, and who were preaching it in the streets, and he had talked with men who had read the New Testament and the Old Testament from beginning to end. Thousands were waiting for the message. During the last few years the speaker had been going out with preachers at China New Year, and they found a great many people willing to listen to them. They had preached by the hour, and the Chinese had listened to them gladly.

He would say a word to young missionaries, viz., that he believed that the best, and almost the only way in which they could get into close touch with the people, was by acquiring a fluent use of the language, and by associating with, not only Christian people, but with those outside. If they associated with students, and those who were familiar with the Christian dialect, they would never acquire as much fluency as they would if they went out to the heathen. The day had come when missionaries should be the leaders to go out and preach the Word to those who had never heard it. He would like to give expression as to how a missionary, before he had acquired anything like the fluency of language, brought the message home to a man who was seeking the Gospel. A man came to his province one day, and one of the preachers in telling the story of Jesus Christ, said that He was able to save the opium smoker. An opium smoker who was passing by, was longing for this message of deliverance, and, on hearing that word, turned in and came afterwards and said he wanted to know Jesus. The opium smoker, by faith, came to know Jesus Christ as his personal Saviour, and he began to preach Christ and the

Cross. He went back to the city of Foochow and preached to everybody. What was the result? Hundreds—thousands and even ten thousands,—were the spiritual children of this converted opium smoker. This work was the greatest work anywhere in China, and these people were brought to Christ through this man who had been led to Christ by a missionary who was only in the field a year and a half.

New Work in New Chapels

Rev. F. Brown (M. E. C. M., Tientsin) rose to mention one particular kind of work that was being done in his city, and which had proved most beneficial. Mention had been made of street chapels. As would be remembered, all these were swept away by the Boxer uprising. They began anew and built larger and better chapels, and they were trying to find newer methods for the propagation of the Gospel in their city and in the cities around. The scholars of China had also adopted new methods; they had adopted three preaching halls, and three days a week these places were open for discussion of political and varied subjects. Occasionally religion was discussed: a member of the Y. M. C. A. was on one occasion asked to discuss Christianity.

The missionaries had decided to open their chapels at night as well as in the day time, and their effort had been successful, the congregations in the evening time usually being far more attentive than the day congregations. They usually began by singing a hymn. He thought it was advisable probably for the missionary to take charge. They then had three or four addresses—very short and to the point. They then asked the Chinese if they had any objection to a prayer-meeting, and very few people left the chapel. They were somewhat surprised to find that in all parts of the chapel there were men who led in prayer. They then asked those who were willing to remain to discuss Christianity privately and quietly, and a number of those present responded. He was glad to report that their efforts in that direction within the last four months had resulted in sixteen probationers in their church.

He thought this kind of work would be profitable in all their chapels where it could be done. In the north they had encountered great opposition. The heathen round about them were more alive than they ever were before, and if missionaries were not up-to-date in their methods of preaching, they would not make a very deep impression on the masses who gathered day by day to hear their preaching. They could open their chapels in the day time, but he would say, let them also open them at night, and avail themselves of the grand opportunity, which they have at present, of reaching the people; for during his twenty years experience he had never before seen such congregations assembled in the street chapels as he had within the last four or five years. He hoped they would seriously take this into account, and at least employ such methods and practices as would be effectual in preaching the Gospel. Years ago there were some brethren who objected to preaching in the streets. He believed that had now all gone. He believed they could preach anywhere the Gospel of our Lord Jesus Christ, which he was thoroughly convinced, was the only hope for this land of China.

Rev. A. E. CLAXTON (L. M. S., Chungking) moved that after the words "Evangelistic Committee," in Resolution I (c), they should insert "with power to add to their number." He came from West China, and they had Mr. Pollard on the Committee referred to. The only difficulty was that Mr. Pollard was situated a month's journey from the capital. He thought it would strengthen the Committee if it had power to add to its number, and he suggested that Dr. Hodgkin of the Y. M. C. A. should be added.

The amendment was accepted by Dr. Lowrie.

Another Amendment

Rev. S. LEWIS, D.D., (M. E. C. M., Nanking) said he desired to present an amendment because he believed it to be of the utmost importance in this connection: that this Conference should make a pronouncement in regard to the need of more workers for China. The amendment was as follows:—Resolution I (*b*), after the word "undertaking," should read "and that a representative Committee be appointed to make a careful estimate of the number of workers, foreign and Chinese, and of the funds necessary to accomplish this result, such committee to make its report to this Conference." Also that clause (*c*) be struck out entirely, awaiting the report of this committee.

Rev. G. DOUGLAS (U. F. C. S. M., Liaoyang) thought the amendment missed the whole point of the resolution. The whole point of the resolution was that they had to-day a *new* thing—a thing which was not in existence seven years ago, viz., the fact that every individual in the Empire could now be reached with the message of the Gospel. The whole heart of the committee's resolutions was in section (*b*), and he would call attention to the fact that they were asking for a committee to do a much more thorough thing than Dr.

Spencer Lewis proposed. If a report was made before the Conference closed it would be a shallow report. He supported the original form of the resolution.

The Preaching of the Gospel and the New Conditions

The Rev. W. H. WATSON (W. M. S., Changsha) said he wanted to ask the Conference what had brought about the new political and social conditions in China? He thought they were due largely to the preaching of the Gospel in the time past. In regard to the preaching of the Gospel, he wished to say that the good day had not gone by in China. He was situated at Changsha (Hunan), which city in 1900 was closed: not a single missionary could then live there. To-day the Gospel was preached there in eight or nine chapels every day, and people listened in almost as large numbers as the first day they went there. Someone told him his chapel would be of no use, but he got as many people as he ever did. He spoke chiefly of what he would call the evolution of evangelistic work. When he came to China he heard it said, by an old missionary, that it was almost impossible to preach the Word of Christ. Perhaps it was then, but it was not so to-day. People had become prepared, and it had become more and more possible to reach these people. That was a thought that ought to go home to this congregation to-day, that not only did the people come and listen, but they were prepared to listen to the teaching of the Cross, and the Chinese teachers were taking to the preaching of the central truths of Christianity. They were coming nearer and nearer to the heart of things, and people were more and more prepared to listen to those truths which, in times past, it was so difficult to bring before them.

He thought the Chinese preachers were coming to see more and more that it was the preaching of Jesus Christ and Him crucified that was going to save China. He believed also, that their native preachers were preaching in the power of the Holy Ghost. It was most impressive for him to see his preachers kneel with him and pray almost entirely for one thing—the present coming of God, the Holy Ghost, to touch their lips, and to affect men's hearts and to steady their hands. If they had come to that point, had not they come to the time when, as representatives of the whole missionary body in China, they could say that the people were ready to sit and listen to the preaching of the Cross, and that the men who preached were prepared to believe that the Holy Ghost was the power which inspired them. Were they not prepared for the great upward movement—such a revival as was taking place in Korea? He would be very sorry if this Preamble were put as a resolution. He hoped they would pass it by a standing vote.

Mr. D. E. Hoste (C. I. M., Shanghai) said the majority would regret to see section (*a*) altered.

The Chairman said the modification had been accepted by the Chairman of the Committee.

Rev. J. Martin (C. M. S., Foochow) moved that the word "great" be deleted from the third line of the Preamble. Mr. Claxton seconded and the Committee accepted.

Rev. G. G. Warren suggested that they should leave out the word "army," and this was accepted by Dr. Lowrie.

The Chairman suggested that in the ninth line "Gospel" should replace "Evangel," and that in line three it should read: "Therefore we assembled here in Conference in Shanghai representing the body of missionaries working in China, and humbly," etc.

The amendments were made and the Preamble carried by a standing vote, the Conference singing "Come Holy Spirit, Heavenly Dove."

Resolution I (*a*) as amended was then moved by Dr. Lowrie, and carried unanimously.

Dr. Spencer Lewis' amendment, on being put to the vote, was declared lost.

Section (*b*) of Resolution I. was thereafter put to the meeting and carried. Section (*c*) was also carried with the following amendment:—"with power to add to their number, and with instructions to make an interim report to this Conference."

Rev. J. C. Garritt, D.D., (A.P.M., Nanking) moved an additional section to Resolution I as follows:—

(*d*). That the Evangelistic Committee take steps toward the establishment of an Evangelistic Association, to do for those engaged in evangelistic work what the Educational and Medical Associations are doing for the more technical sides of the work. Such an Association could collect, tabulate and circulate information and arrange for occasional conferences for foreign evangelistic workers, and for evangelistic campaigns and conferences.

The additional section (*d*) was agreed to.

Resolutions II. and III.

Dr. Lowrie moved the adoption of Resolutions II and III.

Rev. A. R. SAUNDERS (C. I. M.) said:—In seconding the adoption of these resolutions I wish to draw your attention to the general principle which underlies them, and to what we are asked to do. The general principle is, that when the Church has once been planted in China, it at once becomes the duty of its members to propagate the faith they have embraced; and what we are asked to do in the resolutions is, to initiate a forward movement along the lines of that great and accepted principle. This is to be done along three distinct lines of work:—First, we are to stimulate our Chinese brethren and sisters in the blessed work of propagating the gospel in the pursuit of their daily callings, and secondly, we are to urge Christians to give of their time as well as of their means for the evangelization of places outside their own homes. I am quite sure that I voice the feeling of this conference when I say that evangelistic work is the foundation of all missionary enterprise, and that this voluntary work on the part of the Chinese Christians is the very heart of all evangelistic effort. Little need be said, therefore, in support of Resolution III, but I do wish to record my testimony that in all parts of China, where I have been, I have found that where the Christians are active along these lines the church had life, and conversions were the result; but where the Christians were indifferent to the condition of their heathen neighbours there was only death and stagnation. It becomes us, therefore, as a Conference, to emphasize very strongly this side of evangelistic work. I wish to speak more particularly on Resolution III, which asks us to initiate in all our churches a forward movement along the line of the appointment and support by the Chinese churches of a class of men, quite distinct from the missionaries' helpers, to engage in direct evangelistic effort. We should seek to initiate this forward movement because, having now entered upon the second century of work in China, such a forward movement is to be expected for four reasons: First, we have Scriptural example for expecting such a result. When that first and greatest missionary to the Gentile world, the Apostle Paul, had lived and preached in a great centre for awhile, he moved on to regions beyond, leaving a little company of believers at each centre; and we have sufficient in the Word of God to lead us to believe that the work of evangelization was continued by them. What plans they adopted we are not told, but more than once it is said of certain churches that the gospel was spread by them. Secondly, some such result to our missionary work is expected by the home churches that have sent us out. Not only so, but the Home Societies, in some cases, are urging for it. Thirdly, we ourselves expect this result. We have come to this land with the definite object before us of establishing churches that will be self-supporting, self-governing, and self-propagating, and as we enter upon the new century, it is surely not too much to look for the initiation in all our churches of this forward movement. Fourthly, the time is opportune, and we do well to take advantage of this present opportunity lest we should let it slip. There is a movement on the part of Chinese Christians in some quarters towards independence, and if we take the initiative in these matters our counsel will always be welcomed by the Chinese, but if we wait, the time will come when they will go ahead without us. For these reasons I have much pleasure, therefore, in seconding Resolutions II and III.

Right Rev. Bishop Foss (M. E. C., Philadelphia) said he had great pleasure in presenting to the Conference the most cordial greetings of a body of Christian people in America, numbering three millions of communicants, and he thought he might say, though he was no formal representative of the other members of the Methodist family, that six millions of Methodist communicants were praying God to bless the Conference, and were looking for some great forward movement, not only for China, but for evangelistic thought and purpose throughout the Christian churches. He was one of those who from his earliest ministry had been a most hearty believer in the methods of John Wesley, and he was glad to say that the Church of his choice and love, in recent years, had taken a decidedly forward ground in this matter of evangelization, at the last General Conference, three years ago, having appointed a commission to organize the work of aggressive evangelization in the United States. In the Methodist Church there also had been results that had gladdened their hearts.

Bishop Foss went on to speak of the splendid work performed by lay evangelists in India, Japan, and Korea. When he was in India, a few months ago, he found that there were tens of thousands of Christian communicants that had been gathered in through the agency of laymen, and of women going about as evangelists before the pastors could reach them to baptise them and bring them under formal Christian instruction. Beyond all question the discussions in this Conference on the work of the Christian ministry were of the highest possible moment for the progress of the work of God in China; beyond all question the ministers of the Word should be thoroughly educated men, and the schools and theological seminaries which trained them needed to be of the highest order; beyond all question every minister should go through the life of all the great authors, and beyond all question also, they, as a Conference, desired to see that every missionary—whether he was a doctor or an educationalist—should be first and foremost an evangelist. It was that belief which was at the root of the possibilities of a forward movement in all missionary endeavours.

The spirit of the Conference in profound daily prayer to God for the gift of the Holy Ghost, reaching the splendid consummation as stated in the Preamble of the Resolution adopted that morning, had turned him back to his experience nine years ago in his tour through India, when he got a new sense of the meaning of the words which he had repeated a thousand times before in the Apostle's Creed: "I believe in the Holy Ghost." Since his recent second visit to India and Korea, he believed, as he did not ten years ago, in the Holy Ghost whom Jesus promised, and of whom he said, "He shall testify of me; He shall take of Mine and show it unto you." Where a ministry must be strong, and learned, and able, and mighty in its work, the evangelist must be multiplied until every man and woman, and every child, shall be an evangelist and do something, if possible, every day, to extend the knowledge of the Gospel of God.

Rev. J. SPEICHER (A.B.M.U., Kiehyang) said he believed they all agreed with what the previous speakers had said on this subject, and yet he felt they were overlooking some things that their Chinese Christians had already done and had undertaken and carried on successfully, viz., the carrying on of missionary work by their own Chinese organizations. He saw no recognition of this in the resolutions, and therefore, while agreeing with every statement made in Resolution II, he would add, if the Committee would accept it, the following:—"That while gladly recognizing the large share taken in the work of evangelization by Chinese Christians, we are convinced that the time has come when they should assume," etc.

Dr. LOWRIE pointed out that in the latter part of the resolution the words "forward movement" were used.

Ven. Archdeacon A. E. MOULE, in seconding the amendment, bore strong and warm testimony to the faithfulness and value of Chinese evangelists and catechists; and to the growing evangelistic zeal of the Chinese Church. In Shanghai, members of the congregation of St. Paul's, one fruit of the long work of the C.M.S. here, have offered to make time themselves for the preaching, unpaid, if the Church will find a good central preaching room.

More than once the ideal of evangelization, our Lord's own object, "*preach the Gospel to every creature*," has been suggested and urged on the speaker's notice and conscience by his faithful Chinese friends at his side. A Chinese C. M. S., with two ordained missionaries and a catechist, has been formed, entirely by Chinese money and under no foreign control, except the Bishop's over the clergy.

Ven. Archdeacon BANNISTER (C. M. S., Hongkong) said that he was going to make a proposal on the lines of federation, and he thought the proposal which he had to make was on the right lines, and which laid the only true foundation for any possible federation in the evangelization of China.

He moved that the following be added to Resolution II (*b*), "and to this end we further propose that a Committee of this Conference be appointed to consider the possibility of the formation of a National Missionary Society for China by the Chinese."

He added that they had an illustration of the formation of an organization of this kind by the churches of India. In India there were about 400 millions of people, as there were in China. There were a variety of languages, and a variety of difficulties, but notwithstanding these, the native brethren had found it possible to agree on a common platform for the evangelization of their own people by their own organizations on their own lines, and managed entirely by themselves.

The speaker appealed to the members of the Conference to consider the ideal set before the Christians of India—the results of the work of Christians from all parts of the world. He ventured to propose to them that the realization of that ideal was as possible in the eighteen provinces of China as in India. He begged them to accept his proposal; it violated nothing; it committed them to the consideration of this question; it committed them to the presentation of this question to all the Chinese churches and to the Chinese brethren, and he did not see that it need in any way conflict with the aspirations of the Chinese Church Missionary Society spoken of by his venerable brother. He did not want to interfere with the evangelistic activities of any native church. The object was to federate: join them together.

Let them use their own money; let them choose their own fields, and let them feel that they were laying the foundation of one Church for China and the Chinese.

Personal Responsibility

Rev. J. B. HARTWELL, D.D., (A. S. B., Tengchowfu) said the commission of our Lord Jesus was not given to the church as such: it was given to individuals—"Go ye into all the world and preach the Gospel to every creature." The thought he wished to leave with the Conference, was that of personal responsibility resting upon every individual Christian, man woman, and child, among the Chinese, to give the Gospel of Jesus Christ to every creature. He would have every missionary present, and every Chinese preacher, impress upon every Christian who came into the church, however mean his position in this life, that upon him rested the responsiblity, from the Lord Jesus Christ, to give the Gospel to every creature, to the extent of his ability. The apostle Paul acted upon this principle when he said, "I am debtor, to the Greek and to the Barbarian. To you, in every sphere of life I am personally indebted: I owe you the Gospel of Jesus Christ, and I have come to you to-day to pay my debt." They were personally responsible to the Lord Jesus Christ to the extent of their abilty to give the Gospel to every creature. Dr. Hartwell again emphasized the personal responsibility of every individual Christian.

Dr. LOWRIE suggested a slight amendment to the amendment of Mr. Speicher, and eventually Resolution II (*a*) was passed as finally amended.

Mr. A. LUTLEY (C. I. M., Hungtung) moved (*b*) That we believe the time has arrived when there exists a door of great opportunity within our churches and among large numbers who have some knowledge of the truth, for the ministry of men, both Chinese and foreign, who possess special evangelistic gifts, and that definite prayer should be made to God that such men may be raised up who may be set apart for this special work among all churches.

Dr. Lowrie accepted the addition.

Archdeacon BANNISTER'S amendment was then put to the vote and carried unanimously.

Rev. S. LEWIS, D.D., moved that Mr. Lutley's addition be recommitted to the Committee.

The amendment was lost.

Mr. Lutley's amendment (*b*) was then carried.

Rev. J. BEECH (M. E. C. M., Chentu) said that in this Conference one got the impression that they were going to convert China immediately, but he came from one part of China where there were no doubt sixty million people who needed to be reached, and he did not see why they should want to relieve the home churches from the burden. He thought the home churches were delighted to take the burden, and he would like to see the word changed. While they wanted the Chinese to do all in their power, they wished the home churches to do more; they did not want to ask them to stop contributing. He would not like to see this clause (*b*) passed, because he did not propose to obey the spirit of it, and he desired to have it changed. He, therefore, moved an amendment to clause (*b*) to strike out all the words after "represented," and to substitute "as will quicken the native Church to send out and support increased numbers of Chinese evangelists and so will greatly increase the interest and support of the home churches in this work."

Rev. J. C. GARRITT, D.D., thought it should be understood that they were not intimating in any sense, or from any point of view, that the Church at home was to lessen its interest in their evangelistic work, or lessen the support which they so much needed at present. He thought they could safely pass the resolution. He was sure if they purposed increasing their evangelistic work, so far from seeing the Church at home relieved of the responsibility of supporting Chinese evangelists, they would, for a number of years to come, see the number of Chinese evangelists depending upon home support increased, not twofold or fourfold, but perhaps tenfold.

TUESDAY AFTERNOON SESSION, April 30th, 1907

Rev. A. L. WARNSHUIS (A.R.M.) proposed the following resolution, which was unanimously adopted:—

"That the pending amendment and resolution, together with amendments to the remainder of these resolutions be recommitted to the Committee of Reference to report at a future sitting, and that the afternoon be devoted to a discussion of the problems of evangelization as indicated in Resolutions IV to VIII of the committee's report."

Rev. J. E. WALKER (A. B. C. F. M,, Shaowu):—I have done much evangelistic work with a Chinese preacher surnamed Chang, and at one of our annual meetings, when called upon for a report of his work, he replied, "I have not been doing anything, I have just been a little puppy running around and scaring up game for Dr. Walker to shoot;" but I replied in all candor and sincerity that pastor Chang had got the thing turned about: I had been merely a stool pigeon, and pastor Chang had been the hunter who brought down the game.

Rev. F. HARMON :—On behalf of the English Baptist Mission I dissent entirely from the propositions contained in this resolution. One of the best uses that foreign mission money can be applied to is the support of evangelistic workers? What we want to do is to make our churches self-supporting, and afterwards self-propagating. Our home Societies exist for the purpose of evangelization. The Chinese Church is not self-supporting, and I, therefore, most emphatically dissent from clause (*b*) of this resolution.

Rev. J. C. GARRITT, D.D., said he would be very glad to see the Chinese Church relieved from the necessity of receiving aid from Home Societies, but the Home Societies are equal to the strain, so that it is not a question of relieving the poor brethren at home.

Rev. R. H. GRAVES, M. D., D. D., (A. S. B., Canton) spoke of experiences in his mission at Canton, mentioning several instances of the great work done by native Christians who were not preachers, and the good obtained by having converts spend a few days each year in talking to their people.

Rev. W. H. HUDSON (S. P. M., Kashing) :—I asked one of our converts one day how he became a believer in the Lord Jesus Christ, when he stated that he entered the church one day out of curiosity, and everyone, including the Chinese helper, treated him very kindly. He became a Christian, though he never could remember just exactly what was said, but he believed all that was said as true; he was treated kindly and they did not ask him for any money. This one convert has led twenty-two others into the Church of Christ through his own personal efforts.

Rev. J. W. INGLIS (U. F. C. S. M., Moukden) :—In Manchuria we have gathered in a great many thousands of converts, the majority of whom were brought into the Church by Chinese converts. I should like also to emphasize this fact, that while we depend upon the help of our Chinese brethren in bringing converts to the door of the church, we have not always been sure that they were converted. The work of the native preacher has been to break down the barriers as it were, but it is encouraging to think that thousands have been brought into the fold through the efforts of the converts.

Educationalists and Evangelistic Work

Rev. C. G. McDaniel (A. S. B., Soochow) suggested that many of the missionaries who were at present engaged in educational work, should spend a little more time in direct evangelistic work among the people. He knew, he said, that many who were engaged in educational work did this, but a great many did not, and he believed great benefit and good would result both to the missionaries and the people, if they spent an occasional hour among the people.

Rev. C. F. Kupfer, Ph. D., (M. E. C. M., Kiukiang) :—I have been connected with educational work from the time I first landed in China, but never entirely separate from the evangelistic work. I have tried to have the two lines of work so harmonized and affiliated as to obliterate the dividing line. However little may have been accomplished in this regard, I still believe it is possible. Indeed, I would make a plea for it; we want the help of the evangelistic brethren for their own sakes, for the sake of the work they are doing. Our schools should be their place of power. We educators may, in the school-rooms, be able to acquaint the students with the whole field of Biblical knowledge, so that they can fully grasp the great plan of salvation as developed through the chronological order of all the canonical books of the Bible. We may lead them to acquire a perfect knowledge of the contents of the various books and the individual characteristics of all the writers of these books, and their relation to each other. We may so interest them in Church history that during a term of four or five years they become perfectly familiar with all the great and minor events, and become so settled in their opinion and belief of the dogmas that their way of thinking becomes dogmatic. We may so fortify the students in the truths of Christian evidences that they can defend the Christian religion against all the assaults of its enemies, and so imbue their thoughts with the principles of Christian ethics that their individual and family life may become a power for good both in Church and State, and they may be able to do much for the betterment of human society in social, intellectual, religious, and moral aspects, and yet they may not be successful soul savers.

Here is your part to perform in the school. Come and help us; add accomplishment to all that is lacking. Here you can do your best work. I cannot speak for all educationalists, but for myself I would heartily invite our evangelistic brethren, when not out on the field, to come and give lectures on applied theology and practical theology. We often hear it said that evangelists cannot be trained in the school-room by educationalists. If that is true so much the more is it necessary for you to come and help us. Let us obliterate the dividing line.

Mr. D. E. HOSTE spoke on the personal relationship of the missionary to his Chinese preachers, claiming that it was most important to cultivate personal friendship with them. He emphasized the great good resulting to both the missionary and the Chinese preachers from his talking and praying over with them the work to be done and that already accomplished. The Chinese preachers needed to be ministered to and helped after coming in from several days' preaching.

Resolution IV.

Dr. LOWRIE moved the adoption of Resolution IV.

Rev. A. A. FULTON, D. D., (A. P. M., Canton) said :—In seconding the adoption of this resolution, I would like to call the attention of this Conference to the work we have before us. Now we have 350 or 400 millions of people here in China, and the question before us this afternoon, is how to get the gospel to these people and not to speak of generalities? The quickest way is to get out a large body of trained evangelists. Continuing, Mr. Fulton urged all missionaries to train Chinese evangelists, as foreign evangelists could never obtain command of the language as the Chinese evangelists, though they studied it for twenty-five years. Chinese evangelists were the most economical agents, the most effective agents, the most fruitful and the speediest agents. Fifteen trained Chinese evangelists could be supported as cheaply as one missionary, and they would do ten times the work a missionary could do. It was a well recognized fact that the larger number of converts who were brought into the church had been brought in by the trained Chinese evangelists. It ought to be the life work of all missionaries to find, train, and guide Chinese evangelists.

Rev. HUNTER CORBETT, D. D., (A. P. M., Chefoo) opposed Resolution IV, claiming that at the present time the development of self-support in Chinese churches should be encouraged, and said the missionaries now in the field should work with the people and for the people. "We must," he declared, "train men and women, and do everything in our power to guide and direct these people, and God will bless us."

There was more, he declared, to be done, in training up men than is done in the class-room. The missionaries must go with them and help them. Continuing, he said, " Before I go out on a journey, I send word to my people to meet me, and as soon as I arrive at my destination we begin praying, and then we study the Bible; we go into the villages and sing a hymn, and we preach to them. We send our men into the villages and invite all to join us. The Chinese evangelists can do the work that we cannot do, and they can go to places to which we cannot go."

Rev. W. N. BREWSTER (M. E. C. M., Hinghua) said that he tried the method of sending out assistants to preach three days of the week, and letting them spend the rest of the time in school. These men, of whom there were now 483 in Hinghua as well as 330 probationers, acted as assistant pastors, and in this way got practical experience of the work for which they were being trained.

The Complete Evangelization of China

Rev. A. L. WARNSHUIS:—The resolutions of to-day deal with the problem of the complete evangelization of the Empire of China. The "Laymen's Missionary Movement" in America, of which we have heard, proposes to solve this problem, together with the similar problems in every other unevangelized country in the world. It seems to me that we should carefully consider what answer we make to these laymen in the resolutions adopted to-day and in the discussion of these resolutions, as to the nature of the problem and the method of its solution.

To completely evangelize China means that the whole field be occupied by Christian workers in such a way that every man can hear the gospel. It must mean more than that a preacher has paid fifty or even one hundred visits to every city, town, and village in the Empire. It must be that the gospel is being constantly and regularly preached throughout every province, so that every man and woman can hear if he will. Complete evangelization does not mean that all these people have been converted, although that is the aim of all our preaching. We cannot compel men to believe on the Lord Jesus Christ, but it is ours to preach the Word of God, so that in the Spirit's own time and season, like seed it may produce fruit in regenerated lives. When no part of this great field of China lies unbroken and untilled, then is China being completely evangelized.

How can we count the cost of cultivating this whole field, which is here outlined by this great map of China? If I should undertake to reckon for all China, my figures would be incomprehensible, and so I prefer to use that part of China with which I am most familiar as an illustration. My own mission is working in Southern Fukien, where by agreements with the other missions we are solely responsible for about one-eighth of the whole province. To completely evangelize that region, I think we should have chapels and churches so located throughout the country that no one need go more than five miles to attend regular preaching of the gospel. That is a geographical factor in the solution of the problem. But Fukien is very densely populated, and I believe there should be at least one preacher to every 5,000 people, so that all may hear the preacher. So for that one-eighth of Fukien I estimate that we need *six hundred Chinese preachers* in order that it may be completely evangelized. In other words, we need there a company of Chinese workers as large in number as the ministry of our home church in America. This is a thought which may well sink deep into our hearts. All over China, in order to completely evangelize the Empire, we must raise up an army of preachers and ministers many-fold the number that are now at work in America and Europe.

By what means can we accomplish this? How many foreign missionaries are needed, I do not know. I do know that their number does not increase in proportion to the increase of Chinese preachers. Our experience in South Fukien abundantly proves that not every Chinese worker needs to be under foreign supervision. The number of missionaries on the field must be largely increased, but not to an unlimited number. The men sent out must be those who are specialists in the training of other workers from among the Chinese church-members. How much foreign money is needed is another thing that I cannot state definitely. But again, I do know that most of that army of Chinese preachers that will be needed will be supported by the Chinese Church herself. Our experience in South Fukien proves that too. It is shown there that as the number of these preachers increases, their support is more and more assumed by the Chinese Church. The number of preachers cannot be suddenly increased to an unlimited extent. Qualified men are not available to that number, but depend upon the natural growth of the church in numbers and spirituality. Moreover, it is noteworthy that in the natural growth of the church its financial strength has increased more rapidly than its supply of good preachers. Much more money from America and Europe is needed. Think of the educational institutions that are considered necessary to maintain the ministry of our churches in the homelands. We may be sure that colleges and seminaries fully as large and as many as the home churches have will be needed in China, and only a beginning of this educational work has yet been made. The Chinese Church will rapidly assume the support of its workers in the field, but its strength is not yet great enough to undertake the founding of the schools to train these workers.

So I think we cannot make any accurate, definite statement of how many foreign missionaries and how much foreign money are needed to completely evangelize China. And I would add one more statement. It is not foreign men and money that will evangelize China, but it is the Chinese Church *aided* by the Church of Western lands. And the appeal to the Western Church is not for money or men alone. The aid sent to the Chinese Church must not be men and money merely. Above all there must be a letting loose of all the spiritual forces which the Church in America and Europe possesses, in order that the Church in China may produce the men whom she needs. The Church at home must greatly increase the volume of intercessory prayer for China. She must be filled with invincible faith in God and in His purpose to make His kingdom as extensive as the whole world. It is only by spiritual forces that the "spiritual hosts of wickedness" can be overcome. Not merely the sending of men and money will convert China. There must be a revival of the spiritual life of the home Church, and an outpouring of its spiritual powers that will aid the Chinese Church in completely evangelizing the Empire of China to the glory of God.

Rev. C. R. HAGER, M.D., (A. B. C. F. M., Hongkong) said that when he commenced work in the missionary field twenty-four years ago, he had nothing to work with. He stated that it would be better to train thoroughly the young material. A man might come from a theological college, he said, but not be converted.

Resolution V.

Dr. LOWRIE proposed the adoption of Resolution V.

Dr. B. Van S. TAYLOR (C. M. S., Hinghua) said:—In seconding this resolution, I think I cannot do better than state the reasons that induced your evangelistic committee to bring it before you. They felt that in times past the term "missionary" has been used in a somewhat restricted sense, both by our mission boards and by the Church at home. Let me recall to your minds a statement made in this Conference by one whose hair has grown grey in the service of Christ in this land. He told us that when he arrived in China many years ago, his idea of work was preach, preach, preach. Now we felt that he was but echoing the idea which we, as a Committee, felt to be still too prevalent in many minds at home, an idea which we may define somewhat after this manner: that a missionary should devote his whole and undivided attention to the preaching of the gospel, and that for him to devote himself to anything else was to encroach upon time and energy that ought to be directed into other channels. Looking at this question in a practical manner, we felt that when, for instance, applications are made from the field to our Home Societies for the equipment and support of medical or educational work, there is at present always a fear that such grants may be refused because they consider that it would not be a right use to which to put mission money. We felt, therefore, that the time had come for us to speak out plainly and distinctly, and I trust with no divided or hesitating voice, and say to our Home Boards or Committees, that we, in the mission field, regard medical, educational, and charitable agencies as true mission work, and that the agents engaged in such work are in every sense of the word missionary; that the clerical brother is prepared to stand shoulder to shoulder with his educational and medical brother in the great fight against sin and idolatry in this land, and to give to them an equal voice in all discussions, and an equal vote in the decision of all missionary matters.

May I be permitted to say that such a position has always been permitted to me for the past twenty-eight years in the mission with which I have the honor to be connected. The fact that of those here assembled no small proportion are medicals or educationalists, and that we sit here to discuss and vote, is the best proof we can give of our opinion on this point, and I do earnestly hope and trust that the delegates from our Home Societies will impress upon the Home Boards and Churches that they represent, the fact that medical, and educational, and charitable agencies are no longer regarded as mere aids to mission work, but are integral and essential parts of it.

But this resolution goes a step further; it asserts that we consider these agencies to be in reality evangelistic agencies. We do not regard such agencies as merely charitable, philanthropic, or civilizing agencies, though something might be said for them under such heads. Although we desire the best doctors and the best teachers our universities can turn out, yet ere they set out for our shores, they must realize that all their learning is to be laid at the feet of their Master to be used in spreading the knowledge of the Truth as it is in Jesus Christ. Unless they are prepared to be this, we say to such men, "don't come; much as we want men, you are not the men we want." And we further feel that, even after they have arrived, this fact has to be kept prominently to the front. How often have we found amid the pressure of work that we fall short of the ideal that we set, before our arrival. We have continually to be reminding ourselves that we are here in this country with one great aim, namely, to tell of God and of Christ and that this has not to be pushed aside.

Rev. W. E. SOOTHILL (U. M. F. C. M., Wenchow) spoke of having men who knew how to put the truth in its best form, men thoroughly trained in the Methodist system of lay preaching. He said he employed one hundred lay preachers who received a small allowance for travelling expenses. These one hundred have been increased during the past twelve months by one hundred more who take Church services free of any expenses whatever. He had now two hundred and fifty Chinese preachers, who were trained twice a year in classes where they got instruction for a week or ten days at a time. Local preaching encourages self-support and feeds the ministry.

Resolution VI.

Dr. LOWRIE then moved the adoption of Resolution VI.

Mr. A. LUTLEY mentioned several instances of the great good done in his district by Chinese Christians under the guidance and organization of Pastor Hsi, all villages and hamlets being visited on the Sabbath and the gospel preached to all. Mr. Lutley spoke of the power of prayer, and asked all to pray for and with the Chinese Christians.

Rev. A. BONSEY (L.M.S., Hankow) said that while he felt in entire sympathy with all that had been mentioned, he thought something should be said in regard to the Chinese as Christian workers, and pointed out the danger of requiring quantity rather than quality. The very best trained men should be obtained for evangelistic work, and evangelists who were not living a truly Christian life would do harm that would take years and years to undo. If they got quality and quantity so much the better; but he urged all missionaries to use extreme care in selecting Chinese for evangelistic work. Indeed, there was a great danger of missionaries of one denomination employing Chinese preachers who had been dismissed as unworthy by missionaries of another denomination. Colporteurs especially needed the help and sympathy of all missionaries, who should keep as close to them as possible, helping them on and strengthening them in their work. He was very glad that the services of the colporteurs were recognised; but some colporteurs were not, he thought, up to the standard, and were far from acceptable.

Dr. **Lowrie** moved the adoption of the remaining resolutions.

Dr. R. H. **Glover** (C. & M.A., Wuchang), in seconding Resolution VII spoke on the relation of tracts to the Gospel. Tract Societies were not manufacturers of tracts, they were mere publishers of them, but they must get the material to publish the tracts. There was, he regretted to say, a dearth of tracts dealing with conversion and regeneration, and he appealed to all present to supply what material they had from their districts. The majority of the tracts issued to-day were of a doctrinal rather than an experimental character; hence his appeal to all missionaries to furnish material which would add to the evangelistic work. Tracts were needed in the Thibetan and Mongolian dialects.

Dr. **Lowrie** here called for a vote on the resolutions as they now stood as the amendments handed him were of a verbal character, the final adoption of the resolutions to be subject to the revision and consideration of the committee, who would report on them again to the Conference.

The resolution of Dr. Lowrie, when put to the meeting, was unanimously adopted.

Mr. F. S. **Joyce** (C. I. M., Hsiangcheng) spoke of the great need in China for illustrated literature, and told the story of how an artist who made the illustrations for Lazarus and the Prodigal Son was converted. He dwelt on the importance of all missionaries having a guest hall for their Chinese visitors, and missionaries in coming to China had to remember to be Chinese to the Chinese, and not be afraid to bend their backs. He caused great laughter when he said that many present would have great difficulty in doing that, but he would advise them to get their tailors to make their clothes a little larger.

LATER SESSION

On Friday afternoon, May 3, at the close of the discussion of the subject for the day, Dr. J. W. Lowrie presented the report of the Evangelistic Committee, including the Resolutions as now amended, all of which were adopted by the Conference.

RESOLUTIONS AS ADOPTED

PREAMBLE

By the power of the living God alone can the grace and truth, which came by Jesus Christ be adequately set before this great people to their salvation.

Therefore, we assembled in Conference at Shanghai, representing the body of missionaries working in China, and humbly believing that He hath appointed us to be labourers together with Himself, do now with one accord implore Almighty God for His own name's sake to pour out upon us the Holy Spirit, the spirit of the crucified and risen Redeemer, the spirit of truth and of fire—the spirit of power and of love and of a sound mind, the blessed spirit of the Gospel; and this we pray with a glad and reverent acknowledgment of the gracious way we have been led hitherto, not for ourselves alone but for every fellow believer throughout the Empire.

RESOLUTIONS

I. RESOLVED:—(*a*) That the members of this Conference recognise for themselves, and undertake by God's help to bring before the whole church in China and throughout the world the duty of daily prayer for the coming of Christ's Kingdom, and to this end for the expansion and triumph of Christian missions in China and in all lands.

(*b*) That, as we enter the second century of mission work in China, we give thanks to God, whose grace alone has so modified the political and social conditions in China as to make it possible now to reach every individual in the Empire with such a knowledge of the world-saving mission, the redeeming death, and resurrection, and the heart-transforming power of Jesus Christ as will suffice for an acceptance of Him as a personal Saviour; thus laying upon the church the obligation to carry the Gospel to these unevangelized millions.

(*c*) That we appeal to the whole Christian world to rise in its might and trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking; and in particular, we recommend the missions here represented to make a careful estimate of the number of workers (foreign and Chinese) and of the funds necessary to accomplish this result.

(*d*) That the Conference continue its Evangelistic Committee with power to add to their number, for the purpose of collecting and tabulating this information; with instructions also to make an interim report to this Conference and ultimately to transmit its findings to the churches of Christendom: and, further to collect and publish information as to the spread of the Gospel in China and to arrange for evangelistic campaigns and conferences.

II. RESOLVED:—(*a*) That, while gladly recognizing the large share taken in the work of evangelization by the Chinese Christians, we are convinced that the time has come when they should assume a larger responsibility in the evangelization of their own people by the appointment and support on a scale more extended than hitherto, of men to act as evangelists exclusively, and that the new century be marked by a forward movement along this line.

(*b*) That, as this can only be accomplished by the hearty co-operation of the whole missionary body, we propose to the missions here represented the initiation of such a forward movement in their churches.

(*c*) And, to this end, we further propose that a Committee of this Conference be appointed to consider the possibility of the formation of a National Missionary Society for China by the Chinese churches.

(*d*) That we believe there exists a growing need and a door of great opportunity within our churches and among large numbers who have some knowledge of the truth, for the ministry of men, both Chinese and foreign, who possess special evangelistic gifts; and that definite prayer should be made that God will raise men up who may be set apart for this special work among the churches.

III. RESOLVED:—(*a*) That every effort be made to persuade believers of all classes actively to propagate the Gospel in the pursuit of their daily callings, in the conviction that upon the degree of success attained in this depends the success of all other evangelistic methods.

(*b*) That we urge Christians to contribute of their time as well as of their means, a certain definite portion for the work of evangelization in places beyond their own homes.

IV. Resolved:—That in view of the great need of men for purely evangelistic work, the Conference would strongly urge, where not already existing, the establishment in every mission in China, of schools in which men may obtain such a knowledge of the Scriptures, and such a training in preaching and practical work, as shall equip them to labour as evangelists, in distinction from pastors or teachers.

V. Resolved:—That for the complete prosecution of missionary work, Educational, Medical and Charitable agencies are indispensable, and in the working of such agencies their essential evangelistic purpose should always be emphasized; further, we as a Conference, desire to affirm that every missionary, whether engaged in pastoral, educational, medical or charitable work is first and foremost an evangelist.

VI. Resolved:—(*a*) That we recognize the valuable service of the Chinese colporteur as a pioneer in the promulgation of the Gospel.

(*b*) That, in view of the vital relation between the character of the man and the estimate of his message made by the community, we urge upon all persons employing colporteurs the importance of personal supervision, and of using only men acquainted with the Scriptures, and of undoubted piety, zeal, and fitness for the work, and that in order to insure the selection of suitable men they consult with the leaders of the local Chinese church.

(*c*) That the system of remuneration of the colporteur should be so adjusted as to relieve him from anxiety about his material needs.

VII. Resolved:—(*a*) That we recognize the invaluable help contributed to evangelistic work by the great number of Gospel tracts already published; but at the same time we call attention to the striking preponderance of tracts of a doctrinal over those of an experimental character, and would, therefore, earnestly recommend that the Tract Societies make special effort to supply this deficiency by seeking from the missionary body, with a view to publication, sketches of conspicuous conversions, and of devoted Christian lives among the Chinese.

(*b*) That, considering the powerful influence which the religious press exercises upon the spiritual life of Western lands, periodical literature, and especially the newspaper, is not yet cultivated for evangelistic purposes in China as it might be; and, inasmuch as in most parts of the Empire the taste for newspaper reading is only now being created, it is of the utmost importance that this opportunity be seized for the spread of the Gospel by the more extended preparation and sale of religious periodical literature.

(*c*) That this Committee be instructed to prepare a short annotated list of such tracts and books as have been found most useful for evangelistic work among different classes.

VIII. RESOLVED:—That the present renaissance is a favourable opportunity for the introduction and extension of evangelistic work amongst the influential classes; and that we recommend each mission to consider carefully whether the means at present used are adequate to reach all classes, and how far other methods, besides the preaching chapel, such as popular lectures, reading rooms, debating societies, museums and the like are adapted to secure this end.

Woman's Work.

RESOLUTIONS AS PRESENTED

1. GENERAL

I.—Recognizing the immense importance of placing the whole Word of God in the hands of all our converts, and believing that we shall not see real spiritual growth among the women till they become Bible students, the Conference urges on Bible Societies and on those concerned in translation work that the whole Bible be prepared as soon as possible in Standard Romanized Mandarin and in any other of the languages of China where it does not yet exist in a Romanized form. The Conference strongly recommends the adoption of the Scripture Union, or of some other method of systematic Bible reading; and begs all who supervise Bible-women to impress on them the importance of teaching the women of the churches to read.

II.—While it is impossible to lay down a hard and fast rule as to the preparation of women for baptism, the Conference urges the importance of allowing sufficient time to elapse for the candidate to prove her emancipation from heathen rites and customs; that for this purpose a year is probably not too long; that arrangements be made for every candidate to have definite instruction in the Truth, and in reading the Bible, but that personal spiritual growth be in all cases the supreme test. That secondary wives may be admitted to membership if obviously true Christians.

III.—Realizing that an idle Christian is very apt to become a cold Christian, the Conference urges on the whole missionary body the importance of enlisting the sympathies of Christian women of China in the fight against opium, impurity, foot-binding, the destruction of girl babies, and early betrothals; that we make it our constant endeavour to waken the missionary spirit and teach our sisters the joy of serving others, and that all spontaneous effort be specially encouraged.

IV.—That in the training of Bible-women we should aim at getting earnest women who have been of good report since conversion, and who have done some Christian work: that we should give them a good training covering several years, part of each being spent in school, and part in Christian work; that stress should be laid on practical training, and on developing the spiritual life of the workers. That where practicable the schools should be united efforts, the joint work of the missions in the district; that they should not be confined to Bible-women, and that mothers with their little children may be admitted.

V.—The Conference rejoices to note the increased openings at this time for evangelistic work among women of all classes, and pleads with the home churches to send out many more workers to undertake this work, or to set free older workers, who may be specially fitted to do it.

2. EDUCATIONAL

I.—That while the development of the whole woman, physical, intellectual and spiritual, is the aim of education, the emphasis in mission schools should be laid on the spiritual development and the strengthening of conscience and character to meet the temptations and responsibilities which come to young women under the peculiar new conditions of China.

II.—That in view of the new sentiment in favor of the education of women in China, Christian schools for girls should enlarge their scope, opening their doors more freely than in the past to non-Christians, taking care that Christian standards should not be lowered.

III.—That the leading Mission Boards should unite in establishing in central localities a few well-equipped colleges and normal schools, making it possible for young women to acquire in their native land and under Christian influences the best education which is demanded by the times; that these schools should be opened both to Christian and non-Christian girls, but that the latter should pay their expenses in full, as they cannot pay their debt to the school by teaching in mission schools after graduation.

IV.—That more attention should be given to the establishment of Kindergarten Training Schools, as well-informed Chinese favor kindergartens, and there is no place where Christian influence counts for more than in the training of little children.

V.—That in all the schools mentioned above we aim to educate teachers for non-Christian as well as Christian schools, provided that nothing inconsistent with Christianity be required of teachers in such schools.

VI.—That the influence of Christian schools should be against the adoption of foreign dress and customs, and especially that a stand be taken against masculine dress and manners; that the ideal woman to be held before girls and young women in schools is the wife and mother in the home, and that though other careers are now opening before the women of China, they should be regarded as exceptional. In view of the misconceptions which prevail in some circles as to woman's "freedom" and "power," it seems wise, while we encourage "New China" in the many wise reforms advocated, to take a conservative attitude as to the position, rights, and privileges of women.

VII.—That "University extension" should be an important department of every advanced school for women, a special effort being made through lecture courses, study courses, woman's clubs, reading rooms, etc., to come in touch with the best element among Chinese women, and to help them in their pursuit of education and culture. Such lines of effort should open opportunities for direct religious teaching, either public or private; or where such opportunities do not come, should at least show the futility of seeking physical and intellectual culture while neglecting the highest culture, the ethical.

WEDNESDAY MORNING SESSION, May 1st, 1907

WOMAN'S WORK: GENERAL

Miss E. BENHAM (L. M. S., Amoy) in introducing the forenoon's Resolutions, said:—We are met to-day on behalf of the women of China; for two short hours the Conference will consider their special needs, and how to meet them. Your committee brings forward no elaborate resolutions, no great scheme for new and untried work—the catch words of the conference—"union" and "federation" may almost be allowed a brief rest: yet the Committee ventures to hope that there may be some practical advantage to the women of China as a result of this morning's session. The resolutions appear on the surface quite simple; at the same time we must say that we have introduced some points which may give rise to controversy, with the specific object of getting a pronouncement from the Conference on these matters. Apart from these points, I think I may sum up the thought of your

Committee in a word, thus:—what the Committee would like to emphasize, to bring home to every worker, foreign or Chinese, represented here, is not so much the need of new styles of work (some of us are not very "new" ourselves, and we know there are things worth living for besides newness), but the need for greater thoroughness in the work we now do, whatever its form. This is the thought underlying our resolution on Romanization; this is our desire in discussing the preparation of women for baptism; this, again, is the all important matter in training our Bible-women, and I think it was probably on account of the longing for more thorough work all round, that one of the members of our Committee was led to bring forward our last and fifth resolution. How can we be efficiently training our Bible-women, and supervising them when trained; holding station classes and carefully preparing women for baptism, visiting and instructing our Christian women; and at the same time pressing on into the great needy field, and calling in women of every rank and condition to the Kingdom of Christ? We do not want to say to our sisters "Go and work," but "Come with me and work: I may have some hints for you; I know you have some for me. Together let us spend and be spent for China's women." Now this means many workers, and the Conference must to-day with a united voice, yes, *one* voice, call to the women of America, and England, and Germany, to come to the help of the Lord against the mighty.

Resolutions Explained.

Now a definite word about the resolutions. Resolution I is very dear to the hearts of your Committee. Some of us have been converted to a belief in Romanized since we began our committee work, ten months ago; if there is anyone here who needs converting, we want to do it now; but if it is not accomplished by the close of the session, please have a private word with me after, for we need not take up the time of those whose views are already sound. The use of the Scripture Union, or some similar system of getting the women and girls to read the Bible for themselves, and also expecting a woman to be able really to read her Bible before baptism, are practically dependent on having a whole Romanized Bible; we plead with those who have responsibility in the matter to prepare it, we plead with every missionary to use what is already prepared, so that the Bible Societies may be encouraged to go forward.

As regards preparation for baptism, we plead for steady, careful work. We beg clerical missionaries in examining candidates for baptism, not to be too kind to the women, not to say, "Poor souls, we must not expect too much." More or less you will get what you expect, and if we women set ourselves to raise the standard of preparation, you must not set the standard of examination too low, and our women will soon understand, and respond to our united efforts.

Why that sentence about secondary wives? Simply because some say "they cannot be received; they are not wives at all; let them leave their false position;" but alas, in many, perhaps most cases, they *cannot* leave it. Is it right to demand an impossibility, and then refuse fellowship because we do not receive compliance? Many a Chinese pastor is waiting for a pronouncement on this, and the companion question about the man who has two wives, which however has no place in our debate this morning. Let us tell them how we feel about the poor sisters who have been sinned against and placed in a false position, but who are now true followers of the Lord Jesus.

Resolution III* may be described as an "omnibus" resolution; the heart of it lies in the phrase "enlisting the sympathies of Christian women." Circumstances differ, opportunities for work differ; rescue work, most of us feel, could hardly yet be attempted outside the great ports; the need for opium refuges for women is scarcely felt in some parts of the country; the anti-foot-binding crusade is already in some places being vigorously prosecuted by the Chinese themselves; but in any case let us be ready for service along whatever lines present themselves, and let us help our sisters to work, and wish them Godspeed when they themselves initiate work. "The joy of serving others"; that sentence gives a glimpse at nurses in hospitals, district nurses, guilds for helping the fallen, the poverty-stricken, the leper, the orphan, the blind, the beggar—all those avenues of work where the natural Chinese woman shrinks most from walking, but where the "new woman in Christ Jesus" gladly walks for His sake. Let them open up gradually these avenues of service; without forcing but without let or hindrance, till China's women are used of God, as women in Western lands now are.

As to the Bible-women, we shall doubtless all agree: let their training be thorough, let it be practical, let it be deeply spiritual. Some of us grieve over lack of women to train, some over lack of money to support them when trained, some over lack of workers to do the training; some have tried the experiment of industrial work either for Bible-women in training, or more properly for other women in school; we should greatly value hints from any who may have had experience in carrying on work which does not depend on a foreign market.

---

* This afterwards became III (*b*).

There are other points in the paper which are not touched in the resolutions; what can I do in fifteen minutes, what can we all do in two short hours, but lightly skim the surface of our subject? At least we may hope that every one of us, men and women, shall feel a deeper, tenderer yearning for China's women than ever before, and that every one of us, men and women, shall return to our stations to give some sort of practical expression to that yearning.

Miss Benham then proposed the adoption of the first resolution.

Advantages of Romanized

Miss E. BLACK (E. P. M., Swatow) said she wished to say a word or two about the advantages of using the Romanized Vernacular for the purpose of teaching women of churches, and later on all women in China who wished to do so, to read the whole Bible from beginning to end. She had been assisting and taking charge of the Women's School in Swatow for twenty years, where they had 187 women. Of these, those who failed to read the Romanized Vernacular during three months' stay were so few that they were not worth considering at all. These women were the basis of the whole church; they were generally the most intelligent, most earnest, and most zealous in their desire to learn to read the Scriptures. Last winter, during a fifteen weeks' missionary tour, one of her colleagues, Miss Harkness, held station classes at three of the larger churches. In attendance at these classes there were about fifty women, just the ordinary rank and file of Chinese peasant women; and of these fifty, eighteen learnt to read the Romanized Vernacular intelligently to themselves and others, and with a greater or less degree of fluency. When she said they learnt to read the Romanized in three to six months, she did not mean to say it was the irreducible minimum of time, but she said it was the reducible maximum. Seventeen years ago a statement was made in the Conference, for which the speaker was responsible, that a bright boy learnt to read the Bible for himself in a fortnight, and since that time she had found a lad in the Swatow mission who expressed a wish to learn the foreign book which she held in her hand. The boy was intelligent and quick, and had been at a Chinese school. He had his first lesson on the

Friday in the Romanized Primer, and after spending three days on it he mastered the theory. On the following Wednesday he read by himself the 11th Chapter of John's Gospel, from beginning to end. That, she thought, was perhaps the irreducible minimum in the matter of time in learning to read Chinese.

Miss BENHAM, in order that speakers might speak on any of the resolutions, proposed them *on bloc.*

Mrs. ARNOLD FOSTER (L.M.S., Hankow) said that, while she hoped the Bible Societies would increase the publication of the Romanized versions, she could not let Miss Black's remarks pass without protest. She thought it was quite possible for women in China to learn to read and know their Bibles well by reading the character. It took rather longer to learn perhaps, but they had properly prepared primers and encouraging teachers, and the progress was wonderfully rapid; then when the students had learnt the characters, instead of having a limited library before them, they had all the books published in the Chinese language. So far as she knew the Romanized books in all dialects were very limited. She might also say that those who had learnt to read character could teach it to others, and they (the missionaries) were very anxious that the future generation of Christian children should be taught to read characters by their mothers, before they went to school. She did not wish to see the resolution altered, but she merely recorded her protest against its being thought that the only means by which women and children could be taught to read their Bibles, was the Romanized.

Miss E. MCMORDIE (I. P. M., Chinchow, Manchuria) said she was in favour of Romanized Chinese. She wished they had Romanized in the North as they had in the South. They were waiting for the standard Romanized to come out, and in the meantime they had been using Wade's system, which was very simple. The first class of girls which she taught in that system worked through it in five weeks. She thought the Romanized was a stepping-stone to character. Girls who learnt Romanized did not stop there, but went on to learn to read and write characters. Those who wrote characters would never be able to write reports and letters. It was very difficult for Chinese women who had not very much news to write letters in character; whereas, if they knew the Romanized, they could unburden their hearts in their letters instead of having to depend upon the Chinese evangelist to write for them.

Miss Lawrence (C. M. S., Hangchow) said she did not mean to speak, but she could not help it. Not only could women better write the Romanized, but she knew, as a matter of fact, about thirty years ago, there was a correspondence between some missionaries in Hangchow and some masons at Ningpo, and, after writing the characters many times, the masons took to the Romanized and found that they could express their meaning better by it. She was just now employing an old woman of sixty-seven years of age as a Bible-woman. This woman was a heathen until she was sixty, when she went to the Women's School in Ningpo and learnt, in two months only, the Romanized, and she was now studying the Bible, which she could practically read from beginning to end. She would give one other instance about the Romanized. More than thirty years ago she, in a very short time, had the privilege of teaching the Romanized to a woman, who was over forty. She asked the woman how she learnt to read, and her answer was: "God taught me." Asked "How did He teach you?" she replied: "Why, I had nobody to teach me, except on Sundays between morning and afternoon service; the catechist used to teach me the names of the letters, and by the time I had gone home I had forgotten them, and I then asked God to tell them to me again. So it was God who taught me to read." She (Miss Lawrence) did not say that God could not teach a woman Mandarin character, but she did not think He would have done it to this poor old woman from the country.

Miss S. L. Dodson (A. P. E. C. M., Shanghai) suggested that they should let all those women who had grey hairs study Romanized; and all who had not, let them study character. She thought if they were going to have educated women in China they must teach the children, at least, the characters, and not teach the Romanized. She had had experience in her school that, for children who had been taught the Romanized, to study the character was up-hill work. They could not do it. She had more trouble with them than any other class in the school. They could write Romanized and they were satisfied, and they did not care for the character. Let them teach the girls character, and, in the next generation, it would not be necessary for them to teach Romanized, because the girls, being then women, could read the character. She would like to make one correction in regard to the method of baptism in the American Episcopal Mission. The Committee, in the paper, stated that women were prepared for baptism by the Chinese clergy. This was not the general rule, but it might be so in some isolated cases. They were earnestly preparing Bible-women to undertake this work in co-operation with the foreign women workers, and she would say that most of the women who were prepared for baptism in the American Episcopal Church were prepared by women.

Miss BRYER (C. E. Z. M. S., Kienning) thought they were making a mistake in making this discussion, character versus Romanized. She believed in the use of character wherever it was practicable, but she maintained, that in order to get a satisfactory translation of the Bible, in districts where a local dialect is spoken, the Romanized system is necessary. She spoke from personal experience, as she had visited one district and found several Bibles in character, but a sort of church phraseology was employed, which was not at all intelligible to the illiterate heathen. She believed in the words of Nehemiah vii: 8, "And so they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Many of their vernaculars could not be reduced to character. She had had severe conflicts with her Chinese teachers in order to get the vernacular. She thought she could speak Chinese, but she found out that she was using book phraseology which was absolutely unintelligible to the illiterate. Many of their colloquial expressions could not be reduced to character, and to get a good translation they had to turn a sentence upside down. With the aid of the British and Foreign Bible Society, they had had a lot of their colloquial reduced to Romanized, and she did not think that the vernacular could be translated unless they used the Romanized. She had herself translated a few of Sankey's hymns, and some of the converts had said: "There is some sense in that hymn book, but as for our Church hymn book, there is no sense at all in it." They had, most of them, read of the Church in Uganda, and how the Bible was being spread there. There the Bible was given to the people in their mother tongue, and she thought the women of China need to be grounded in their mother tongue. How was it the Lord spoke to His hearers as he did? Because He spoke in their own language. She asked them to give the Bible to the Chinese in their mother tongue, and not to speak against Romanized because of their personal feelings. She would remind them that there were many places in China where the common use of the character was an absolute impossibility.

Miss E. J. NEWTON (A. B. C. F. M., Foochow) said that some favoured the Romanized; others the character. Both were useful, and it was no use wasting any more time in discussing a question over which they could never agree. Let those who wished to use character do so; and those who wished to use Romanized, let them also do so, and God bless them all!

Mrs. G. H. HUBBARD (A.B.C.F.M., Pagoda Anchorage) believed in the Romanized system. She was not there to say which was the better or worse, but she believed in the Romanized system for women. She considered it largely a question of time, which was the most valuable factor. Some women could not give much time to study; they could perhaps only give six months out of the year, and in this time they could learn to read and write the Romanized, while they would take much longer to learn characters. If a woman learnt the Romanized she could continue her reading, and need not ask what was this word and that word, but she could spell them out. She had heard it said that it took six months to learn the Romanized, and be able to read the Gospel of John. When her scholars had learnt the Romanized they could read not only the Gospel of John but Genesis, Isaiah, or any other book in the Bible. Her experience went to show that when women had learnt a little character their minds became too weary to go further, but they could learn the Romanized easily and almost mechanically. She did not care how much the women could read; but she wanted to know their ideas, and she thought Romanized was the best way to teach these women how to think of these ideas. The Romanized would save time in preparation for work; teach them how to think and how to write. They had heard a great deal about "union" and "sympathy." Had they thought that letter writing was a means of union between themselves and their Bible-women? This was so in her case. As soon as a woman learnt to read, she began to write also; so that her pupils, if they had only had six months by her side, could write her a letter. She did not say the letters were perfect, but she said that the women in the character school, in two or three years could not write a letter. Most of them knew what comfort it was to receive letters from friends, and when she wrote letters to her Bible-women they could read them themselves, and in the same way they could write to her. She thought that the Romanized was a link to bring the Bible-women closer to themselves. "The King's business requireth haste." Give them a class of women who could rush on with a comparatively short preparation—a mechanical preparation, and a spiritual preparation—to do the King's business, as it had never been done before. For her part she would continue to train her Chinese

Chairmen of Programme Committees and Speakers at Public Meetings.

1. Miss Edith Benham } *Chairmen of Committees*
6. Miss Luella Miner }
2. Rev. C. E. Ewing

3. Rev. Jas. Webster
4. Rev. D. L. Anderson, D.D.
5. Rev. F. W. Baller

women in the Romanized, so that they might the better do their work for Christ.

Miss H. L. RICHARDSON (M. E. M. S., Shanghai) referred to the heart of the resolution which, she said, was in the words: "The Conference urges on Bible Societies, etc." She thought they were assembled to urge the Bible Societies, and not to discuss whether it was best to teach the Romanized or character.

Rev. G. H. BONDFIELD (B. & F. B. S., Shanghai) said that the resolution was quite superfluous, for the Conference did not need to urge the Bible Societies to do what they were doing already. The Bible Societies met demands for Versions of the Scriptures as they occurred, in the ordinary course of business, and as soon as a New Testament in the standard or any other system of Romanized was required steps would be taken to meet the demand.

Mrs. F. P. GILMAN (A. P. M., Hainan) pleaded for the women of Hainan, and asked for the prayers of the Conference in the mission work on this great island. They were to have trouble on this island: they feared a famine, as last summer's crop was a failure, and the winter crop seemed likely also to be a failure, because they had had no rain. So, while they were pleading for the famine-stricken people in the North, she wanted them to remember the women and girls of Hainan. She asked them to pray that God would bless them and give them rain, because their men were going away—one thousand had started already on their way to Singapore to make a living and send money back to their homes. She again asked for their prayers that God would send showers, not only of blessing, but of rain, that they might not have a famine.

Miss E. ONYON (C. M. S., Shanghai) said she supposed that living in Shanghai where all dialects were spoken made them think of both sides. She advocated the use of both the Romanized and the character. She used both in her small class—the Romanized especially for the Ningpo people, and for the Shanghai people she used the character. In regard to the preparation of women for baptism, the C.M.S. had a plan in their church that a woman must have attended church services for three months, and must have shown real interest in Christianity before she was received. She was then examined by the minister, and afterwards she received her catechumen's card. Then she had to go under a course of instruction for baptism for nine months. She was then taught both the Romanized and character, and after baptism another nine months or a year elapsed before confirmation. She had just had a woman over sixty years of age who learnt the character, and when she visited her house she hardly ever found her without a book in her hand. This woman was now studying the Shanghai colloquial.

Mrs. C. W. MATEER (A. P. M., Weihsien) asked that they might consider the question of Romanization as closed.

Mrs. ARTHUR H. SMITH (A. B. C. F. M., Pangchuang) said:—

Six Leaks and How to Stop Them

Why do we accomplish so much less than we ought? We have no business to carry God's power and His message in leaky dippers, but we do. Let us consider six points at which we waste power, and how to prevent it.

First:—In all audiences the Chinese woman should be placed where she can see the speaker clearly, and hear him distinctly. If she does not understand him well, and if she is not able to recall somewhat of the sermon she has heard, something is wrong. She comes to us handicapped by lack of training, and with but feeble powers of attention. *Let us use our influence against building any more chapels which place her in a separate room, or behind a high screen.* Try it yourself one Sunday and see how much less you get if sitting out of sight of the speaker. Make the most of these neglected mothers if you wish to make sure of the children. In one place known to me, the culture of women has been so neglected that, out of eight who enter the church, seven are men. It is sometimes called a "Bachelor Church." China needs no more of that kind.

Second:—We should make *His word the main thing, and be sure it reaches every one in the audience.* Aside from the scholars in our schools, not fifty per cent of any ordinary audience are rich enough to own the whole Bible, and a much smaller *per cent* can find their places, in the Bibles they own. While the preacher sails smoothly down through his "firstly," and "secondly," they are still feebly drifting around in the unknown waters of the Old Testament, fishing for that text, and end by not finding it, and by losing half the sermon.

Take time and pains to have your text written in large characters and put up on the wall. Point to each character, and have it read by them all, half a dozen times. This awakens the dullest. Ears, when reinforced by eyes, will carry your message away safely. Don't be afraid of kindergarten methods. Come back to your text often. Be humble. Give your text the foreground. Get behind it and stay there. In street meetings, take a can of paste, fasten your text on to the wall, and leave it there to preach after you have gone. Once, in a street meeting, on a city street, a Chinese helper left his text and went far afield, and we quite lost sight of it. He went on and on until only a handful were left to listen. This was only natural at breakfast time, and it seemed best to go, but a monition restrained. I took up the pointer and said, "We will go over God's Word twenty times before we separate." At the end, to my astonishment, the great crowd once more surrounded us! I sought to know the meaning, and He made it clear, thus: He had never promised that *our* word should "not return void." "Let *Me* speak," he pleads. "Do not obscure My word with so many words of your own. Stand out of the way and let it shine down straight on to that soul." Surely it is a sin that much dishonors Him, if one single soul in your audience, in mine, can possibly go away and forget the text.

Third:—One reason our shots do not take effect, is because we are so uncertain of aim. We have a faultless weapon, "sharper than a two-edged sword," ready for the fight, but we wield it feebly, like a man with rheumatism in his elbow, and it comes ingloriously to the ground before we get anywhere near the foe. Never having memorized Scripture properly, we quote it lamely, and uncertainly, with a distracting doubt as to its accuracy that makes faith limp. Let us know our texts exactly, thank God beforehand that they will do precisely what He has promised, and then instantly and unerringly strike home to the heart with them. You haven't time enough to commit? Learn a little every day while you are doing up your hair. Sure enough! some of us haven't any back hair. Then take, daily, one column less in your newspaper.

Fourth:—Our orders from Headquarters are, "Preach the gospel to *every creature*." In answer to this, we remark with an audacious irreverence which impugns our Commander "Impossible!" and pass on. "They have no time to hear." True. "I have no time to preach to every jinricksha coolie, and servant, and wheel-barrow man whom I meet." True. But the answer to this difficulty is *distribute leaflets*. Hundreds can be given out on a morning walk, ten thousand on a journey, without delaying either. Pick them out carefully, (have red ones for New Year) and claim God's blessing on each one before you start.

Fifth :—To heathen, casually met, whom one may never meet again, always give the knowledge of Christ *in the first message.* I cannot sufficiently regret the years during which it seemed to me necessary first to dislodge heathenism, and make a place for the Saviour. At Kuling, great white billows of mist rolled into our rooms at night, drenching everything. We did not keep doors and windows tight shut, hoping to get rid of the mist first. Take down the ignorance-shutters, darkening that heathen mind, open the south door wide for the Sun of Righteousness to shine in, and He will drive out idolatry and prepare room for Himself.

Sixth :—" He hath not given us the Spirit of Fear, but of Power." Let us not hesitate to preach " Christ, and Him crucified " to officialdom. One of the leading educators in China once told me, you could not so much as mention Christ to the official classes. He said that although you could discuss idolatry, and the one true God, there seemed to be a Christophobia in official ranks, which made an insuperable obstacle to preaching about the Redeemer. After many years of work for the poorer class, there came an opportunity to call on the wives of three District Magistrates, and one Sub-Prefect. Each local church took the matter intensely to heart, and prayed much beforehand, for the visit. They also waited on God together in fervent prayer during the time of the call. In each case the lady was shown the picture of Christ on the cross, and told, in detail, the story of his three years' ministry, and death. In each case the lady was asked to kneel to God while I prayed at the close ; and she did so.

One yamen was visited four times ; the ladies in it began to pray daily, and once a month sent eight little white bags, one apiece, with contributions for the church. This was composed entirely of self-denial money, saved by doing without peanuts, candy, hair strings, rouge, powder, and meat. The four different Scripture lessons given them, were beautifully written on handsome paper, the helper claiming, as he wrote, that it should " not return void." Later, when the magistrate was moved to a distant post, these were all taken along, and put up on the walls of the new yamen, and still studied. The local church had fasted much for this circle, and at the end, these yamen ladies joined with the church to observe the noon of the last day in the year as a fast day for the sick mother of the official, and a murdered Christian. Truly He gives us the spirit of Power and of Love. " None other Name " truly. Let us not dare to suppress that Name.

Mrs. J. TALBOT (C. I. M., Honan) speaking on Resolution II, said, there was one sentence with which they would all agree, viz., "That personal spiritual growth be in all cases the supreme test." As Miss Benham had said in her paper, there were many of these women who, through infirmity of the flesh or through advanced age, had passed into the church without much instruction. They all knew them, and some of them, as Miss Benham had said, formed the rank of the church. She would emphasize the need of making arrangements for the instruction of every candidate for baptism, if possible. She spoke, not so much for the women and the girls, who were passed into their schools and colleges, but for the women who had to live in their homes. They did not want to destroy the home life of China. It was when the home lives of China were purified and sanctified that they might hope for the evangelization of this land. She would emphasize the need of instruction for baptism for several reasons.

The need of Instruction for Baptism

First, that the candidate might have an opportunity of proving her sincerity. They all knew how difficult it was for these women to learn to read, and also how difficult a task it was to teach them to read. It was necessary that candidates should prove their sincere desire to become worthy followers of our Lord and Saviour Jesus Christ.

In the *second* place, she would emphasize the need of instruction in order that the candidate for baptism might have a grasp, however slight, of the fundamental doctrines of the Word. It was absolutely necessary for these women who lived in an environment of sin and idolatry to know something of regeneration; it was necessary that they should know the means of living the changed life, and, therefore, in teaching them to read their Bibles and placing them under different codes of instruction, they might hope that these women would acquire a knowledge of the fundamental truths of the Gospel.

Then, she would ask them to consider this question in the light of the women acquiring a desire for the reading of the Word. What a joy it was to some of them to see some of their women taking the Old and New Testament portions and reading them, just as a child would read a story-book. This had been the result of placing these women under instruction from the very beginning. Another reason was this: That the women might be enabled to give the Bible its rightful place in the home, and that, by the Bible and through the Bible, they might teach their children the law of God. She pleaded, if it were possible, for them not to take the women away from their homes. Instruct them when they went to the church, so that when they went home again they might take their lessons with them. These methods had been successfully adopted by the speaker in her district. The women had all been taught by daily instruction, and in this method of instruction they had had the joy of having fellowship with eleven Bible-women and a band of voluntary workers.

Miss E. F. French (C. I. M., Shansi) in supporting Resolution III, said that they were resolved to fight against the various forms of sin, such as opium, impurity, footbinding, the destruction of girl babies, and early betrothals. It had been the speaker's privilege in Shansi to work in connection with opium refuges started by Pastor Hsi, and she had rejoiced to see how God had used this method of work as an evangelistic agency.

Opium Refuges

In most of their Central stations they had opium refuges for women, which were open for nine months in the year. The women went there and spent from fifteen to eighteen days. They felt that when the women entered, the most important thing was to teach them how to pray. Texts and portions of Scripture were also taught day by day, and she had found that women had learned as many as fifteen texts during their stay in the refuge. They were always repeating them, and they became so familiar with them that, when she visited them months after, they still remembered them, and in most cases had taught them to others. Then they were very fond of learning hymns, and in fifteen days they learned from three to six Chinese hymns written by Pastor Hsi.

Many have asked: "Do you have results from this work of the Opium Refuges, and are souls saved?" She was thankful to say that they had glorious results. Their church registers spoke for themselves. They did not have to look far down the registers before they found the names of men, women, and even children, who had broken off the opium habit, and in the refuges had been taught the Gospel. When they examined candidates for baptism, it was always a rule to ask them how they were brought to the Lord, and in many cases they replied that it was through entering the Opium Refuge that they heard the Gospel and believed.

In addition to the central refuges, temporary refuges were sometimes opened in the villages and out-stations. In one case there was a village with between twenty and thirty opium smoking families, who had got down very low, having been addicted to this habit for a long time. They pleaded, and their Christian relatives also pleaded, that some one should be sent to the village to help them. The Christian people stood security for them, and put down a large sum of money for medicine, etc., and these people were helped to break off the evil habit, with the result that the whole village, with the exception of one family, turned to the Lord. They put away their idols from their homes, and they swept away the idols from three temples, one of which had since been turned into a chapel, where Sunday and daily evening services were held. Another temple was turned into a Christian boys' school. The girls also went to school. The whole village had been wonderfully changed from what it used to be. The past was given up to opium-smoking, gambling and cursing, and now, when they visited this village, they heard hymn singing and prayers, and saw people reading their Bibles. This was a work in which they wished to enlist the sympathies and energies of their Christian women in China. Mrs. Hsi had been engaged in this work for many years past, and was now working in connection with five different opium refuges. She was in charge of one of these branches to which reference had been made, and she was doing glorious work for the Lord. Mrs. Hsi was a woman of prayer, and she had been used of God.

In conclusion Miss French dwelt on the importance of training women; they felt the need of more efficient Chinese helpers, and one branch of their Bible school was for the training of these opium refuge keepers, so that they might be able to do more efficient work amongst their sisters.

The Question of Secondary Wives

Rev. ARNOLD FOSTER (L. M. S., Wuchang) Moved as an amendment, that the last sentence of Resolution II, "That secondary wives may be admitted to Church membership if obviously true Christians," should be omitted.

Mr. Foster thought there was great danger in the Conference attempting to legislate on a question of this sort. It was one on which difference of opinion existed in the church, and we had no authority to decide which opinion was right. It was, however, desirable that the question should be discussed in order that those whose minds were not clear on the subject should have an opportunity of hearing what there was to be said on both sides. He felt diffidence in speaking as he would have to speak, in a mixed meeting of men and women, but the question was one that closely affected the status of women in China and the work to be done by the Christian Church for the uplifting of the sex. The terms "polygamy" and "secondary wife" were entirely misleading. In all China there was no such person as a secondary "wife." Many missionaries seemed not to be aware that in China no one, from the Emperor downwards, has or can have two "wives" at the same time, or that "bigamy" is as much a punishable offence in China as it is in England. The Emperor has many women in his harem, but he has only one wife and Empress. A rich man, although possessed of a wife, will often take one or more concubines, but if being already legally married, he tries to pass himself off as an unmarried man, and to espouse a second woman as his "wife," the laws of China provide for his being punished, the marriage is null and void, and the parties will be separated. Further, the death of a wife does not alter the status of any of the concubines. The husband can now marry anybody he likes. No respectable people in China would give their daughters as concubines, and except in the case where a man's wife is childless—a state of things that in China is held to justify the taking of a concubine, the moral sense of the Chinese is against these alliances. At the present time this feeling often finds expression in the press and elsewhere. The vice is not unknown amongst Europeans, but the difference between Europe and China is that whereas in the former, this evil relationship is universally condemned by public sentiment, and the guilty persons are always ashamed for the truth to be known, in China, on the other hand, the evil is connived at and laws define the status of the concubine. It is surely the part of Christianity to side with the existing moral objections to breaches of the law of monogamy that are felt by the best people among the Chinese. But it is said that the woman in these alliances is not a free agent, and that it is by no fault of hers that she finds herself in the position she occupies. How, then, it is asked, can it be right to debar her from entering the fellowship of the church, if in her heart she desires to serve Christ? In some cases, no doubt, the woman is not a free agent, but in others she is; in many more it would be difficult to say whether she is or is not; but even in cases where she is not, the same plea might be set up with equal truth for admitting to church fellowship, numbers of poor girls in Shanghai who are now against their will forcibly detained in bad houses. Here we are face to face with an awful fact of human society. We can safely leave the judgement of these poor women who are sinned against rather than sinning, in the hands of the merciful Judge of all men, but surely no one will contend that under any circumstances whatever, it would be in accordance with the spirit of the New Testament, to admit to fellowship in the body of Christ, a prostitute still living by prostitution. To rescue people from false positions is our duty, and being rescued, their past history does not debar them from admission to the church; but until they have been rescued, the position they occupy must be held to be inconsistent with a life of discipleship to Christ.

Miss HOWE (M. E. C. M., Nanchang) said she would like to speak of the sentiment which was gaining ground amongst Chinese against concubinage. In the district from which she came, a man employed in one of the Government schools wished to take a young woman—who had been in the Methodist school, and who was at that time teaching in the Government school—into his family, she would not say in the secondary capacity, but in the low capacity as concubine. The young men from the Hsien school held meetings and made speeches against this, and said they would appeal to the officials to have this man dismissed; that they would not have a man in the school who would bring such a shame upon a teacher in their school, and that they wished to uphold the girls' school in the great work that it was doing for the women of China. The man in question lost his position in both schools because of his having treated an educated woman in that way.

Rev. W. W. CLAYSON (L. M. S., Canton) proposed that the resolution dealing with that subject be referred to the Committee on the Chinese Church and the Committee on Women's Work, General. On being put to the meeting, the amendment was declared lost.

Mr. Arnold Foster's amendment was then carried.

Resolution III.

Miss EYRE (C. M. S., Hongkong) supported Resolution III, and said that it was on her own heart, and on the hearts of all who loved the Lord Jesus Christ, that a helping hand should be stretched out to reach all those who had gone under, and those who had no help for themselves. They had the words of the Master to go upon, in doing all they could for these classes who had to be reached by the missionaries of China, because if the missionaries did not take up this work, who would? She knew that they all wanted to follow in the steps of the Lord Jesus Christ, and they would remember what His work was when He was on earth, and the efforts He made, and how he received this class of women. Should they not follow in His steps as far as they could? She knew that many missionaries, even in the field, and many of their societies and the committees of those societies did not always hold the view that missionaries ought to take up this work. The missionaries were the only people who could do this work. She had spoken to an inspector of schools in Hongkong on this matter, and he said very earnestly that if anything was to be done in that colony, it must be done by English women with a knowledge of the Chinese language. Mr Arnold Foster had spoken of the condition of things in Shanghai; they were as bad in Hongkong. The work in Hongkong had God's seal upon it.

Mrs. C. W. MATEER (A. P. M., Weihsien) moved an amendment to Resolution III, adding at the end: "Whereas the new conditions in China, especially at the open ports, have in many ways increased the temptations surrounding the virtue of young women, we feel it is a duty to do what we can to safeguard the tempted and save the fallen."

Bible-Women, their Training and Work

Miss B. LEGGAT (C. I. M., Chenchow) referred to the work of the Bible-women in her district. They had training classes for teaching women to read the Bible, and perhaps it might interest many present to hear how they had been working with good results. When women visited their hall they at once placed little tracts in their hands. They used Mrs. Foster's primer. They could not preach to them all the time, but by the aid of this book the women very soon learnt to read, and many of them turned to God. Some of the brighter women had become teachers, and on Sunday mornings the whole church was divided into classes. The work was conducted in this way every Sunday, from morning till night. This work was started seventeen years ago, and after seven years they left the district and proceeded to another station, and she was glad to be able to say that the work was successful. Then in regard to the question of where to obtain their Chinese Bible-women, they had found this a very helpful plan: they sought to impress upon the women that they should do something for the Lord. All their women members were workers, and from amongst those workers they had chosen their Bible-women, and they found that in this way there were always some ready for use.

Resolution IV.

Miss Hook, (C.M.S., Foochow) speaking on Resolution IV said that when a woman was baptised in her district she was taken into one of their schools; they had in several districts these schools where they taught and explained to the women parts from both the Old and New Testaments. The women were allowed to take one small child with them, and they paid $1 or $2 a term, or $2 or $4 a year towards their support. They were trained to be neat and tidy, and to take their turns in cooking where they did not have cooks. At the end of two years the women were given some employment. Many of then dropped off before the two years' course was finished, but at the end of the term they selected the most suitable and most spiritual, with a view to making Bible-women, and they either kept them there or sent them to Hoochow for three years' training. Those who went for three years' training were allowed to teach in the Bible schools, and during the third year they were entrusted with the teaching of classes and the conduct of the weekly prayer-meeting in turn. First, they had to teach them how to conduct the meeting and how to prepare the subject of the address. After they finished the three years' training, they were taken on to the women's staff, but continued study; they gave them two or three books from the Bible to prepare for early examination. It was thought by many that three years was not enough training for Bible-women, and that, after their first three years, they should be put on to the Bible-women's staff, and after a year there, be put back to the school for another term.

Amendment to Resolution II.

Rev. W. W. Clayson moved as an amendment to Resolution II, that all reference to the time of probation before baptism should be struck out. It seemed to him that it was altogether beyond the province of the Conference to in any way suggest a rule to the churches as to how long they should keep their candidates for baptism on probation. He totally disagreed with a good deal that had been said that morning as to the necessity for teaching candidates so much before they were baptised. The command of the Lord was to baptise, and then to teach, and it seemed to him that as soon as they had evidence of love for the Lord Jesus Christ in the heart of the candidates, and were sure that they were not coming from any ulterior motive, the sooner they got them into the church and let them feel that they were one, the better. On being put to the meeting, the motion was lost.

The Chairman announced that the Committee suggested that Resolution III be referred back to them for verbal re-arrangement.

Mrs. Mateer's amendment was then put and carried.

Miss **Benham** asked, on behalf of the Committee, that in Resolution I, in line four, the words "on Bible Societies and," should be added.—The correction was made.

Resolutions I, II, IV and V were adopted; Resolution III was referred back.

Ven. Archdeacon **Bannister** (C.M.S., Hongkong) referring to Resolution III, drew the Committee's attention to the fact that the conditions referred to in Mrs. Mateer's amendment were not new, as was suggested.

Miss **Richardson** said there seemed to be some doubt as to what "set free" in Resolution V meant, and she suggested that it meant "from men." After mentioning the new conditions which had to be met in China, Miss Richardson asked the Conference to understand that "set free" meant "set the woman free from men's work in China."

WEDNESDAY AFTERNOON SESSION, May 1st, 1907

WOMAN'S WORK: EDUCATIONAL

Miss L. **Miner** (A. B. C. F. M., Peking) commenting on the paper and resolutions before the Conference said:—We offer no preamble to our resolutions; for no more appropriate introduction can be found than the one adopted on Monday, namely, "Whereas the opportunities for Christian educational work have greatly increased in the last four years, owing to the reforms taking place in China, and whereas this desire for enlightenment seems to constitute a distinct call from God to the Christian Church, etc." We might amplify this and say, it is a Macedonian cry from two hundred million of women and girls in China to the Christian women of Europe and America. The awakening of the women of China might better be called a resurrection, and like the little maiden whom Christ raised from the dead,they are hungry. It would, she continued, be a glad day for us, if this cry were for the best that we can offer them,—the knowledge of Christ. It is not for that. In a great measure these women and girls are turning to us, not because we are Christians, and in spite of the fact that we are foreigners, but because we are educators, because they see that we have stepped out into a largeness of life which they covet, and have no means of attaining.

During this first century of work our hardest task has been to persuade these women that we had any blessings to offer them. Now we have our opportunity, and it will not wait for us. If we neglect to improve it, soon will these expectant forces be turned away from us. I believe with all my heart that no evangelistic opening, past, present, or future, for men or for women, can compare with that offered us to-day through this heart-hunger of the women of China. The young men of China who want this new learning think that they know where they can get it. The women of China are grasping for it; many are already turning away from the schools started by the Chinese, dissatisfied with the superficial courses of study and the inferior teaching. In the past, medical work has been our entering wedge for evangelistic work. In the next twenty years our entering wedge for evangelistic work for women will be education. There is no fact which we shall be compelled to recognize more than that the twentieth century in China will be a Women's Century, that no influence in New China will be more potent than that of the educated public spirited women. It has been the popular thing to say that women in the Orient are oppressed and suppressed. That has always been more true of the Chinese than of any other Oriental woman, and unless the men bestir themselves, they will soon find themselves in the suppressed class. I appeal to the women of Christian lands. We are surrounded by that invisible shield which Christianity throws about womanhood. We have the living presence of Christ in the heart. I am not a "woman's rights" woman, far from it, but I do not believe that Chinese women entering into the new life and work have any idea of the perils and temptations awaiting them. Can we sit in our little corner of missionary work and see our Chinese sisters entering these perilous paths, and not try to reach out a helping hand? The day has past when we can say, I am not sent but to do this or that line of work. We know not what door of opportunity will swing open to us to-morrow. We can only take each new duty as it comes and say, "Speak, Lord, for thy servant heareth." Resolution I is clear enough; so that no further discussion is necessary, and I, therefore, now beg leave to propose its adoption.

Resolution I.

Miss C. J. LAMBERT (C. M. S., Foochow), in seconding the adoption of Resolution I, said:—It seems almost unnecessary to say anything to support such a resolution as this; yet with the sudden call for higher education, it is well that those of us, who hear this cry with keen delight, should stop and consider; for although we may all acknowledge that the emphasis should be placed upon the spiritual development, and truly wish it to be so, yet it may mean that our curriculum cannot, therefore, be as advanced as we would have it, and that we may even have to be willing to be considered as "behind the times." There is a hymn which says, "Take time to be holy," and we must give our students time to have that communion with God from which alone all true holiness comes. Our duty as missionaries is undoubtedly to lay the emphasis on the spiritual development; for we came here as missionaries, not as high school leaders and governesses, and although we may be termed educational missionaries, yet education is not the objective, and must be kept in its right place. If we do not do so, we are not loyal either to our vocation, our society, or our God. It behooves us to see to it that no advanced education crowds out the time that should be left free for them to read God's word for themselves, and to learn to wait upon Him, when the leader is not the school mistress or the missionary, but God's Holy Spirit. Although every keen educationalist's heart beats faster at the new desire for knowledge from the women and girls of China, as it comes with all its refreshing impetus, yet we are determined to be satisfied with nothing less than the highest intellectual standard we can conscientiously obtain. But let us think of the dangers of Western civilization without Christianity: they are appalling and impossible to enumerate in the short time at my disposal. One of our great philosophers said, "To prepare the young for the duties of life is tacitly admitted by all to be the end which parents and schoolmasters should have in view, and happily the value of the things taught and the goodness of the method followed in teaching them, are now ostensibly judged by their fitness to this end." Unless it is accompanied with real love to Christ and piety, we must be careful not to educate our girls out of their future position in life, so that when they return to their homes they are not too much out of sympathy with everything to be of any help or bring any benefit, but rather by discontent and pride to bring discredit upon Christianity. We should always try to keep before them, that they should long for knowledge, not to improve their own position, but to benefit others. While stimulating them to thirst for knowledge, we want carefully to foster that spirit which will make them give up their studies occasionally to go out preaching and teaching in the villages, should a special call or opportunity come. Great is the importance of doing all in our power for the strengthening of conscience and character; for are we not training the future mothers of the Empire, and how much is depending upon the second and third generations of our Christians. We want our girls to become good high school teachers, yes, and teachers in government schools; but we must not forget that at least ninety per cent of them will have homes of their own, where they will need to be helpers and leaders, and if the end we have in view is to prepare them for the duties of their future life, let us take every opportunity of giving them the highest ideal of a cultured, but humble, woman in her own home.

Resolution I was then put to the meeting and adopted unanimously.

Resolutions II and III.

Miss L. MINER proposed the adoption of Resolutions II and III.

Miss RICHARDSON, in seconding these resolutions, dwelt upon the fact that these new sentiments were not brought about by the missionaries, but by the Chinese themselves, both men and women. Turning to the question of schools, she stated for the benefit of those who were present as delegates from abroad and knew little or nothing of the conditions of the mission schools, that non-Christians had always been admitted to the schools, and had always been welcomed. In her own school they had had a system of contracts when heathen girls were admitted. The parents undertook not to remove their children for a certain number of years, consented to their feet being unbound, and allowed the mission the right of vetoing betrothals. The girls were not permitted to be hampered by their parents in any decision before they reached the age of twenty. It was hoped, of course, that girls admitted in this way would become Christians, and they usually did become Christians before a year had expired. It had recently been seen that the best work was not done by this contract system, and many felt that it was desirable that there should be no such restrictions. Some feared that if non-Christians were admitted, the heathen element might predominate and undo the work of the schools. She did not think there was much to fear from the influence of heathen girls in a school. So long as a large percentage of the scholars were earnest Christians, they would work as earnestly for the conversion of their heathen sisters as the missionaries themselves did outside. In the same way the Christian girls worked for the unbinding of feet. In regard to the union of missions, surely it was most essential that there should be institutions doing really collegiate work. At present the girls who desired more education than the mission schools could give them went abroad, and many were now going to Japan, where, frequently, they got under evil influence and had to return in shame and disgrace to their native land.

Miss Miner announced that she desired to add another clause to Resolution III, to be called III (*b*) as follows:

That a Committee of women be appointed to co-operate with the General Educational Committee appointed in accordance with Resolution IV under the general topic of Education, with a view to securing for schools of young women the same support that is sought for young men.

Mrs. A. FOSTER, in speaking on Resolution III, said she objected to heathen girls being allowed to enter Christian schools promiscuously, as they broke up the beautiful influence of the Christian girls in the school. As it was to-day, she declared that, on account of the schools being thrown open to all, many schools had to refuse Christian pupils. If they catered to reach the daughters of the rich, they would have to turn away many poor girls, and if the rich girls were admitted, they would spoil the poor girls who had to return to poor homes, as it would be necessary to provide better food and get servants. In her schools no distinction was made between rich and poor; all the pupils had to take a hand in doing the regular housework.

Miss C. E. MERRILL (M. E. C. M., Kiukiang) said she had both rich and poor girls in her school at Kiukiang, and no distinction was made between them in regard to the household duties; all had to do their share, and no servants were employed. Housework was introduced gradually, and if there were any little difficulty it generally came from the poorer girls, who did not care to have the rich girls enter into their midst.

Miss S. L. DODSON, in speaking on the subject of distinctions being made, stated that the Chinese themselves made none, and everything in China was based on education. Why then should the mission schools try to draw a line of distinction between the poor man's child and the rich man's child. When students went to her school, rich and poor, Christian and heathen, were all treated alike, and all performed the same duties. She thought it very important that they, as foreign missionaries, should not make any dividing line. All students should be taught together and brought up on the same footing, and if any girl said she did not understand how to make her own bed, that difficulty was soon overcome by personally showing her how. In mission schools the Mandarin girls as a rule found their strongest friends and best associates among the poorer girls.

Miss C. J. LAMBERT, remarked that she had never experienced any difficulty through admitting heathen girls into her school, and said it was not intended by the resolution now before the Conference to admit them into the mission schools to the exclusion of Christian girls, but only when there was ample room for them.

Miss L. MINER gave an instance of the democratic character of the Chinese, saying that she had at Peking a niece of Prince Su sitting on the same seat as the daughter of a poor shopkeeper.

Resolutions II and III on being put to the meeting were unanimously adopted without further discussion.

Resolution IV.

Miss E. J. NEWTON (A. B. C. F. M., Foochow) in seconding Resolution IV. said:—I greatly regret that we have no practical kindergartner to introduce this motion, but I cannot refrain from telling, in a few words, of the blessing and the need of the form of work toward which the Chinese are already holding out eager hands of welcome, and of which we have had a little experience in Foochow. When girls and boys are old enough to come to our boarding schools, no small part of a teacher's time must be given to undoing the effect of wrong influences, and to teaching the children to think, but the little kindergartners in happy play, have not only begun to love the true, the good, and the beautiful, but they have already taken long lessons in concentration of thought and the application of means to ends, and thus new doors open to them easily and naturally.

Many years ago Mrs. C. C. Baldwin, of the A. B. C. F. M. in Foochow, out of her great heart of love for the Chinese children, conceived the idea of providing for the little ones who had come with their mothers to the Woman's School, some of the simple work of the kindergarten system in which she had become deeply interested. Some other children from the neighborhood were added, and in her quiet way she made a success of it. When her strength failed, the work had grown too important to be laid down, and Miss Woodhull gladly made it a department of the Woman's School, of which she had taken charge. From time to time new forms of work were added, and the circle enlarged, until the need for a trained kindergartner became imperative.

In the fall of 1899 we welcomed Miss Brown, and while she was studying Chinese, the language of love made it possible for her to begin her work. This rapidly enlarged, and under great difficulties she began the training of a class of students, translating her own text-books and kindergarten songs. Nearly two years ago she graduated her first class of teachers, but her own health was so much impaired that a return to America was necessary, and other students from far and near who had commenced their study were obliged to return home. Meanwhile, the work with children has been efficiently continued by three of the graduates, the fourth carrying on a kindergarten in another mission to which she belonged. Along the street leading to our kindergarten, in the place of the rude words we have so often heard, little children with uplifted hands send forth one continued chorus of "bing ang," and it is easy to find the place which they or their little neighbors so much love. When these children come into the boarding schools they are ready for work, and that of a high order, and their faces are toward the light.

The Demand and Opportunity for Kindergarten Work

We hope Miss Brown's return to China may not be much longer delayed; for other missions are ready to share in the privileges of our training school, and the demand for kindergartens is far beyond our present means to supply. Already the graduates who are carrying on our own work have many calls to assist those who in their ignorance are groping in the dark after this new door, through which their little ones may enter in. The opportunity to mould these lives into beauty and symmetry is offered to the Christian church. If it cannot be accepted by us, they will turn elsewhere, for kindergarten of some kind they will have; but this open door may be effectually closed to Christian influences, and this we cannot afford. Oh, that it were possible to reach out and take in the multitudes!

Miss H. LECKY (E. P. M., Amoy) spoke of her kindergarten work in Amoy, saying that great benefit was to be derived from the kindergarten in China. The kindergarten in China had come to stay, and she urged her hearers to begin work at once in their districts, and not wait until they had obtained all the paraphernalia.

Rev. G. S. MINER (M. E. C. M., Foochow) in favouring the resolution, dwelt on the good derived in reaching the young boys and girls, who would in the future rule this vast empire. Many well trained kindergarten teachers should be obtained from the homeland as soon as possible, and after their arrival they should not spend much of their time with boys and girls, but should devote considerable time in teaching Chinese men and women how to teach Chinese children. This was the best evangelizing agency that could possibly be obtained, taking and instructing little children by the kindergarten system.

Resolution IV was then put to the meeting and adopted.

Resolution V.

Miss H. NOYES (A. P. M., Canton) in seconding Resolution V said:—

The spirit of the resolution before us is essentially the spirit of missions. It is primarily to reach and convert the non-Christians of the world that missionary work is organized and carried forward. When converts have been gathered in, and when, later, much stress is laid upon the training and development of the Christian life of these converts, there is still the underlying thought and purpose of building up a church of Christians who will be strong and effective in reaching out to touch and influence the lives of the non-Christians about them. In all missions much time and thought is given to the training of preachers, Bible-women, and colporteurs, whose time is largely, or entirely, given to work for non-Christians, and it is surely no less important that there should be trained teachers who will also find their work in this line. Any thought of limiting the education of teachers to those for Christian schools seems contrary to the spirit of missions, and also to the injunction, "Do good to all men as ye have opportunity." To-day, in this land, the opportunities seem boundless. We all realize that the present is the golden hour in which to work for China, and especially is this true of work on educational lines. From every part of the empire come reports of the desire for Western learning, the new education which China demands for her sons and also for her daughters. Much that has been said with regard to the education of the young men of China will apply with equal force to the young women, who, in many places, are calling loudly for their share in the new plans for educational advantages.

The call for trained teachers

Perhaps none of the changes which the past few years have brought to this old empire are more radical and unexpected than the change of sentiment with regard to the education of women and girls. Over and over again we hear it said, and see in printed form the statement, that "the heart of the country is the family, and the heart of the family is the mother, and no country can prosper or hope to progress if the women are not educated." To meet these new conditions the first and chief requisite is trained teachers.

Schools for women and girls are being opened wherever it is possible to obtain teachers. In Canton, several Buddhist nunneries have been converted into school buildings. The government is taking measures to meet this new demand, and normal schools have been opened. The training in these schools seems very superficial, and as far as we have been able to ascertain, they are anti-Christian, in some the hostility to Christianity being more pronounced than in others.

The students who can pass the examinations required for admission, after a year or two, according to their previous acquirements, receive diplomas as qualified instructors. However much or little these really mean, to the Chinese they are certificates of qualification so valuable as to place at a disadvantage all who do not possess them. It is manifestly imperative, therefore, that we give to our teachers such advantages and thorough training that they will be able to command the respect of the student classes. It is the teacher that makes the school a success or otherwise.

The Chinese are sensible and practical, and will not fail to appreciate our Christian teachers if they have thorough training in all lines. Notwithstanding the anti-Christian spirit of the government schools, probably any number of well-trained Christian teachers could find employment in private schools, where they would be free to exert a Christian influence. Several of our former students have opened such schools, and find no difficulty in securing pupils. We are constantly receiving applications for teachers to open schools both in Canton and in cities in the interior.

Who can estimate the influence which a band of well educated Christian teachers, who had been carefully trained to feel their personal responsibility, would have over the non-Christian students beyond our reach, whom they would be able to gather into schools. The need of a normal school in Canton has become so apparent that plans are being made for opening one at an early date.

The whole question of the present development in educational lines has been so fully presented, that it remains for us only to seek that the women and girls of China may have their full share in the educational life of China's future; first for themselves, that after these long centuries of darkness and ignorance and suffering from cruel customs, through which the women of China have lived, in this new day which is dawning they may rejoice in the happiness and freedom which Christianity brings, and that for others they may have the power to aid and influence them for good, which is their right. Only thus can we hope and expect the best for China in the future. It has been truly said that "The status of woman in any land is at once the standard and measure of the nation's progress," and this will be true for China.

The women of China, not excepting the Empress Dowager, have had their influence in old China, and they will surely have a stronger influence in the new China. Not long since, I heard the Chinese pastor of a church in Canton say that he had heard it said that the most powerful influence in the world is the influence of the Holy Spirit, and that next in power is the influence of woman; and an honored member of the Conference has expressed the opinion that the most potent factor in the development of the new China will be the influence of woman. If this be so, how important it is that we use every effort to insure, as far as it lies in our power, to determine, that this influence shall be on the side of *right* and not of wrong, for *good* and not for evil, and to lose none of the opportunities or possibilities that lie within our reach.

Miss C. J. LAMBERT spoke of the wonderful opportunity for evangelization gained by sending Christian teachers into government schools. It was a splendid thing to have the government accept and ask for Christian teachers. "I know," she remarked, "many missionaries were afraid of letting Christian girls go into government schools; but I would say, let us try to get all our girls into government schools. Let us send our very best teachers, it is such a wonderful opportunity, and we should not wait until the door is closed.'

Resolution V was then passed unanimously.

Resolution VI.

Miss S. L. DODSON, in seconding resolution VI., said:—

The Chinese schoolgirl of to-day, outside of Christian schools, in costume is neither a boy nor a girl. There is nothing sweet and attractive about her; on the contrary, she is repulsive. The present tendency towards tight clothes is an attempt to copy the foreign costume. It is unhealthy and against economy, it offends the eye, it is conspicuous and, from a conservative Chinese point of view, immodest. It is easy to eradicate this tendency towards man's dress which is showing itself, by the delay in putting up the hair and putting on skirts. Where, formerly, girls of eighteen put up their hair and put on skirts, they now delay doing so indefinitely. I have been successful in correcting this tendency by appealing to their vanity. Being women, they easily succumbed when told their beauty is much improved by the change. Let us teach these young women that education goes deeper than clothes, that true reform does not mean a change in their sensible national dress. Let us teach them that the true woman's strength does not lie in her clothes.

The adoption of foreign customs and manners is mostly in the intercourse between young men and women. Neither are prepared for this, and it will take generations of growth before they are capable of making their own selections. All Christian schools should set their faces against this freedom, or they will help by their silent influence to bring about a state of dissolution greater than the fall of Rome. The foreign customs growing out of too Westernized school buildings, I deprecate. The simpler and more like the Chinese life, the better for girls, either high or low: I would advocate simple Chinese furniture, simple food, and simple clothes. I want to speak especially of the importance of the higher class girls being taught to take care of their own rooms and their own clothes; they need these lessons more than the poorer Christian children. I know from experience, that this can be done, and if it is a rule of the school, there is no objection. It is the plain hard things of life that develop good practical wives, for both high and low. After all, we educate girls in order to make them good wives and mothers and I should say good daughters-in-law as well. If they fulfil these three missions we have done our duty towards them. Only one Chinese woman in five hundred is capable, or fitted, for a professional career, and it behooves us not to add incapables to the already over-stocked professions. Chinese young women are not ready yet for such development, but of the encouragement of the study of nursing among our graduates, I heartily approve.

Therefore, we should take a conservative view as to the position of women. Let the force come from within and they will by rights place themselves where they belong. If a girl is properly educated and looks on life from the right point of view, her rights and privileges are silently granted her by those with whom her lot is cast. This is more a study in evolution, and the Chinese woman will finally place herself where she belongs without foreign assistance. We foreign women are what we are from a growth of generations; nature works slowly, and if we from without try to force this growth, it will be imperfect and unnatural. They need to be checked at present rather than encouraged in the adoption of foreign customs. Therefore, we should stand for conservative schools, use our influence against these abnormal excrescences, encourage proper Chinese dress, plain Chinese food, simple Chinese furniture, polite Chinese manners, and the good old-fashioned customs, even obedience to the Chinese mother-in-law.

Dr. W. A. P. MARTIN moved, as an amendment, that the first part of the resolution as to dress and customs should be struck out.

Miss NEWTON replied that the ladies knew a little better than men the effect of foreign dress.

Dr. MARTIN said that he left the question of taste in dress to the ladies. The question of dress, however, he declared, was not of taste but a lesson of politics. He referred to the Dowager Empress of China adorning herself in a foreign dress from Paris, and when she asked her Chief Eunuch how she looked, he replied if she continued to wear such a "barbarous" costume, he would dash his brains out on the floor. Whereupon, Her Majesty discarded her Parisian robes. "Are the ladies here to put themselves on a line with the eunuchs, and object to Chinese women wearing civilized dress?"

Dr. MARTIN'S amendment was voted down by an overwhelming show of hands, and the original Resolution VI adopted.

Extension Lectures

Miss MINER on behalf of the Committee, proposed the adoption of Resolution VII as it was printed, but said it would be called (*a*), and an addition (*b*) would be made later.

Rev. W. S. AMENT, D. D., (A. B. C. F. M., Peking) in seconding the resolution, said the present was not really an intellectual awakening in China, but a resurrection. The women of China had found out that they were lagging in the race, and the ladies in Peking and the North were organizing clubs and discussing questions of great importance to the future of China. The system of extension lectures had met with great success, and many women of high official rank listened to them with earnestness. The women in China needed the assistance of their Western sisters. Pathetic appeals came to the lady missionaries for teachers, appeals were daily reaching them in Peking for Christian teachers.

Resolution VII (*a*) was then carried.

The Chairman said the Committee proposed the adoption of Resolution VII (*b*). "Resolved, that the Y. W. C. A's. be asked to undertake a work on behalf of women students in Government and other non-Christian schools."

The resolution was adopted.

Miss MINER moved the adoption of the following Resolution:—

"Resolved:—That while recognizing the fact that educational work, rightly conducted, is distinctly evangelistic, we urge upon every educational missionary the importance of making opportunities for engaging at intervals in direct evangelistic work."

This was carried.

At this stage Mrs. H. C. KIP (A.R.M., Amoy) introduced Mrs. Tsêng Laisun. She said Mrs. Laisun was a pupil of Miss Aldersey, who was the first of that noble band of women who had devoted their lives to the women of China. Mrs. Laisun was one of the very first pupils, and was now the oldest living example of women's work for Chinese girls. Mrs. Laisun seventy years ago, as a child of nine or ten, attended a day-school Miss Aldersey had established in the island of Java, and she remained there until Miss Aldersey left for China, when it was opened after the war. Two of Miss Aldersey's pupils—Mrs. Laisun and another—followed her, and after secretly leaving their home and passing through many dangers, succeeded in joining Miss Aldersey in China. When the speaker's mother, Mrs. Cuthbertson, arrived in 1844, they were already established in Ningpo, where Mrs. Laisun became her pupil and life-long friend. Mrs. Laisun was baptized by Dr. Medhurst, and for sixty-five years had been a follower of their Lord and Master.

Mrs. G. H. HUBBARD (A.B.C.F.M., Foochow) translated a message to the Conference from Mrs. Laisun, in which she thanked them and said she had done for the Master what she could. She concluded: "Dear Sisters, may God bless you in your grand work."

Dr. FARNHAM, on behalf of himself, his wife, and the Conference, presented Mrs. Laisun with a bunch of lilies of the valley. Dr. Farnham, Dr. Martin, and Archdeacon Moule, all spoke of early associations with Mrs. Laisun, and of her upright life.

LATER SESSION

On the afternoon of Monday, May 6, at the close of the discussions of the subject for the day, Miss E. Benham (L. M. S., Amoy) presented a report from the Committee in connection with Woman's Work, together with the following amendment to Resolution III of Woman's Work, General :—

(*a*) The Conference notes with pain that the temptations threatening the virtue of young women have in many ways increased through the new conditions in China, especially at the open ports, that vice is encouraged by the introduction of immoral pictures, largely in connexion with the sale of cigarettes ; further, that cigarette smoking by the young is a growing evil ; also that the traffic in slaves between Shanghai and the interior has assumed large proportions : it is therefore resolved that a representative committee be appointed to take all possible steps to wage war against vice inculcate purity, and to save the fallen.

(*b*) It is resolved that we urge on the whole missionary body the importance of enlisting the sympathies of Christian women of China in the fight against opium, impurity, foot-binding, the destruction of girl babies, and early betrothals ; that we make it our constant endeavour to waken the missionary spirit and teach our sisters the joy of serving others, and that all spontaneous effort be specially encouraged.

The report and amendment were adopted.

RESOLUTIONS AS ADOPTED

WOMAN'S WORK : GENERAL

I.—Recognizing the immense importance of placing the whole word of God in the hands of all our converts, and believing that we shall not see real spiritual growth among the women till they become Bible students, the Conference urges on those concerned in translation work that the whole Bible be prepared as soon as possible in Standard Romanized Mandarin and in any other of the languages of China where it does not yet exist in a Romanized form. The Conference strongly recommends the adoption of the Scripture Union, or of some other method of systematic Bible reading ; and begs all who supervise Bible-women to impress on them the importance of teaching the women of the churches to read.

II.—While it is impossible to lay down a hard and fast rule as to the preparation of women for baptism, the Conference urges the importance of allowing sufficient time to elapse for the candidate to prove her emancipation from heathen rites and customs; that for this purpose a year is probably not too long; that arrangements be made for every candidate to have definite instruction in the Truth, and in reading the Bible, but that personal spiritual growth be in all cases the supreme test.

III.—(*a*) The Conference notes with pain that the temptations threatening the virtue of young women have in many ways increased through the new conditions in China, specially at the open ports; that vice is encouraged by the introduction of immoral pictures, largely in connection with the sale of cigarettes; further that cigarette smoking by the young is a growing evil; also that the traffic in slaves between Shanghai and the interior has assumed large proportions. It is therefore resolved that a representative Committee be appointed to take all possible steps to wage war against vice, to inculcate purity, and to save the fallen.

(*b*) It is resolved that we urge on the whole missionary body the importance of enlisting the sympathies of Christian women of China in the fight against opium, impurity, foot-binding, the destruction of girl babies, and early betrothals; that we make it our constant endeavour to waken the missionary spirit and teach our sisters the joy of serving others, and that all spontaneous effort be specially encouraged.

IV.—That in the training of Bible-women we should aim at getting earnest women who have been of good report since conversion, and who have done some Christian work; that we should give them a good training covering several years, part of each being spent in school, and part in Christian work; that stress should be laid on practical training, and on developing the spiritual life of the workers. That, where practicable, the schools should be united efforts, the joint work of the missions in the district; that they should not be confined to Bible-women, and that mothers with their little children may be admitted.

V.—The Conference rejoices to see the increased openings at this time for evangelistic work among women of all classes and pleads with the Home Churches to send out many more workers to undertake this work or to set free older workers who may be specialy fitted to do it.

RESOLUTIONS AS ADOPTED

WOMAN'S WORK : EDUCATION

I.—RESOLVED :—That while the development of the whole woman, physical, intellectual and spiritual, is the aim of education, the emphasis in mission schools should be laid on the spiritual development and the strengthening of conscience and character to meet the temptations and responsibilities which come to young women under the peculiar new conditions of China.

II.—RESOLVED :—That in view of the new sentiment in favour of the education of women in China, Christian schools for girls should enlarge their scope, opening their doors more freely than in the past to non-Christians, taking care that Christian standards should not be lowered.

III.—RESOLVED :—(*a*) That we urge the leading Mission Boards to unite in establishing in central localities a few well-equipped colleges and normal schools, making it possible for young women to acquire in their native land and under Christian influences the best education which is demanded by the times, that these schools should be opened both to Christian and non-Christian girls, but that the latter should pay their expenses in full, as they cannot pay their debt to the school by teaching in mission schools after graduation.

(*b*) That a Committee of women be appointed to co-operate with the General Education Committee appointed in accordance with resolution IV. under the general topic of education, with a view to securing for schools for young women the same support that is sought for young men.

IV.—RESOLVED :—That more attention should be given to the establishment of Kindergarten Training Schools, as well informed Chinese favour kindergartens, and there is no place where Christian influence counts for more than in the training of little children.

V.—RESOLVED :—That in all the schools mentioned above we aim to educate teachers for non-Christian as well as Christian schools, provided that nothing inconsistent with Christianity be required of teachers in such schools.

VI.—RESOLVED :—That the influence of Christian schools should be against the adoption of foreign dress and customs, and especially that a stand be taken against masculine dress and manners; that the ideal woman to be held before girls and young women in schools is the wife and mother in the home; and that though other careers are now opening before the women of China, they should be regarded as exceptional. In view of the misconceptions which prevail in some circles as to woman's "freedom and power" it seems wise, while we encourage "New China" in the many wise reforms advocated, to take a conservative attitude as to the position, rights, and privileges of women.

VII.—Resolved:—(*a*) That "University extension" should be an important department of every advanced school for women, a special effort being made through lecture courses, study courses, women's clubs, reading rooms, etc., to come in touch with the best element among Chinese women, and to help them in their pursuit of education and culture. Such lines of effort should open opportunities for direct religious teaching, either public or private, or where such opportunities do not come, should at least show the futility of seeking physical and intellectual culture, whilst neglecting the highest culture, the ethical.

(*b*) That the Young Women's Christian Association be asked to undertake a work in behalf of students in government and other non-Christian schools.

VIII.—That while recognizing the fact that educational work, rightly conducted, is distinctly evangelistic, we urge upon every educational missionary the importance of making opportunities for engaging at intervals in direct evangelistic work.

Christian Literature

RESOLUTIONS AS PRESENTED

(1.) Resolved :—That, in view of the educational awakening and unprecedented literary renaissance of China, the influx of materialistic literature prepared in Japan, the slowness of production by sporadic workers and the clamant need of the Church for new and helpful books, this Conference strongly urges the various Missionary Societies represented at this gathering, to set free able men for literary work. Unless this is done many of the reforms advocated in this paper cannot be carried out.

(2.) That this Conference makes a strong appeal to the Missionary Societies and Boards in the home lands, to furnish money enough to carry out the more pressing needs of this paper, so that the Church may not lose the opportunity of the ages.

(3.) That, as the dissemination of Christian Literature is as important as its production, this Conference recommends that a Local Religious Literature Committee be formed in every centre of missionary activity, to promote the dissemination of religious literature by the opening of book-stores, colportage work, etc.

(4.) That this Conference recommends the adoption of the scheme for the amalgamation of Christian periodicals proposed by the Rev. F. Ohlinger and requests the publishers and editors of those periodicals to appoint a committee to devise a method by which the proposed amalgamation may be accomplished.

(5.) That a representative and permanent committee be appointed to promote the union and amalgamation of the various Religious Literature Societies which is recommended in this paper, and to secure writers for the new books called for by the Chinese Church.

(6.) That a reference library being a necessity in the preparation of Christian books, and the nucleus of such a library being already secured in the books presented by various publishing houses in Britain and America to the book exhibit of this Conference, it is resolved that a Committee be appointed to collect funds for and secure the establishment of such a library with as little delay as possible.

THURSDAY MORNING SESSION, May 2nd, 1907

Resolution I.

Rev. J. DARROCH, (Translation Dept., Shansi University) in proposing Resolution I., drew attention to the really critical state of Christian Literature in China to-day, urging that something be done quickly. He called for more workers because of the unprecedented literary renaissance, and the development of modern education in China. "These are," he said, "facts well known to all of you, and it is absolutely impossible for us to tell the number of schools in China to-day. One great educational movement is sweeping over the whole of China now, one great wave of interest in educational work, and new schools are springing up like mushrooms. Those of you who have walked through the streets of Shanghai for the first time in many years, must surely have been struck with the large number of books and book shops. The Chinese Government has now a scheme to make education compulsory throughout the length and breadth of the Chinese Empire. The Empress Dowager is strongly in favour of female education in China. There are more readers now in China than ever before, and the number will soon be multiplied—and there is a great call now for us to provide some kind of Christian literature for them to read. We have but a few men engaged in literary work, and the committee calls upon the Missionary Boards to set free some of their men for such work."

Newspapers, he remarked, should not only instruct our Christians, but also influence public opinion. The statements of the Chinese press were often untrue and always prejudiced; yet it was to be regretted, and many complaints were heard, that the books issued from the Christian Press were not as good as they ought to be. Men were required here on the spot, and not scattered everywhere throughout China.

Mr. Darroch stated that the resolution before the Conference was particularly addressed to the Home Boards, asking them to recognize the fact that literary work was just as important as any other missionary work; and the committee appealed to them to set aside young and capable men for that purpose, because the work would or could not by done unless men were specially appointed. What was possible ten years ago was not possible now, and what is possible now would not be possible five years hence, and the need of capable men was nothing short of an absolute crisis.

Rev. D. MACGILLIVRAY, (Christian Literature Society, Shanghai) in seconding the first Resolution, said:—Christian Literature is as much an evangelistic agency as any other already discussed. Yes, even in its widest scope. As Dr. Richard once said, "Christian literature should be as wide as the works of God and commensurate with the needs of man." The full Gospel of the Kingdom must be preached to every creature, and we call for men to be the megaphone of the pulpit and the college rostrum by means of the press. This is to meet the greatest need of all the ages, the reading thirst of twenty millions, newly awakened. Of the ten men devoting themselves to this work, only five are seeking to reach the non-church-going millions. There may be some young men in this audience who are hiding not one talent but nine, and it may be that God will call them to-day to help in this stupendous task. We are not doing as much as our predecessors. Up to 1869, 19.8 per cent. of the missionary body did some literary work. Now, only 11.4 per cent. do any, counting only the men. Besides, the times differ. Then China moved scarcely an inch, while now she moves a mile. Then few read, now the number increases with the phenomenal spread of education which may soon be compulsory. Men must be set *free* for this special work. Some of the Boards have done so with statesmanlike sagacity, and the Canadian Presbyterian Church, though small among the big Societies, has done so. May a little child lead the others. Personally, I believe we can do better work collectively than individually. But we need men to help, even if they cannot leave their inland stations, to supplement the work at the centre. Union is strength, and overlapping and other evils may thus be prevented.

It is sometimes objected that in Shanghai we are out of touch with the people: I ask out of touch with *whom?* Where can you be so much in touch with the whole empire as in the very centre with its postal, cable, and telegraphic systems, the very nervous system of China? Besides, here you can get good writers, often an impossibilty in the interior.

When I say needs I do not mean my Society, but all Societies.

The missionary body still needs one man to thoroughly and systematically study the new Japanese literature, one man to read thoroughly the Chinese papers and new books, one man to revise MSS and bring up to date old but valuable books, one man to foster purely native Christian literary activity (only one per cent of the books now current being by Chinese), one man to further distribution, one man to travel from centre to centre, two men to edit the proposed new Daily, at least ten men to unite in production work: three of them for the needs of the Christians, and seven for the needs of the rest. A total of eighteen men. Will not *America* supply some of them?

Rev. L. LLOYD (C.M.S., Foochow) said he was in sympathy with the spirit of the resolution; but though he did not wish to strike a discordant note, he took exception to the missionary being termed a sporadic worker. The best tract writers were the busiest men who went among the people and kept in touch with them. "How is it," he exclaimed, "that tracts in England do not touch the people as they ought? Why, simply because they are written for the poor by the rich in well furnished drawing-rooms, their writers lounging on comfortable sofas and easy chairs."

Mr. J. ARCHIBALD, (N.B.S.S., Hankow) proposed that Resolution I. be referred back to the Committee. "The reason I don't like number I. and all the rest of the resolutions is that there is too much union about them for my taste; union is a means and not an end." He deprecated the removal of the best men from the interior in order to bring them to Shanghai for literary work. Such action would be a hindrance to the missionaries and also to the men themselves. Then, too, the men might not be willing to come. He did not believe it was at all necessary to bring these men to Shanghai for this work; he believed the men carrying on work in the interior could produce good literature and had done so. He eventually withdrew his motion.

Dr. GILBERT REID thought it would be an easy matter to eliminate the last sentence altogether, and made a resolution to that effect which was accepted by the committee.

Ven. Archdeacon BANNISTER (C.M.S., Hongkong) said the use of the words "sporadic workers" was unfortunate.

The Chairman suggested that the words should be 'under the present lack of method."—Rev. S. I. Woodbridge and Rev. J. L. Stuart objected to "lack." The amendment was carried, reading "by present methods."

Resolution I. was then adopted.

Resolution II.

Ven. Archdeacon MOULE (C. M. S., Ningpo) in moving the second of the resolutions on Christian Literature, an appeal to the Home Churches and Societies to provide the necessary funds for this work of such immense importance, declined to urge the diverting of one penny of existing funds and of regular increase to this special object, to the further weakening and starving of native agency, or schools, or hospitals. A special appeal for special funds must be issued. The speaker further urged that if this appeal is to be effective, the home churches must be sure that our literature will be essentially and courageously Christian. Scientific books of high order will be demanded—let them be honest and scientific enough to confess the supernatural in nature; the Creator in Creation. Let them follow such books of the highest and most exact science as the "History of Astronomy in the Nineteenth Century," which begins with the recognition of God-head, and as it passes to a majestic close, returns to the true science in God. Do not maintain judicious silence in "popular" science, about that which all true science adores. Novels and stories will be wanted. Do not let our Christian literature pander for smart Society's tastes. Above all do not follow the dangerous modern fashion of portraying "irregular Christians"; men and women of no definite faith, or of most doubtful Christian belief, yet the heroes of these romances, because they are so philanthropic and kind. "Alas! he can be wrong, or at least lead others to condone fatal error, whose life seems in the right."

The speaker, in conclusion, emphasized the fact of this true "revival of learning" from what he and Mrs. Moule had seen on the occasion of an early call upon a Chinese Christian lady in her country home. They were shown into her study while she was called away, and found the Bible open in two versions, and by its side a commentary published by the Chinese Tract Society, as also books of the Christian Literature Society.

Rev. Y. J. ALLEN, D. D., (M. E. M. S., Shanghai) in seconding Resolution II, said:—I cannot tell you how profoundly I have been impressed by the spirit of harmony, unity, and love, which has characterized the sessions of this conference. By these tokens the spirit of Christ is among us, and His people are being prepared for such a testimony as cannot fail to realize the prayers of our great High Priest, and increase a thousandfold the scope and effectiveness of His promulgated Gospel, the truth and power of which will be greatly intensified by such proofs of our love and unity. In many things we are agreed and the heartiest co-operation already obtains or is assured, and I feel sure that the measures contemplated to-day will have your strong approval. For years I have been a pioneer and pathfinder, trying to reach the ultimate state of missionary endeavor, and I see before us one step more, to wit,—provision for an organized literary department of missions. Already, more than twenty years ago, this need was so pressing that a few of us missionaries felt moved to unite in such an attempt, and the organization of the S. D. K. was the result. Its achievements are well known to you, proving that we were not mistaken. But great as the results may have been, we feel that the demands are enhanced a thousandfold by the marvelous movements now taking place in China. We must have more men and more money to carry on this work. Nothing like the present outlook was ever seen in all the history of the Church before—such unity of sentiment, such readiness to co-operate on the part of all, and such a forward state of preparedness on the part of the peoples of this ancient land. Opportunity so favorable, so vast—what does it mean? What but an obligation equally vast and comprehensive. Think of it. The need, vast as heathendom ; the opportunity, vast as the need ; the obligation vast as the opportunity and the need combined. How shall we meet them? It cannot be done by individuals. It must be done by the presses or so-called publishing houses, or it must be done by the organization of a literary department, or at all events by greatly augmenting the staff of literary workers.

Rev. J. L. STUART (S. P. M., Hangchow) moved the following amendment to Resolution II:—That this Conference makes a strong appeal to the Missionary Societies and Boards in the homelands, to furnish money enough to carry out the more presing needs of preparing Christian Literary work so that the Church may not lose the opportunity of the ages.

The resolution was adopted.

Resolution III.

Rev. J. S. ADAMS, (A.B.M.U., Hanyang) in moving the adoption of Resolution III, said that missionaries should think for the colporteur, buy for the colporteur, and keep strict account with him. The colporteur must be a man who loves his business, a man who loves books and a man who loves Christ, to make his work tell. He said he would like to see in every book-store a magazine for women. There was also, he regretted to say, a dearth of books on temperance, and the beer that made Milwaukee famous can now be purchased in every town in China. There was a great demand in every part of the country for a great newspaper business. A great many people throughout China to-day want continually to know if such and such in the native press is true, and many believe to-day that the Japanese got an awful whipping from China in the Chino-Japanese war. He consequently made an appeal to give the people something true to read and think about.

Mr. Adams referred to an experience of his own when preaching to 200 Confucian students years ago. When he went into the hall to address them they were all sitting with their backs to the platform. He commenced an address on the opium question, and in a minute or two one of the students put a leg over his seat and half turned round. Before many minutes they were all facing him and listening with their mouths wide open. He thought that was the position of the Chinese at the present day. They were now beginning to turn round, and literature would possess an enormous influence over them.

Rev. R. E. CHAMBERS, (A.S.B., Canton) in seconding the resolution, spoke of the great importance of advertising in the Chinese press and magazines what books the Societies had to sell; he also believed that only first class men should be trained for colporteur work. Four things were essential in the preparation of literature, namely, preparation, publication, circulation, and reading and study.

Rev. W. W. CLAYSON (L.M.S., Canton) moved as an amendment "and that Societies producing Christian literature be asked to issue it at net prices, and to print the net price on the cover of each publication."

Rev. G. H. BONDFIELD (B.&F.B.S., Shanghai) said that a few years ago he had made most careful inquiries in the different provinces for one expression which would cover seven or eight cash. It proved impossible to find one. Some provinces had large cash and some small; and it was quite open to missionaries to stamp the price on the publications they received. He hoped the suggestion would not be adopted.

The amendment was put to the meeting and lost.

Resolution III. was then put to the meeting and carried.

Resolution IV.

Rev. F. OHLINGER, (M.E.C.M., Shanghai) in proposing Resolution IV, said:—

It may be well to state in the first place what it is we propose in this resolution. We might say that the resolution contemplates a reduction of the number of periodicals now published in Shanghai. These periodicals, let it be clearly stated here, are all earnestly Christian in tone and spirit, and without the shadow of narrowness or sectarianism. As one result of this they are patronized by *all* denominations and read by Chinese Christians, and by many Chinese who are not Christians, in all parts of the world. They are known in Manchuria, in Tonquin and Siam; they visit the Chinese in Calcutta, and penetrate into hostile Thibet. There are Chinese in South America, in Australia, on the Hawaiian Islands, and at the Rand gold mines who look for the regular coming of one or the other of these papers. They are read by Japanese and by Koreans. They have found an entrance into palaces, vice-regal yamens, colleges, hospitals, and leper villages. They seek to supply all the reading matter any one needs from theology, philosophy, and political economy, down to fiction and the news of the day. I must repeat that they only *seek* to do this. The task they have set themselves to perform is too great for ordinary Monthlies and Weeklies; nor can they avoid much overlapping in their leading departments and articles. Without in the least depreciating the work they are doing, I believe there is a standard of *efficiency* to which they can only attain (*a*) by uniting the Monthlies in *one* Monthly and the Weeklies in *one* Weekly, and, (*b*) by completing the set by adding a Theological Quarterly and a Christian Daily.

Efficiency is the one word that expresses the *aim* of this resolution. It is the same word that occurs in so many of the resolutions that have come before this body. Let me, in order to save time, remind you that every sound argument in favor of church federation and co-operation applies to this resolution and is an argument in favor of consolidating our Christian periodicals.

But, I repeat, the *efficiency* of the consolidated papers would be greatly enhanced by the *completion* of the set—namely, by publishing a Theological Quarterly and a live, Christian Daily. I need not dwell on the demand for such a Quarterly, nor on the value of such a Daily. The press is an agency of which the church should for many years to come have full control. Failing to seize the opportunity of the present juncture (a lull as it were), we may not only *lose* the services of this agency for aggressive work, but also for effectual defence of our interests in suddenly arising crises. Upheavals as unexpected and sweeping as the Boxer outbreak may be upon us any day, misrepresentation may suddenly take on new form, vital interests may be put in jeopardy by a single newspaper paragraph, and we must expect to be placed in highly embarrassing positions unless we pre-empt, as it were, the full use of the press. This can be secured and guaranteed in no other way than by publishing a Daily of our own. Such a paper, however, can be successfully established only by the united support of the whole missionary body, and this is one reason for urging it upon your attention during this conference. Let no one look upon it as one of the many novel ideas and projects that come to the surface on occasions like the present. We *know* the power of the press, and we shall have no excuse if it is discovered a year or more hence that we have let it slip into hostile hands.

This proposition, however, not only means united and great effort, but also for some of us a giving up. Thirty-three years ago I edited one of the papers I now propose to merge in the one union Monthly. It was a modest, unsightly little paper, but has by dint of growth, evolution, and intermarriage, greatly improved in outward appearance as well as in weight and variety of contents. To see it swallowed up by the larger periodical would stir deep emotions in my heart; yet I should try to take it in the spirit in which parents take the departure of a beloved child that has grown up and qualified for something broader and higher than the home circle affords. I do not lose sight of the fact that we are on an era of "give and take" in all missionary work, *and all for the sake of efficiency*, not mere sentiment. For the sake of efficiency you give up a school here and a chapel yonder in order to unite with your neighbor's school or chapel, and thus, by combining forces, attain to the greater efficiency.

In closing, I think I may say that the proposed union,—and, may I add, putting the capstone on the Christian press in China—is practically a matter of *now or never.* Your hearty endorsement now, I have no doubt, will set publishers and editors, old and young, to thinking and planning. The Laymen's motto is the message for us this morning:—We can *if* we will. I sincerely hope your decision will be:—We can! *and* we will!

Rev. I. GENÄHR, (Rhenish Mission, Hongkong) in seconding Resolution IV, said:—It is a short one, and the words I am going to say shall be few. (You all, I may say, have read Mr. Darroch's paper on Christian Literature, in which is incorporated Mr. Ohlinger's scheme referred to here.) The question is: shall we go on publishing the various Christian periodicals now published in Shanghai and increase their number, or shall we start this new scheme.

I sincerely hope that this Conference will adopt the plan proposed, *not* by appointing a committee to devise the needed method, which is *not* the intent of this Resolution, *but* by requesting the publishers and editors of these periodicals themselves to do so, and to do so for the following reasons:

"Together" is the twentieth century watchword. The desirability and urgent need of working together has been so much emphasized during the last few days, that very little remains to be said on this subject. What has been said of the necessity of presenting a united front in other departments of missionary work applies with equal force to the subject before us. Many of you know the Latin proverb: "*Divide et impera*," *i. e.*, divide them and you will reign over them. In opposition to this the Germans have a saying, which runs: "*Einigkeit macht stark*," *i. e.*, "Union is strength."

Another reason is, the amalgamation of these periodicals would tend to make them more efficient and self-supporting. As far as I know, not one of them has reached this state so far. On the contrary, we always hear that some of them at least are struggling for their existence and are constantly making strong appeals for support.

A third reason which speaks for the scheme is the salary question with regard to those who are the chief readers of these periodicals. I mean our preachers and other native co-workers. Even if their salaries were raised to the highest possible extent, so as to enable them to live without care and anxiety, which is highly desirable, it is to be feared that they cannot go on reading and paying for so many different monthlies as hitherto.

Another point I want to make is this, that by amalgamating our Christian periodicals another scheme which is dear and near to many of us will be promoted, *i. e.*, the scheme of union and federation. This point of view has not had much weight with the originator of the scheme in this matter. But it has some weight with me, and I am sure here is a field in which we all can easily join together and by it promote a better and more thorough understanding and brotherly love and esteem between the various churches to which we belong and in which these periodicals are read and will be read in future. For this very reason I myself, while freely contributing to the existing periodicals, have refused to join in starting a new periodical together with my German brethren of the Basel and Berlin Missions in the south. It may be that we will start a weekly some day, in order to strengthen the bonds of union between the three German missions in Kwangtung, but I am utterly opposed to seeing the number of monthlies already in existence increased by a new one.

I had intended to add another reason in support of the scheme, *i. e.*, that by amalgamating the Christian periodicals more able men for literary work would be set free, but as I see, that according to Mr. Ohlinger's idea, the editorial staff of these periodicals should be fully as strong as it is at present, I will leave this question open.

In conclusion, let me say that fairness requires that although different societies and denominations will be represented in the editorial staff, no undue preponderance should be given to any one of them. This presupposed, I have great pleasure in seconding the resolution.

Rev. S. I. Woodbridge (S. P. M., Shanghai) said he hoped the Conference would not accept this proposal hastily. He considered the recommendation was rather premature, and he proposed as an amendment that the resolution should read: "That this Conference requests the publishers and editors of the Christian periodicals mentioned in the paper to consider the advisability of the scheme proposed by Mr. Ohlinger."

Mr. Darroch accepted this substitute.

Rev. J. T. Proctor (A. B. M. U., Huchow) at this stage read the following letter from the Chekiang Chinese Baptist Association:—

To the Centenary Conference. Ever since the establishment of Christian churches in China different kinds of magazines and newspapers have been issued, but the greater part of the subscribers have been Christians, with only a few non-Christian subscribers ; so now we ought to plan to issue a Christian daily newspaper in order to reach the heathen and extend the knowledge of Christ.

1.—The form and the contents of this paper must be the same as the common newspapers in Shanghai.

2.—The newspaper office must be established in the Settlement of Shanghai.

3.—The fund ought to be, at least, $100,000 which may be divided into 10,000 shares of $10, each. The members of all missions in China and the missionaries may be shareholders.

4.—Missionaries and native pastors may constitute the board of managers.

5.—Native preachers and teachers may be appointed correspondents.

6.—The sale of this paper in the different places may be put in the hands of the preachers and church-members

7.—This paper will correct any misunderstanding regarding the Gospel published in the other papers.

8.—This paper must contain some religious instruction, so that the officials, scholars, and merchants who read it may be gradually influenced by the doctrine.

9.—Nine parts of it may contain general information, scientific articles, advertisements, and only one part contain religious instruction.

10.—If the business is good, the shareholders may share its profit.

Signed—COMMITTEE, CHEKIANG BAPTIST ASSOCIATION.

Mr. GILBERT McINTOSH (A. P. M., Shanghai) said a veteran Chinese, Mr. H. N. Woo, asked him to convey to the Conference an urgent message, that the Chinese Christians were anxious to have a Christian daily newspaper established in Shanghai, with possibly, in time, similar newspapers in such centres as Canton and Hankow.

Rev. H. C. DU BOSE, D.D., (S. P. M., Soochow) remarked that the Mission Boards at home should be asked to help to carry out a paper of this kind, and he thought for his part "The Christian Advocate" was too heavy in a literary sense for the Chinese to understand.

Resolution IV, as amended by Mr. Woodbridge and accepted by Mr. Darroch, was then put to the meeting and adopted

Resolution V.

Rev. G. DOUGLAS (U.F.C.S.M., Liaoyang) then proposed the adoption of Resolution V in a slighty amended form, which was accepted by Mr. Darroch.

Dr. GILBERT REID, in seconding Resolution V, said:—I hardly know what to say, since I am just informed that the mover, with the consent of the chairman of our committee, has modified the phraseology in the first part. Therefore I will say nothing, pro or con, as to the first part. As to the second part, in support of the proposition that a committee be appointed to secure writers for the new books called for by the Chinese Church, I wish to point out that this does not limit the work to be done to Shanghai, as was unduly emphasized this morning; but the work is such that it can be done by capable persons at their own homes in every part of China. When I was living in the interior, I found that I had more time for literary work than I have had since I came to Shanghai, and I also secured the aid of Chinese with far better Chinese style than I have secured in Shanghai. This was also my experience when living in Peking. Therefore, this is a call, not for missionaries, who wish to prepare books, to come to Shanghai, but to do this work at their own mission stations. In this way a large amount of help can be rendered by many missionaries from all parts of China, and this without injury to other forms of missionary work.

Rev. J. C. GARRITT, D. D., (A. P. M., Nanking) said :—

The subject of Christian literature properly deserves a day of our time. The importance of the present crisis cannot be overestimated; and yet the most important side of the subject has not yet been touched upon. We have many books for our Christians and enquirers; and these readers will overlook many inaccuracies of style. But we have few books which will command the attention and approval of the scholarly classes. In saying this, I am not underrating the useful and important translation work, etc., done by Archdeacon Moule, and by others, to which reference has already been made. Their work has been of inestimable value to the Church. But their work has been distinctively for Christians.

To-day, sir, we are confronted by entirely new conditions. Chinese who are masters of style have translated works of many kinds, from Japanese and from English. The whole vocabulary of materialism and evolution is now in the mouths of the Chinese. Not merely our preachers but the boys in our schools, talk learnedly of "natural selection," "survival of the fittest," and a hundred other things which are common modes of speech among agnostics. The Chinese at large have begun to study such subjects. The non-Christian and the anti-Christian attitude of some Western scientists is strongly before China to-day.

We may expect this; but if we wish to see the antidote applied, we must ourselves see to the production of a literature which shall show how faith stands on as firm a basis as before the late advance in science—yes, on a firmer basis than ever. We need to recast and present anew the Christian apologia. This needs to be done in books made in the best of Chinese style, and with as strong and commanding power of intellect as in books like those of Mill, Montesquieu, Adam Smith, etc., which are now beginning to dominate the thought of scholarly Chinese. We, therefore, need to take decisive and practical steps for the production of this literature.

Rev. J. ENDICOTT, (Canadian Meth. Mission, Chentu) in appealing to the Conference to remember the work being done by the Tract Society in Western China, said more literature was needed by the Chinese Church, as the Chinese were becoming greater thinkers than ever before. Chentu, he said, could not be considered as a small suburb of Shanghai, and if their field of operation were situated in any other part of the world it would demand the attention of the whole civilized world.

Resolution V was then put to the meeting and adopted :—

The time for adjournment having now almost arrived Mr. Darroch proposed, and it was agreed, that Resolution VI be referred to the Reference Committee.

Mr. Darroch then proposed an additional resolution which read as follows: "That this Conference, while earnestly appealing for funds to carry on the work of printing and disseminating Christian literature in China on a scale adequate to the present need, desires at the same time gratefully to record its appreciation of the help received in the past from the Religious Tract Societies of Great Britain, America, and Canada." Dr. G. Reid seconded this resolution, which was carried.

RESOLUTIONS AS ADOPTED

I.—RESOLVED :—That in view of the educational awakening and unprecedented literary renaissance of China, the influx of materialistic literature prepared in Japan, the slowness of production under the present methods and the clamant need of the Church for new and helpful books, this Conference strongly urges the various Missionary Societies represented at this gathering, to set free able men for literary work.

II.—That this Conference makes a strong appeal to the Missionary Societies and Boards in the home lands to furnish money enough to carry out the more pressing needs of Christian literary work, so that the church may not lose the opportunity of the ages.

III.—That, as the dissemination of Christian Literature is as important as its production, this Conference recommends that a Local Religious Literature Committee be formed in every centre of missionary activity, to promote the preparation and dissemination of religious literature by the opening of book-stores, reading-rooms, colportage work, etc.

IV.—That this Conference requests the Publishers and Editors of the periodicals mentioned in the paper, to consider the feasibility of the scheme proposed by Mr. Ohlinger.

V.—That a representative and permanent Committee be appointed to promote the interests of the various Religious Literature Societies, and to secure writers for the new books called for by the Chinese Church.

VI.—That a reference library being a necessity in the preparation of Christian books, and the nucleus of such a library being already secured in the books presented by various publishing houses in Great Britain and America to the Book Exhibit of this Conference, it is resolved that a permanent library Committee be appointed to take charge of the books in hand and secure additions from time to time.

VII.—That this Conference, while earnestly appealing for funds to carry on the work of providing and disseminating Christian Literature in China on a scale adequate to the present need, desires at the same time to gratefully record its appreciation of the help received in the past, especially from the Religious Tract Societies of Great Britain, America and Canada.

Ancestral Worship

RESOLUTIONS AS PRESENTED

(1.) That while the Worship of Ancestors as at present practised by the generality of the people is incompatible with an enlightened and spiritual conception of the Christian Faith, and so cannot be tolerated as a practice in the Christian Church, yet we should be careful not to destroy in our Christian converts the feeling of reverence for the dead which this custom seeks to express, nor to convey to the Chinese in general, the impression that Christians attach no importance to Filial Piety.

(2.) That recognizing the full provision made in Christianity for the highest development and expression of Filial Piety, this Conference recommends that greater prominence be given in preaching, in teaching, and in religious observances, to the practical duty of reverence to parents, and thus make it evident to non-Christians, that the Church regards Filial Piety as one of the highest of Christian duties.

(3.) Recognizing that in replacing the Worship of Ancestors in China by Christianity, many delicate and difficult questions inevitably arise, we would emphasize the necessity for the continuous education of the conscience of the members of the Christian Church by whom all such questions must ultimately be adjusted, expressing our confidence that through the leading and illumination of the Spirit of God, the Church will be guided into right lines of action.

(4.) That some effort be made by memorial or otherwise, to induce the Chinese government to follow in the steps of Japan by declaring that the homage paid to the tablets of the Emperor and of Confucius, shall not be regarded as an act of religious worship, but of State ceremony only, so that Christians may perform the required acts of homage without violating Christian principle or Christian conscience, while at the same time escaping the brand of disloyalty.

(5.) That this Conference recommends our Chinese brethren to encourage an affectionate remembrance of the dead by beautifying graves and erecting memorials to parents and ancestors, by building or endowing churches, schools, hospitals, asylums and other charitable institutions as is common in all Christian lands, thus making memorials of the departed a means of helping the living through successive generations.

THURSDAY AFTERNOON SESSION, May 2nd, 1907

The chairman (Dr. Gibson), in introducing the Rev. James Jackson, said that the subject for discussion was an important, difficult, and delicate one, and one upon which there might perhaps be strong feeling. He, therefore, asked of those taking part in the discussion that the more strongly they felt the more gently they should speak. He related the story of a certain Bishop who once met one of the members of his flock and was rather shocked at the strength of his language, so much so that he felt it his duty to remonstrate with him, and he said to the man: "Where did you learn such language as that?" The man misunderstood the Bishop's intention and his reply was, "You cannot learn it my lord; it is a gift." The chairman added that if there were brethren present who had the gift of speaking strongly, he would suggest that that was a gift which for that afternoon might very well be laid aside.

Rev. JAMES JACKSON (A. P. E. C. M., Wuchang) then introduced the Resolutions by the following remarks:—

Tribute to the late Bishop Hoare

In presenting the subject of Ancestor Worship to the Conference this afternoon, I would remind the Conference of the sad event which causes this duty to devolve upon me. I allude to the death of Bishop Hoare who was, as you know, Chairman of this Committee on Ancestor Worship. The loss of his presence and counsel in this Conference is to us great indeed. We discuss this subject under the shadow of a great bereavement, and as the subject itself brings us at many points into touch with the unseen world into which Bishop Hoare was so suddenly summoned, in the prime of life and amid the manifold activities of missionary labor, I would ask that we should discuss it in the tone and temper befitting the circumstances, so that however widely we may differ in our views on certain aspects of the question before us, we may at least realize the presence of Him who knits together His elect in one communion and fellowship in the mystical body of Christ our Lord.

The Committee and the Resolutions

The Committee which has prepared the resolutions which it is my duty now to place before you, has sought as far as possible to avoid anything distinctly controversial These resolutions do not express fully the views of any single member of the Committee. They do not express all that I myself would have liked to express, they do not express all that others would like to express whose views on some points are not in entire accord with my own. But I would beg leave to state that the resolutions as they are presented in the paper now in your hands have the hearty and unanimous support of the Committee. They express something upon which we could all unite. And as this Committee is a very representative one, composed of men who hold almost every type of view possible, we trust that we shall be able to unite the Conference to pass these resolutions which, while not saying everything that everyone would like to say, do at least say something which we can all endorse.

The method of procedure determined upon by the Committee is that I should first go over the general subject in the time allotted to me. I shall then move the resolutions in the order in which they stand, and one member of the Committee will then second each resolution. This will give fifty minutes to the Committee, the rest of the time being at the disposal of the members of the Conference who may wish to speak upon the subject.

An Irenical Tone

The subject as arranged for by the General Committee is limited in its scope. It is put down upon the programme as an investigation of the facts and a statement of the Christian position. The paper prepared, which I shall take for granted that you have read, was written along these lines. It has sought to set forth as far as they are ascertainable, the facts of ancestral worship; to interpret the ideas underlying those facts, and to compare those ideas with the spirit and teachings of the Catholic faith: pointing out similarities, differences, and antagonisms. The position taken up in the paper is an irenical position—a mediating position. It takes for granted the truth set forth by the writer of the Epistle to the Hebrews, as by other of the New Testament Scriptures, that God has spoken to all races of men in fragmentary portions and various ways, that He has given to the Chinese people at least some scattered rays of that many colored wisdom of God which emanates from the Eternal Word which has shone and still shines in the hearts of all men, rays of that Eternal-Co-eternal beam which, though so often distorted by the media through which they pass, yet still bear traces of the fact that they are the out-streaming of the Divine glory, and that man though fallen away from God still bears within him the seed of a Deified nature. The resolutions, so far as they go, take up this same irenical position; they acknowledge to some extent (not, I am free to say, as far as I myself would like to acknowledge) the true instincts which seek to find expression in the worship of ancestors, while at the same time condemning the distortion of those instincts manifested in some features of that worship, and pointing out how those instincts may find their true and perfect realization in the religion of the Incarnation of our Lord Jesus Christ, the Eternal Word, made flesh in order that man might more fully become partaker of the Divine nature, and realize in Christ, the Perfect Man and Federal Head of the whole human family, fellowship with the living and the dead, the Church on earth, and the Church in heaven.

Resolutions Constructive

The resolutions again, are constructive rather than destructive. They recognize the fact that whatever may be our views upon ancestor worship as a system, if we desire either to purify it or get rid of it altogether we must put something definite, something better in its place. This we are persuaded, by correspondence we have received from many quarters and by conversation with representative missionaries, is a very strong feeling in the missionary body as a whole. We cannot satisfy either the Chinese Church or the Chinese people by mere negations. We must make provision, both in teaching and religious worship, for the full expression of all those natural instincts and desires which have sought their expression in ancestor worship. We must make full and complete use of the expulsive power of a new affection. We must drive out all that is incompatible with a spiritual conception of the Christian Faith, by presenting and interpreting that faith in such a way as shall make it evident that the religion of the Incarnation and the Resurrection which we preach leaves no legitimate desire of the human heart unsatisfied and unprovided for. This aspect of the subject is brought before us especially in Resolution V, which will be more fully expounded by Dr. Martin.

Reverence to Parents

In Resolution II the Committee asks the Conference to recommend that greater prominence be given in preaching, teaching, etc., to the practical duty of reverence to parents. I am sure that the Conference will be heartily agreed upon the necessity for this at this present crisis in China. We are often reminded that the marvellous persistence of the Chinese people through the long periods of her history is a remarkable fulfilment of the divine promise given in the Fifth Commandment. China is the only example of an ancient civilization and people which has persisted down to the present day. She must have possessed in an extraodinary degree those qualities which tend to the perpetuation of the family, the tribe, the nation. Reverence for the past, respect for authority, the love of an ordered state of society, the desire to present the integrity and continuity of family life, these have all been strong points in the Chinese character, and have in a great measure been fostered by the system of ancestor worship. In this time of transition and unrest, there is great danger lest these healthily conservative instincts and ideas of the people should be weakened or destroyed. The new desire for freedom tends to the breaking down of all law and authority, and it behooves us to impress upon the minds of the young in our schools, colleges, and congregations, that without reverence no nation or individual can be great, "that," to use the words of a great bishop quoted in a note to the paper, "awe, the lowliest and the most self-suppressing, is a sign not of littleness, but of nobility; that our power of reverence is a measure of our power of rising."

The Christian Attitude to Filial Piety

In the latter part of this same resolution our attention is called to the necessity of making it evident to non-Christians that the Church regards filial piety as one of the highest of Christian duties. I suppose that all will agree that there is great misunderstanding on the part of the Chinese generally as to the teaching, practice, and tendency of Christianity in this particular. One of the strongest objections to Christianity on the part of the Chinese arises out of this misapprehension. The Church is supposed to ignore, if not actually to discourage, Filial Reverence. We all know, of course, that such a view does gross injustice to our holy religion, and that it arises out of ignorance or misapprehension. Such misapprehension, however, is not altogether a cause for wonder. Our Western forms of thought, our Western customs generally, are unintelligible to the oriental, and I fear we are not always sufficiently careful to explain and make evident to non-Christians, in concrete ways which they will be able to appreciate, what is the real Christian position in regard to the subject of filial piety. No one, I think, can seriously question that the Chinese and Christian ideals, while they may have something in common, yet present the subject from very different points of view. It is difficult for the Chinese educated in Confucian teaching on this subject to realize that while there are parental rights there are also parental duties and responsibilities, that children have rights as well as duties. We are very conscious of the evils that exaggerated views of the claims of filial piety have brought upon the Chinese nation, and perhaps in our efforts to correct those evils by placing filial piety in its true relations, we may have gone to the other extreme and so laid ourselves open to the misconception to which we refer. The resolution claims that Christianity does make full provision for the highest development and expression of filial piety, and having this faith in us we are asked to show our faith by our works, to make evident, as far as possible, in ways suggested for example in the fifth resolution, that Christianity has indeed the highest and most complete teaching on this subject.

Religious Liberty

Resolution IV introduces a subject which, though not strictly connected with ancestor worship, has yet an important bearing upon it, and for this reason members of the Committee decided to introduce it here. If adopted, I would suggest that it be referred to the Committee on Memorials, to which perhaps it properly belongs. I have asked Dr. Smith to speak upon this Resolution, and I will content myself with a very brief reference. I am informed that this whole subject of ancestor worship, with the collateral subjects of homage paid to the Emperor and to Confucius, has ceased to be a question of conscience in the churches of Japan. You are asked to recommend that the Chinese Government should be asked to follow in the steps of Japan by declaring that the required acts of homage should be regarded as acts of state ceremony only, and thus relieve the scruples of those whose consciences will not allow them to perform these acts with all that they at present imply. There is a memorial on the subject of religious liberty to be brought forward by the Memorials Committee. Complete religious liberty, if granted, would make the memorial suggested in this resolution unnecessary. We hope that the Chinese Government may be induced at least to consider the whole subject of religious freedom and be prepared to follow in the footsteps of Japan by granting complete religious freedom throughout the empire.

Educate the Christian Conscience

Before closing I would call your attention to Resolution III. This resolution, it seems to me, deals with a subject of the utmost importance, the education of the Christian conscience, and the leading and illumination of the Holy Spirit, through whose influence the Church will be guided into right lines of action. For myself, I am content to leave this matter in the hands of the Chinese Church, but while doing so I would emphasize the importance of the continuous education of the conscience of all its members. Especially would I urge that we have more faith in the Holy Spirit's guidance and illumination. I have been interested to hear the many expressions which have been uttered in this Conference concerning our belief in the Holy Scriptures as the basis of our faith and the ground of our unity. I subscribe heartily to all that has been uttered on the subject. I must, however, confess that I have been disappointed that there has not been more recognition of the fact that God still teaches the hearts of His faithful people by sending to them the light of His Holy Spirit, which light, faithfully followed will enable His Church to have a right judgment in all things. The Canon of Scripture is closed, but God's revelation *is not closed.* Christ has still many things to say unto His Church which, hitherto, for various reasons she has not been able to bear, and there is yet much fresh light to spring forth from God's Holy Word, not only on the question we are to-day considering, but upon all the problems which arise in the planting and training of His Church. Each nation and race of mankind has its own contribution to make in the edifying of the body of Christ, and the Chinese Church will, according to its own peculiar genius, greatly enrich the life and thought of the Church. That enrichment, I believe, will come by the fuller interpretation to us of that clause in our common creed which says, "I believe in the communion of Saints." In the West, by our excessive individualism, we have failed in the past to realize, as fully as we ought, our dependence upon one another, and our relation, not only to the present, but to all the generations which have gone before us. A great writer has said that a man must dig very deep in order to bury his ancestors! This is a truth which the Chinese are teaching us, and which I trust they will teach us still more, in better and more spiritual ways, as by the light of God's Spirit the Christian Church in China comes more fully to understand what is the true relation of the living to the dead, when "dependence is transfigured into fellowship." Let us therefore educate the conscience, and let us trust the conscience, even if it seems to be led into ways that we ourselves are not able to understand. "The spirit of man is the candle of the Lord," and if the Chinese in following the gleam are led into places where our feet may not tread, let us believe that God's light will never lead into paths of error, but will always guide men's feet into the ways of truth and peace.

Rev. J. JACKSON thereafter moved the adoption of Resolution I.

Resolution I.

Mr. F. S. JOYCE, (C.I.M., Hsiangcheng) in seconding the resolution, said there were two charges constantly brought against the Christian Church in China. One was that the Christians did not worship God, or the spirits, and the other that they did not reverence ancestors. There was a misconception on the part of the Chinese, in regard to their true position. The missionaries had brought something into China, which was so new that the people failed to understand its meaning, and it was only by a lengthened association with them and the converts that the Chinese were able to comprehend that they did worship God, and that they did reverence their ancestors. He had always found it very easy to reply to the fallacy of the first charge, but he had found it more difficult to convince the Chinese on the second. He thought, as Mr. Jackson had pointed out, that this was to some extent the fault of the missionaries; they were following the Chinese, in failing to appreciate the actions or the views of the other side. It was most difficult for the missionaries, as Westerners, to see things from the Eastern or Chinese standpoint, and there was a great danger of getting into a frame of mind in which they would feel that nearly everything connected with Chinese worship, whether it be of idols or ancestors, was absolutely bad, and that there was nothing good in it. He was very glad to see that the first resolution made a declaration that ancestral worship, as at present practised, could not be tolerated by the Christian Church. Some people were suspicious that they were going to grant toleration and compromise, and he would state at the outset that he was neither in favour of toleration nor compromise. There were some things in the paper with which he did not altogether agree, but he had not time to touch on these points.

He hoped that friends would not read into the resolution things which did not exist. They did not say that the worship of ancestors was simply reverence for the dead and an expression of filial piety; it was an expression of reverence of a kind to which they, as Christians, could not agree. The missionaries had a great responsibility resting on them, and in their dealing with this matter they must be sympathetic. They should not enter into wholesale denunciation as if all were bad. They could not bend the Chinese to their ways, manner or thought; neither could the Chinese expect them to go all the way with them, but he pleaded for appreciation of that which was good in the worship of ancestors. How tenderly they needed to deal with the Chinese Christians in this matter! They could not compromise; if they gave anything away they gave all. If they made compromises they would obtain Chinese disrespect instead of respect.

Rev. H. C. DuBose, D.D., (S. P. M., Soochow) said that for the last few days they had been on Mount Zion, but this day they stood on Mount Sinai. Here came before them a Committee differing perhaps in small details, but unitedly they presented these resolutions to this Conference. Beloved friends as they were of his, he took issue with them that afternoon on this paper which was to be printed in the volume of their Conference. He took most direct issue on this set of resolutions. He took issue on the opening speech of the Chairman of the Committee, which was beautifully prepared. The paper came before the Conference in the most dangerous form he could possibly conceive. All these resolutions in their hands, when translated into Chinese, would show what they meant, as also the speech of the Chairman and the devoted brother who had just spoken. During thirty-five years he had found that the whole body of missionaries were of one heart and mind on this question; probably not one in twenty differed on this question. What was this ancestral worship? It was the worship of ancestors; and were these ancestors worshipping something else? Alas, it was the worshipping of men. He objected to this title going on their Centenary records. It would be an example of acting contrary to the First and Second Commandments. If this was a question coming from the Christian Church of 175,000, then they should try to meet it, but, as he knew, there was not a thought in the hearts of their Chinese Christians towards going back on their faith.

Rev. J. E. SHOEMAKER (A. P. M., Yü-yiao) moved, as an amendment, that the words: "as at present practised by the generality of the people," be omitted. The amendment was adopted.

Rev. F. L. HAWKS POTT, (A. P. E. C. M., Shanghai) speaking on the first resolution, said it seemed to him that it was unfortunate for them to pass a resolution which was negative in its character rather than positive. He had no objections to the preamble to the resolution, but when they went on to state their position, it seemed to him they would be very much stronger if they spoke in an affirmative way. Let them say, "We cannot agree with you in your heathen and superstitious customs, but we do believe in honoring the memory of the great departed." The Conference should say this clearly, and not put it in a negative form. They should also say that they, as Christians, attached great importance to filial piety. Let them speak in no uncertain terms; let them say something positive, and not negative.

The chairman suggested that instead of saying: "yet we should be careful not to destroy," they should say: "yet we should be careful to encourage." And instead of the word "dead," he suggested they should use the word "departed."

Mr. JACKSON, on behalf of the committee, agreed to accept the suggestion and incorporate it in the resolution.

Mr. D. E. HOSTE (C. I. M., Shanghai) suggested that instead of saying "reverence for the memory of the departed," they should say "respect for the memory of the departed." He was afraid that the terms "reverence for the departed," in Chinese, would be rather ambiguous.

Rev. J. B. HARTWELL, D. D., (A. S. B., Tengchowfu) moved that they omit the words: "which this custom seeks to express."

Rev. G. G. WARREN (W. M. S., Hankow) thought it would be a mistake to omit these words

Rev. W. A. P. MARTIN, D. D., suggested that instead of the words "seeks to express," they should say "seems to express."

Rev. J. C. GARRITT, D. D., (A. P. M., Nanking) thought that filial piety as expressed in ancestral worship was an attempt to express the idea of remembrance of the departed. He thought that ancestral worship was a very partial and lame expression of it; for it did not begin to express, and there was no way in the ordinary Chinese mind to express, love and reverence for, and memory of, the departed. It, therefore, seemed to him that they ought to strain as much as possible the phrase in the resolution, declaring it to be an expression of reverence for the dead. At the same time they ought to make it clear that it was only a partial expression of such reverence. He felt one of the things that made this subject difficult was the fact that there was so little regard, amongst Chinese at large, for the memory of the dead, except for ancestral worship, and that was related only to parents and ancestors. There was, therefore, no way for the husband to express his remembrance of his departed wife, or the parent of a departed child. In many cases it would appear that parents failed to manifest any remembrance of their dead children.

Dr. Hartwell's amendment was then put to the vote and declared lost.

The first resolution, as amended by Dr. Hawks Pott, was carried.

Resolution II.

Rev. J. JACKSON proposed the adoption of Resolution II.

Rev. SAMUEL R. CLARKE, (C. I. M., Kwei-yang) in seconding the resolution, said:—

Possibly some of the delegates desire a more tolerant attitude on the part of the church to Chinese ideas and practices in reference to the burial of the dead and offerings made to ancestors. It seems to me, however, that compromise in this matter would be perilous to the purity of the teaching and practices of the church. Compromise with paganism, for ancestor worship is distinctively pagan, would mean the corruption of Christianity. We came here at the call of God, with God's help to convert the Chinese, and not to be converted by them. Early Christianity compromised with paganism in so many ways, and adopted so many pagan observances, that in course of time the Christianity of the apostles was almost unrecognizable in the Church of the Dark Ages. Is that the sort of Christianity we wish to see in China? If it is, the surest way to get it is to compromise with pagan practices.

We have nothing to do with what the Chinese thought and did three thousand years ago, even if it were possible to find out all they thought and all they did. We have to do with what the Chinese think and do at the present time. Their ideas respecting the dead and the dependence of the dead on the offerings of the living are altogether wrong, and their practices are idolatrous and anti-Christian. Are we to tolerate such ideas and practices in the church? Are we to compromise with them? Let us allow that there may be something admirable in the feelings which prompt these observances, but is there not also something admirable in the feelings which lead to the worship of idols? There is the realization of the unseen, confession of dependence on a higher power, gratitude for mercies received. Yet God spake these words and said: "Thou shalt not."

Let the church keep herself pure, avoiding even the appearance of evil. If we do as the heathen do but say we mean something very different, they will only see what we do and not understand this difference. Let us so act that there shall be no need for elaborate explanations. Explanations are odious. Ancestor worship is idolatry, or demonolatry, and by whatever name we call it, it is sin against God. Let us get as far away from it as we can. Let us not see how near we can venture to go to the danger point. Even if we should keep on the safe side of it, others certainly would not. Paul said, dealing with just such another subject as this, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Is there not guidance for us in these words?

And who are they who ask for concessions in this matter. As far as my experience goes, it is not the Chinese in the church who ask that we should tolerate these practices; they know what the worship of ancestors is, and acknowledge that it is inconsistent with the teachings of Holy Scripture. It is the Chinese outside the church who blame our attitude in this matter. If we should yield to them it would not be concession, it would not even be compromise, it would be surrender—unjustifiable and shameful surrender.

Let us not jeopardize the purity of the church. In course of time, and we hope the time is not far distant, the Chinese leaders of the church will meet in conference as we are meeting now, to deliberate on this and kindred subjects. It would be easy for us to surrender now, but the damage would be irreparable. Let us not give future generations of Chinese Christians occasion to blame our action.

Resolution II was put to the meeting and carried.

Resolution III.

Rev. J. JACKSON moved the adoption of Resolution III.

Rev. J. WHERRY, D.D., (A. P. M., Peking) in seconding the resolution, said:—

This resolution recognizes one fact and anticipates another. It recognizes that the religion of China, predominantly at least, is the worship of ancestors, the deification in some cases, and the undue exaltation and reverence in others, of the disembodied souls of men, and anticipates that this erroneous worship will ultimately be displaced by Christianity, which has its root in the supreme adoration of God,—the Father of our spirits, who claims the first and highest allegiance of all His creatures. It recognizes that between these forms of worship there is a certain necessary antagonism, and that in the replacing of the first by the second there are sure to emerge questions, which, however simple to those who have right conceptions of God and the human soul, are not so readily soluble to those who have been trained from childhood in the Confucian school.

One of the first questions a newly awakened soul in China will naturally ask itself is, What attitude must I now take towards this custom which has come down from fathers to children to me through unbroken generations for ages, to all of whom it was the cardinal principle and final test of filial piety. Can I be a Christian and continue it? Can I be a dutiful son and abandon it? Can I compromise and dispense with one part of it, and retain another? If I can find it right in my own conscience to observe certain rites that to me seem harmless, if not even laudable, can I do so without offending my brother? I am a member of a family and of a clan. So far as I consistently can, I desire to maintain the ties of kindred and affection that have bound me to that clanship from childhood. In this way alone I can retain my social standing in my own community. In this way alone I avoid compromise of my hereditary family rights. By breaking those ties, I become an outcast, perhaps subject myself to a lifetime of contumely and bitterness, and worst of all, most probably lose all opportunity of influencing for good those whom of all men I hold most dear. Come what may I will keep myself from idols. Can I at the same time enjoy the liberty that the great Apostle to the Gentiles gives me, of eating what is set before me, asking no question for conscience sake?

Now what shall *I*, what will *you*, do for a brother newly brought into such a case? Our resolution proposes to educate his conscience on this particular topic, to instil into his mind and heart, guiding principles which, while leaving him free in Christ, will insure his walking, when his temptation comes, in the right path. It does not ask of this assembly mandatory legislation defining in precise terms what he must, and what he must not do. It proposes to teach him the Second Commandment, but it does not propose to state in categorical phrases, many or few, from which there is no appeal, what the Second Commandment exactly includes, and exactly excludes. I venture to say that we would find it difficult for this or for any other large body of missionaries in China to agree in definitions and details, though down at the bottom we are of one mind. But we can leave the subject of ancestor worship with the church in China, as the apostles left the subject of idolatry and intercourse with idolators with the church in the Roman Empire. We can teach that God is a jealous God, requiring the supreme allegiance of every human soul. What rites may or may not be consistent with this supreme devotion we can safely leave to the cultivated conscience of the individual convert. Let each man be fully persuaded in his own mind. The delicate and difficult questions the resolutions speak of do not emerge in definite and unchanging forms, and cannot be dealt with *en bloc*. But the tender and educated conscience responding to the influence of God's Spirit, will incline to the right as surely as the magnetized needle, left to itself, will turn to the pole.

Please note the word "continuous,"—the "continuous education of the conscience." The question may change with places and times. Temptations come in different forms to different persons, and often to the same persons under different circumstances. In one important particular, bowing to the tablet of Confucius is not the same now as when this committee was appointed. It has, hitherto, been well understood by literary men that worship of ancestral tablets, and of the tablet of Confucius in particular, did not necessarily imply the belief that the spirits of the dead were present and conscious of the worship. To many indeed ancestor worship is the highest worship they ever pay. In it they put a mortal man, already passed from life, in the place of the Everlasting Father, and so confuse and degrade their souls in what should be their highest and most ennobling acts. But it should not be forgotten that to others it may be but an outward token of filial reverence, which hitherto has found no better way to express itself, towards those to whom an inexhaustible debt of gratitude is due. This I am persuaded it often is. In it there is a principle that should be carefully conserved, but taught to manifest itself in safer forms.

Since the committee began its work, a new trinity has been created by Imperial mandate, and a man who confessed his limitations and his non-conformity to his own ethical standard has been elevated to become the peer and companion of heaven and earth, whatever that may mean. What was once reverential respect to a sage, may now be worship of a god. May we not hope that in the growing Christian enlightenment of China another revolution, the reverse of this, may be taking place with many in the worship of ancestral tablets? That the idolatrous in it may be eliminated, not only in spirit but also in form. But when Christianity takes the place of ancestor worship, as it will, let us not be too greatly disturbed if the expression of filial reverence takes a form different from any found in the West. After all it may be but the counterpart of, and as harmless, nay, as ennobling, as the annual decoration of the graves of those who died for their country in the homelands. Until that time comes, we must continue to educate the conscience of the new convert, but we must do it sympathetically and not harshly. We will meet with cases where, through the excessive bigotry of the elders of the clan, the presence of a Christian in the family reunions may be made difficult or impossible. Want of tact on the part of the convert himself may accentuate this difficulty. In other cases, sympathy with Christian civilization, or a growing feeling of religious toleration, even amongst those who are not ready to confess Christ, or the cultivation, urbanity, literary standing, social influence, or other advantages of the Christian convert, may dispose of all difficulties whatever in participating in all family gatherings, where his views being understood and respected, there will be for him at least no vestige of an idolatrous rite required, not even so much appearance of it as in our soldiers saluting the Union Jack or the Stars and Stripes, or presenting arms to an honored commander.

Between these extremes of tolerance and intolerance, there may be every phase of experience that no cut and dried formulas can possibly cover. What the resolution proposes is such a continuous education of the Christian conscience that the son, or the father (for father it often is who has to meet the trial) may decide his duty as quickly and as unerringly as he does under any other of the temptations that cross his daily Christian path,—temptations to break the other commandments which in like manner refuse to be summed up except in the broad terms of the first and greatest commandment, and the second which is like unto it. Can we trust the Chinese convert's conscience, as thus educated in the Second Commandment, as we can in the other nine? We say, and we say with confidence, as you will see in our resolution, that we can. And why? Because the Chinese Christian equally with the European Christian has the promise of the leading and the illumination of the Spirit of God. Experience thus far shows, I think, that it will not be difficult to keep the church in China free from idolatry. Let us try to help it to show to the Chinese world that in ceasing to be idolatrous, it does not cease to be filial;—rather, that in ceasing to become idolatrous it gives, in the acceptance of the Fatherhood of God, a far deeper and a far truer significance to filial piety than has yet attached itself to that term as ordinarily used by the Confucianists of China.

Rev. J. C. Gibson, D. D., who for the time being vacated the chair in favour of Dr. Smith, in supporting the resolution, said:—

Let us entirely put from us any idea that there is any serious doctrinal difference between us on the subject now before us. The question is not whether the worship of ancestors as practised in China is in its whole range legitimate for Christians. We are all agreed that it is not, and in this view the mind of our Chinese fellow-Christians is entirely with us. That question is not raised among us. But questions do arise, and the difficulty we feel turns partly on the terms we use. The phrase "ancestral worship"—it would be more correct to say "ancestor worship"—is a mistranslation of Chinese phrases. And the mistranslation leads to the short and easy argument;—worship of ancestors—worship of what is not God, how can that be tolerated among Christian people? But this too brief argument fails to touch the matter which we are discussing. There are not two views amongst us as to whether we may offer religious worship to any other than God.

The whole point is that the Chinese word which we roughly translate "worship" covers a great deal of ground which forms no part of religious worship at all. Common marks of respect between man and man, and the courtesies of social intercourse are described by the same term. In that sense we all "worship" other men, and we allow ourselves to be "worshipped" by them without any sense of impropriety, because we all know perfectly well that the word often denotes only a proper paying of respect to another. So far, then, we can agree that the "worship" of ancestors, if this is all that is meant, might be perfectly legitimate and proper.

But again, we are all agreed that the "worship" of ancestors is not confined to the rendering of harmless marks of respect. Worship in the strict sense, worship that should be offered to God alone, is offered to the ancestors. Prayer is offered to them; and prayer, not *for* the dead but *to* the dead, is a vital part of the system of ancestor worship, and so far it is a kind of worship in which no Christian can take part. In this view not only are we all agreed, but we are entirely supported by our Chinese Christian friends.

Still we have to come back to the question whether we can conserve any elements of good in those features of "ancestor worship" which are not wrong. A more suitable phrase for some of these might perhaps be "memorial services." These, Christians consider perfectly legitimate, as expressing some of our tenderest emotions. If we can adopt the idea of memorial services we may get closer to the Chinese point of view, and find elements of good which could be used in harmony with the law and spirit of Christian worship. If so, it is not only lawful, it is our bounden duty, to deal gently and sympathetically with these matters so far as conscience will allow, for it must often seem to the Chinese a harsh thing to raise objection to the whole of what we think of, perhaps too comprehensively, as "ancestor worship."

On the other hand, I am bound to point out that our objections to much of the ancestor worship are well grounded, not only because worship in the specific sense is offered to that which is not God, but because there is in much of the popular ancestor worship an element which is nothing less than horrible, and shocking to every instinct of natural piety. These rites, so far from being services of reverence and love are often expressions of fear and horror at the dreaded return to earth of the spirits of the departed, who had been loved and reverenced when here. This aspect of the subject Chinese inquirers should ponder and ponder deeply.

Now let us have no doubt in our minds that this Conference is absolutely at one as to the First and Second Commandments. I am sure no single member of it would have any hesitation in condemning the worship of anything that is not God. Yet I cannot help saying that in these strange times in which we are living, I have found myself sometimes almost an apologist for some aspects of idolatry! If the Chinese, in a hasty conceit of emancipation from old customs, and a thoughtless pursuit of secular enlightenment, should suddenly cast away their idols and show utter disrespect for them, as they are sometimes doing, the main result may be to leave them further from God than they were before. For my own part, some remote temple or wayside shrine has sometimes touched and rebuked me as an expression of something,—a dim acknowledgment of the supernatural,—which one often sorely misses in the so-called Christian West.

Let us deal tenderly and wisely with human hearts. Let us not drive out one devil only to let in seven. Let the best drive out the evil. For that reason I heartily support this Resolution III, which leaves details to the Christian conscience of the individual, while urging that the necessary instruction and guidance be given to enable conscience to decide aright. Conscience needs to be educated to deal with such questions, and each man must decide what is lawful for himself, in communion with Christ, and seeking the guidance of the Spirit of Truth. But let us not imagine for a moment that we are in any way divided on the question of ancestor worship or on the use of memorial services. We agree in believing that our Christian people should be encouraged to show more of the tenderness of the Christian spirit, both by fitting expressions of filial piety, and by a due reverence for the memory of their dead.

Rev. SPENCER LEWIS, D.D., (M. E. C. M., Nanking) said it seemed to him that the wording in some of the resolutions was unfortunate. He took it for granted that the committee did not intend a contradiction of Resolution III by Resolution I. In Resolution I, it was stated that the worship of ancestors could not be tolerated as a practice of the Christian Church, and if that be so, and they had so voted, what did Resolution III mean? Was it that they were to educate the conscience of the members of the Christian Church so that they might be guided in the right lines of action? Did they mean that the Church had already gone on wrong lines of action, and that they were to put them right? Did it mean that they were to make absolute requirements of their members in joining the Church?—that they were to receive them and educate them afterwards? If he had not had Resolution I before him he should have thought that that was intended. He thought they could not take this or any other of the requirements of the Ten Commandments and wait to educate the people. He had seen it tried most disastrously as regards the Sabbath, and not one in a hundred would observe the Christian Sabbath. If they did not require the observation of the Christian Sabbath before the converts came into the Church, they would not have it after they came in. He did not know of a Church in all the Empire which did not require a man to give up his ancestral worship before he joined the Church.

The question having been called for, Resolution III was put to the vote and carried.

Resolution IV.

Rev. J. JACKSON moved the adoption of Resolution IV.

Rev. ARTHUR H. SMITH, D.D., seconded the adoption of the resolution, but at the same time moved that the resolution be referred to the committee on Memorials. Personally, he thought they wanted of the Chinese Government two things: one was justice in the law courts, and the other was toleration of Christianity. How this was to be asked for he did not know; the committee had gone over the territory and would probably have something to say on it later. He moved that the resolution be referred to the committee on Memorials.

Rev. ARNOLD FOSTER (L. M. S., Wuchang) moved that Resolution IV be struck out altogether. It was irrelevant, for the veneration paid to the tablets of the Emperor and of Confucius was quite distinct from the veneration of ancestors. In any case, the Emperor not being a Christian was not competent to settle questions of casuistry for the Christian conscience. The religious tone of this resolution seemed pitched in a distinctly lower key than that of Resolution III, which expressed confidence "that through the leading and illumination of the Spirit of God, the Church will be guided into right lines of action." That is the true line on which to look for a solution of questions of conscience. A decision of the Emperor that idolatry was for the Christian not idolatry, might make it easier for a weak Christian to disobey the voice of conscience. For the strong Christian it might only make him realize that he must oppose the Imperial decision both as to Imperial and as to the Confucian worship, and further, it might make him utterly distrust the spiritual leadership of a Conference that had taught him to still the voice of conscience by listening to the voice of authority.

Rev. D. Z. SHEFFIELD, D.D., (A. B. C. F. M., Tungchow) emphasised what Mr. Foster had said, and added that any pronouncement on the part of the Emperor did not affect the name of this worship. This worship had continued for four thousand years and a decree from the Emperor was not going to alter the character of that worship. His judgment was that in passing this fourth resolution they were only entangling, rather than relieving, the consciences of Christians.

Rev. Arnold Foster's proposal to strike out the resolution was put to the vote and carried.

Resolution V.

Rev. J. JACKSON proposed the adoption of Resolution V.

Rev. W.A.P. MARTIN, D.D., in seconding the Resolution, said that it seemed to him that the most important question they had in connection with this great subject was how to replace a system which, as they had been told, had held a conspicuous position in China for four thousand years. This was no easy question. He might quote authorities to prove that of all virtues filial piety was the first. He might also say that they could tell the Chinese that of all virtues filial piety was the first in human relations, because was it not the first in the second table of the Lord? The question was how to replace the corrupt system. The Chinese carried about with them small tablets containing the names of their ancestors, and they occasionally visited the tombs of their ancestors. They had no regular cemeteries. Let them be taught to have well-kept and beautiful cemeteries like those which were ornaments in Western cities.

In Western cities, moreover, there were other ornaments of a more conspicuous and beneficent kind, which they wished to have introduced into this country, such as buildings which commemorated the departed, and which adorned the finest of their Western capitals. This was what they wished to make use of to replace the fetish worship that was connected with the name of filial piety in China. At present in China there was a state of transition in regard to architecture. A Chinese sentiment could be created through the press, far and wide, that it would be beneficial for each great family to erect a memorial building in the form of a college, or school, or hospital, meeting some great want, and adorning the city where that family had its residence. The Chinese might also be taught to establish institutions such as scholarships in schools, which from generation to generation should bear the names of the departed. Dr. Martin went on to speak of other ways in which the memory of the dead could be commemorated.

Rev. J. E. SHOEMAKER moved, as an amendment to the Resolution, that the word "useful" be inserted before "memorials."

The Amendment was carried by 146 votes to 124. The Resolution in its amended form was then adopted

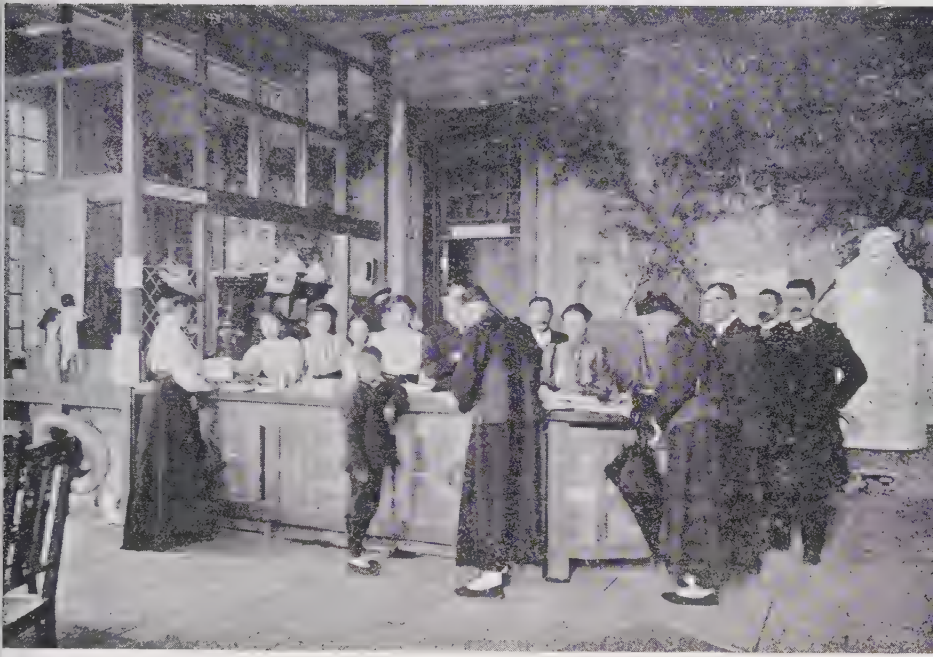
RESOLUTIONS AS ADOPTED

I.—That, while the Worship of Ancestors is incompatible with an enlightened and spiritual conception of the Christian Faith, and so cannot be tolerated as a practice in the Christian Church, yet we should be careful to encourage in our Christian converts, the feeling of reverence for the memory of the departed which this custom seeks to express and to impress upon the Chinese in general, the fact that Christians attach great importance to filial piety.

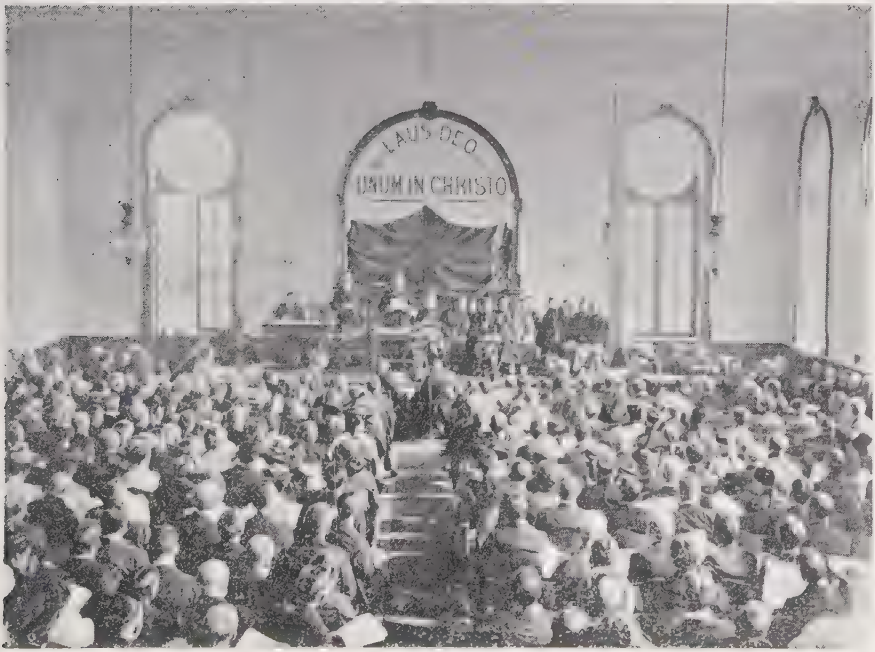
II.—That, recognizing the full provision made in Christianity for the highest development and expression of filial piety, this Conference recommends that greater prominence be given in preaching, in teaching and in religious observances, to the practical duty of reverence to parents, and thus make it evident to non-Christians that the Church regards filial piety as one of the highest of Christian duties.

III.—Recognizing that in replacing the worship of ancestors in China by Christianity, many delicate and difficult questions inevitably arise, we would emphasize the necessity for the continuous education of the conscience of the members of the Christian Church by whom all such questions must ultimately be adjusted, expressing our confidence that through the leading and illumination of the Spirit of God, the Church will be guided into right lines of action.

IV.—That this Conference recommends our Chinese brethren to encourage an affectionate remembrance of the dead by beautifying graves and erecting useful memorials to parents and ancestors, by building or endowing churches, schools, hospitals, asylums, and other charitable institutions as is common in all Christian lands, thus making memorials of the departed a means of helping the living through successive generations.



Conference Offices—Entrance Hall



Conference with Chinese Pastors on Platform.

Photo by Mr. C. Dodge.

Medical Work

RESOLUTIONS AS PRESENTED

(1.) Whereas, the Church has the authority of Scripture and the example of Christ for using the healing of the sick as a means of the revelation of God's gracious purpose towards mankind ; and

Whereas, the view taken of the function of medical missions in the Church has an important bearing on their efficiency and success ;

Resolved :—That this Conference recognizes medical missions as not merely an adjunct to, but as an integral and co-ordinate part of, the missionary work of the Christian Church.

(2.) Whereas, medical missionaries are sent forth as messengers of the Church and ambassadors of Christ ; and

Whereas, the recognition of this adds largely to their influence and usefulness ;

Resolved :—To recommend that medical missionaries should receive their commission from the home Churches and Societies in a public and unmistakable way, and be solemnly set apart as missionaries of the Church.

(3.) Whereas, the medical missionary in China must frequently carry on his medical and surgical work without assistance and under difficulties not experienced in home lands ; and

Whereas, the success or failure of this work has far reaching effects on the advance of Christ's cause ; and

Whereas, the Christian Church should give of her best to God's service ;

Resolved :—To recommend that no partially trained men or women should be appointed to undertake responsible medical work, and that medical missionaries should have the best possible professional training and equipment, so that the work done may be of a high standard.

(4.) Whereas, it is of the highest importance that the medical missionary should have a good knowledge of the Chinese language, spoken and written, and should early gain some experience of existing mission methods ;

Resolved :—To emphasize the advisability of relieving him of all responsible work during his first two years in the country, of requiring him to pass examinations not less searching, if on different lines, than those of his clerical colleagues, and of locating him for a time in an established medical centre.

(5.) Whereas, the primary aim of the work of the medical missionary is to make known God's saving grace to man ; and

Whereas, he must necessarily have more influence on his patients than any one else can have ;

Resolved : (*a*)—To recommend that all evangelistic work and agents be under his direction ; and

(*b*)—To impress on medical missionaries the importance of personally superintending this work, and taking active part in it.

(6.) Whereas, experience shows the hospital to be the most fruitful and satisfactory sphere of medical mission work, professionally, practically, and spiritually, as well as the most economical ;

Resolved: (*a*)—To recommend that medical missionaries concentrate their energies as much as possible on indoor-patient work; and

(*b*)—To urge the Churches to develop this branch by an increased support of mission hospitals.

(7.) Whereas, medical missions are an essential part of Christian missionary effort; and

Whereas, it detracts largely from the usefulness of the missionary if he is hampered with the responsibility of finding the means of support for his work by private practice or otherwise;

Resolved: (*a*)—To urge the Churches to give full support to their medical missions, and to free missionaries from this financial burden, while leaving it to them to make what efforts they consider advisable to gain local self-support, and

(*b*)—To urge the Native Church to rise to her responsibility and privilege in this matter.

(8.) Whereas, enquirers and applicants for baptism among hospital patients from a distance are frequently lost sight of and relapse into heathenism for want of continued instruction;

Resolved:—To urge the various missions to make provision for following such cases to their homes, and for introducing them to the nearest chapel and Christians in the neighbourhood.

(9.) Whereas, the work gathering round our mission hospitals cannot be fully overtaken by foreign physicians, without well trained native assistants; and

Whereas, there are now many openings which might with advantage to the cause be occupied by native Christian medical men;

Resolved:—To urge the various Missionary Societies to unite in establishing thoroughly equipped medical schools in as many centres as possible.

(10.) Whereas, there is a pressing demand for standard medical text-books and other medical literature in Chinese for the use of native hospital assistants and medical students;

Resolved:—To request Missionary Societies to hold themselves in readiness temporarily to set free, or to unite in the support of one or two medical missionaries, as suitable men are found, for translating and publishing medical works, and also to secure to those who teach in medical colleges time and opportunity for the preparation of text-books.

(11.) Whereas, this Conference recognizes with thankfulness that the recent action of the British and Chinese Governments concerning the opium traffic, and the measures already promulgated for the suppression of the opium habit, give reason for hope that China may ere long be freed from this curse, and that the numbers seeking medical aid to renounce the vice may in the near future be largely increased:

Resolved:—To urge on missions throughout China that they should seek more energetically to combat this great evil in every possible way; that they should extend the work of opium refuges; and that they should above all make prominent in all their efforts and in each individual case the power of Christ as the only sure hope of permanent salvation from the degradation of this vice.

(12.) This Conference resolves to record its thankfulness to Almighty God for the abundant blessing bestowed on medical missionary work in the past, and, in view of the many millions in China still untouched by the Gospel, and the appalling amount of preventable suffering from disease which calls so loudly to the Christian Church for relief, appeals earnestly to the home Churches to send forth more men and women, fully qualified and fully consecrated, to carry on and extend this work.

FRIDAY MORNING SESSION, May 3rd, 1907

Dr. Dugald Christie, (U. F. C. S. M., Moukden) presenting the resolutions prepared by the committee, said:

In introducing the subject of Medical Work I shall try not to recapitulate what already appears in the paper which is in your hands. My task in bringing before you these resolutions is much lightened by the conviction that every member of this Conference is in full sympathy with medical missions, and with the desire that they should be made a greater power in this land. We are all at one in this, and the resolutions drafted by your Committee on Medical Work are all directed to that end. And here let me say that these resolutions were submitted to a large and representative meeting of the China Medical Missionary Association, and were cordially and enthusiastically supported. The medical missionaries feel strongly that the methods adopted for carrying on this work, and the instruments used, have been in the past far from perfect, and we want the help of the whole missionary body to rise to a higher plane of service.

The Relation of Medical Missions to other Parts of the Work

Throughout this Conference, in all our deliberations and discussions of the various branches of work, it has been kept very prominently in view that we are in reality *one body*. We have been trying not to take partial views of God's work. We look at things broadly. There is no room here for jealousy or rivalry, or placing one department of work on a higher plane than another. Each has its function to perform for the good of the whole. And one of the chief objects of this Conference is to help all the different parts to fit into each other, and to see that each part is duly developed, and put under the best possible conditions for the performance of its functions. For if one part is stunted or hindered, this checks the development of the whole. So the first point I have to bring before you is the position which medical missions should occupy, how they may be best fitted into the other parts of mission work, so as to obtain the fullest development and usefulness.

In the first resolution lies the crux of the whole matter. Many may think that this point is already assumed, and that it is, therefore, quite unnecessary to lay any stress upon it. But I fear that the truth rather is that the subject has been but little considered, and that some who are surprised at the question being raised as to whether medical missions are essentially an integral part of mission work have really never seriously thought out what this implies.

In the paper which is before you I have tried to set this forth to the best of my ability, and need not go over the arguments there brought forward. It is quite possible that some of you may disagree with some of these, but I think that in the main contentions we are all united,—that healing of the sick was a prominent feature of the ministry of our Lord, and an important factor in His Revelation of the Father,—and that the Christian Church is intended to walk in His footsteps.

A distinct pronouncement by this Conference on the subject will have great weight with the home churches; for in some quarters the view is not uncommon that, while mission work is the Church's duty, medical mission work may be taken up or laid down as it suits her.

If in spite of this all too common opinion, the church has so largely utilized and given such generous support and so much sympathetic prayer to medical missions, what great things may we not expect when she realizes fully that this emphatically is an essential part of her work as the representative of Christ on earth? Not only would a new energy pervade our medical missions throughout China, but a new spirit of unity would be felt and the whole cause of Christ would be advanced. For this reason we propose to put on record in the forefront of the Resolutions on Medical Work, our conviction that it forms an indispensable part of the Church's mission.

The Medical Missionary and His Work

The next four resolutions to a large extent depend on the first, and follow naturally after it. It is easy to see what effect the view taken of medical missions is likely to have on the medical missionary. If he himself takes what may be called the lower or secular view of his work, as a mere external aid to missions, it is not surprising if his connection with it is more or less easily broken. "I have done my share of this work," he may naturally feel, "and may now serve God in another sphere." And even should he personally regard matters otherwise, if this view is taken by his colleagues and his Mission Board, the result is very likely to be much the same. That this is so in fact is proved by the large number of medical missionaries who have retired after a few years' service.

When we consider this, I am sure none will think the question unimportant. I venture to prophesy that just in such measure as this work is considered essential to Christian missions, and the man who does it is regarded as essentially a missionary—in like measure will medical missionaries devote their whole lives to this service.

I see many venerable fathers now before me, and one cannot but feel regret that among them there are so few medical missionaries. True, ours is a younger branch of the service, but this is not the only reason. I feel confident that my resolve to place the medical missionary under better conditions for carrying on a permanent life work will receive your hearty support.

In bringing the second resolution before you I can speak the more freely, as I have nothing to ask for myself. We urge strongly that the medical missionary be recognized as first and foremost a missionary, and be solemnly set apart as such in whatever way best accords with the constitution of the denomination to which he belongs.

We lay more stress on the recognition of the fact, than on the form which this recognition should take; but the *form* is also important as a witness to the fact. We are so constituted that a fact is apt to be forgotten or ignored, if it has no corresponding outward form.

We have framed the third resolution from no desire to close the door against any who wish to serve their Master in the mission field. But after some experience of medical work in China we realize its grave responsibilities and many difficulties, to meet which the best possible professional training is required. While recognizing that a partial knowledge of medicine may be very valuable to any missionary, we strongly urge that no one should be appointed to undertake responsible medical work who is not qualified to do so.

Time does not allow me to deal individually with each resolution. But I may say generally, that if the medical missionary is spiritually consecrated as a missionary, and is likely to give a life service to the cause, it is plainly worth while to give him the best possible equipment of all kinds,—training, knowledge of language, premises, instruments and all other requisites that add to his influence and usefulness. And it is also evident that the supervision of the whole work of the hospital, religious as well as medical, will naturally and inevitably rest with him.

Financial Support of Medical Missions

I should like, however, to make a few remarks on the seventh resolution, which bears on the support of medical missions. This is of great practical importance, and we should be glad if the Conference could use strong language in emphasizing it. It is a fact that there are medical missionaries to-day in China whose health is being undermined, and whose work is being seriously hindered, because they have, in addition to their work proper, to engage in private practice, or in writing, or in selling medicines, or even in photography, in order to raise sufficient money to pay their assistants and run their hospitals. If this work of medical missions is to be done, it demands the missionary's whole time, and thought, and powers; and even then most men feel that they could make good use of twice the time, and twice the mind, and twice the powers they possess. Every medical missionary in China is, I know, at one with me here. Our work gathers round us, and calls on us night and day. And we appeal to the home churches. Let us all be set free, as some of us are already free, from the burden of raising money that we may give our whole selves to the work to which God has called us.

The labourer, however skilful and devoted, cannot do efficient work without tools, and we hold that if the medical missionary is worth sending out, Mission Boards and Committees will be exercising the truest ecomomy in giving him full support until such time as local support can be obtained, without prejudicing the cause he is here to further.

The resolution is, I think, worded in wide enough terms to admit of all subscribing to it; for we all agree, on the one hand, that local self-support is desirable, and should be aimed at in some form. On the other hand, we all agree that no one should even, from lack of money, be forced to a course of action which he believes to be detrimental to the highest interests of his work.

Medical Missions and the Chinese Church

Another point I should like to emphasize is the relationship between the mission hospital and the Chinese Church. This is alluded to in Resolutions VII and VIII, but the subject covers much more ground than do these resolutions. Indeed, where the ideal relationship already exists, the resolutions are to a great extent superfluous. And what is the ideal relationship? I conceive it to be this—that the Church and the medical mission should feel themselves to be one. That the medical mission is one great way in which the Church expresses herself,—her love, her devotion, put in concrete form. At the beginning, before there is a Chinese Church the hospital is the utterance of the home Church which establishes it. But as time goes on it ought to become the possession, and the outcome of the Chinese Church which grows up along with it. Not, however, that they should regard it as their possession to benefit themselves free of charge, but rather, that through it, they may show to their neighbours a Christian helpfulness, which, without it, they could not manifest. Our hospitals should then, in the Church, be monuments of that spirit of benevolence which is a most attractive feature of our Christian religion, and a most convincing proof of its power. And our Christians should regard these hospitals as *theirs*—theirs to help with their words and prayers; theirs to support with their money; theirs to advance in every way they can.

And this leads to a difficulty indicated in the eighth resolution—a difficulty experienced by missionaries all over China—namely, how to gather in the fruit of our work. Its most obvious solution is found in the cultivation of that spirit of unity and co-operation to which I have referred. In this we missionaries must lead the way, avoiding the least touch of aloofness toward each other's work, and making prominent our fellow-feeling and desire for co-operation in all things. If this spirit prevails among the foreigners, it is sure to be found among the Chinese also. Then every evangelist and preacher will rejoice to receive the names of enquirers from the hospital, and lead them further into the way of life. And every Christian community, even to small scattered groups of Christians in distant villages, will give special welcome to those who come from *their* hospital.

In all our work, of whatever kind, we should keep before us a high ideal towards which we strive. We are all conscious of having come short. The *ideal* hospital is not *our* hospital. The ideal medical missionary is not any one of us. And yet God blesses even the work which comes very far short, and it is here that we find encouragement and hope.

Our hearts to-day, as expressed in Resolution XII, are full of gratitude to Almighty God for what He has done through our medical missions in the past, all over China, and surely the rich blessings He has bestowed call on us to go forward, and extend and intensify our efforts in the future. We ask this Conference, therefore, to appeal to the whole Christian world to send forth more labourers, anointed to the Ministry of Healing, who, with hand and with voice, wil proclaim God's mercy to man—body and soul.

Resolution I.

Dr. CHRISTIE then moved the adoption of Resolution I.

Right Rev. F. R. GRAVES, D. D., (A. P. E. C. M. Shanghai) in seconding the resolution, said every one recognised medical work as an essential part of the work of the Church of Christ in China, and that the doctor was a missionary and an evangelist himself—not only a skilful man, but also a zealous man looking after the souls of men as well as their bodies.

This resolution, he remarked, recognised the work of the Holy Spirit. The doctors who are working here in China and devoting their lives to China are as much inspired by God as the clergy, and all missionaries ought to meet them with the fullest sympathy and accord. Continuing, he said, "We are indeed proud of the noble work done by the medical men here in China. We feel that, through having them by our side, we are brought into touch with the laity at home."

Rev. LL. LLOYD (C.M.S., Foochow), in speaking on the same resolution, quoted the passage from Ecclesiasticus which says: "If any man sinneth against the Lord, deliver him into the hands of his physician." "It seems to me," he remarked, "that what a doctor was in the old days, the Chinese doctor is to-day, and to be delivered into his hands is all one could wish to his worst enemy."

Continuing, he said: "Medical men are the evangelistic and pioneer agents of the Church of Christ, and none but real Christian men should carry on the medical work in China."

Resolution I was then put to the meeting and unanimously adopted.

Resolution II.

Dr. CHRISTIE moved the adoption of Resolution II.

Sir ALEXANDER R. SIMPSON, M.D., LL.D., D.Sc., Edinburgh, in seconding this resolution, thanked the Conference for allowing him the opportunity to do so. He said it had always seemed strange to him that the Christian Church should be so long in recognizing the great importance of medical work. There sometimes seemed to be a fear that it would cause a kind of materialization of man, so as to render him inefficient for evangelization. But this was not the case. There was nothing in medicine to prevent men becoming earnest evangelists. The first apostle to the Gentiles took about a doctor with him. His old friend Dr. Maxwell, had found medical work of wonderful value for opening the door to mission work in the south of Formosa. In the biography of Dr. Mackay they read that he was obliged to undertake some of the most rudimentary forms of medical work to get to the hearts of his hearers, such as the extraction of teeth. It was of great importance that the Church at home should recognize the position of the medical missionary, and that he should be set aside or ordained for the work in the same way as his clerical brethren.

Rev. JAMES WEBSTER, (U. F. C. S. M., Newchwang) speaking in favor of the resolution, said: We are, I hope, to send from this Conference an appeal to the Home Church for more men and women for this work. In sending home this appeal we should make it perfectly clear that we do not want medical practitioners merely, but medical missionaries, or, as the preamble of the resolution says, "messengers of the church and ambassadors for Christ." We are asking for men fully consecrated, men personally dedicated to Christ, who have received the inward spiritual call, to whom zeal for God, love to Christ, and the desire of saving men are their supreme and only motives for giving themselves to this service. The Church will be honoring Christ and enriching herself by ordaining such men as missionaries in this great field. I further endorse this resolution, because men ordained to such a service will feel that they are not merely agents of a Board, subject to an agreement which may be annulled at any time, but servants of Jesus Christ, committed to a life long service from which no worldly inducement can even tempt them to withdraw. I sincerely hope we shall recommend the Home Churches and Societies that their medical missionaries before being sent forth, be solemnly separated into the service of God as missionaries of the Gospel, in the way most agreeable to the practice and constitution of the various churches.

Resolution II was then put to the meeting and adopted.

Resolution III.

Dr. CHRISTIE moved the adoption of Resolution III.

Rev. J. C. GIBSON, D.D., in seconding the resolution, paid a high tribute to Dr. Christie's work in Moukden. He was the more heartily in sympathy with this and the next resolution, because they made for efficiency. He also mentioned that in the ports medical missionaries received most valuable assistance from the port physicians and civil surgeons. Medical missions were not an ingenious method of ensnaring men to hear the Gospel by doing as little as possible for them.

Dr. Gibson further remarked that it was unjust to the medical brethren that they be rushed to their work without having an opportunity to learn both the written and spoken Chinese language. The Christian Church should give of her best to God's service. It might be argued that surgery and medicine have no Christian quality in them. "I don't believe that," he exclaimed; "efficiency is in itself a Christian virtue." "There should not be," he continued, "two standards of medical treatment,—one for the foreigner and the other for the Chinese. Both should have the best only."

Ven. Archdeacon BANNISTER (C. M. S., Hongkong) said that, while he in no way desired to restrict the resolution now before the Conference, he thought some amendment should be made in the resolution. Some recognition of the excellent service done in China by the unqualified men and women should be shown. His friend, Mr. Lloyd, was known throughout the land for his skill in drawing teeth. He proposed the insertion of the words "whilst recognizing the excellent work which has been done by partially trained men and women in the past, we recommend that no partially etc."

Rev. J. B. OST, (C. M. S., Chuki) in seconding the amendment, spoke of the great good done by unqualified men and women, mentioning the service performed daily by two ladies in Chekiang province, who had crowds come to them every morning for treatment.

Dr. S. R. HODGE, (W.M.S., Hankow) while recognizing the good work done by such unqualified people, said the work was not done by medical practitioners, and therefore, the medical committee of the subject under discussion could not endorse it from a medical standpoint. The work of such unqualified people had reached such a serious stage in India that the Government had to legislate on it, and the same would have to be done in China shortly unless corrected.

Archdeacon Bannister's amendment was lost when put to the meeting, and Resolution III, as proposed, was adopted.

Resolution IV.

Dr. CHRISTIE moved the adoption of Resolution IV.

Rev. F. B. TURNER, (E. M. M., Laoling) in seconding the resolution, said:—

I have some hesitation in speaking to this resolution, for I am not a medical man; but I have been closely associated with medical mission work ever since I came to China twenty years ago, and I have been for many years the secretary of a large medical mission in the North. And I felt free to respond to Dr. Christie's invitation to second this resolution, for I am convinced that it indicates a serious evil and source of weakness, and that this is the only method of cure. Without a doubt the diagnosis is sound and the suggested treatment correct.

It ought not to need to be said that medical missionaries should have a good acquaintance with the Chinese language. I was in hopes that the lack of such knowledge was the exception, but the fact that such a recommendation as this resolution embodies, is brought before this Conference by a Committee consisting entirely of medical men, shews that "there is something rotten in the state of Denmark," that, whether by the requirement of the Boards which send them out, or by their unwise yielding to the impulses of their own kind hearts, our doctors do as a rule begin actual medical practice amongst the Chinese before they have become, or had an opportunity of becoming, moderately qualified in the language. Doing this they handicap themselves for their whole term of service, and it is our duty to save them from themselves; for I think it would be true to say that what a man does not learn—which he ought to learn—during the first two or three years of his life in China, he is not likely to catch up to for the rest of his days.

It would be easy to prove that a medical man should have even a more thorough knowledge of Chinese than his clerical colleague. I can manage to express myself in the pulpit and the class-room and the prayer-meeting, but I am often humbled when I try to disentangle a Chinaman's description of his symptoms. In such conversations any medical missionary ought to be able to give his clerical brother points and beat him hollow.

And surely those upon whose careful diagnosis may depend the life or death of a patient, should have such facility in the use of Chinese, and such a knowledge of Chinese materia medica and medical treatment as will enable them to gather an accurate history of the case and to see how far it has been exacerbated by insane native treatment. That our doctors do begin work far too soon, and effect little good by so doing, I am quite sure. I well remember, when I had been in China but eighteen months, daring to attempt the impossible task of interpreting for a medical brother who had just arrived from England, and who yielded to the importunities of the Chinese and opened his dispensary. It was the courage of extreme youth, and I fear didn't amount to much more than veterinary surgery. It was a case of the blind leading the blind, but I fear that it was the unhappy Chinese patients who fell into the ditch.

Our doctors ought not to be so handicapped; they ought, like the rest of us, to have the opportunity of laying a good foundation in the study of the language. Only by the removal of this disability can they hope to acquire a really competent knowledge of the spoken and written language, and be saved from the loss of "face" involved in calling in their clerical colleague as interpreter when urgent cases are before them, or from the temptation of saving that "face" at a possible cost which one does not like to contemplate.

It has been attempted, in some missions, to meet this difficulty by reducing the examinational tests in Chinese for medical missionaries: in others by extending almost indefinitely the time during which examinations might be taken. But if examinations are needed they should be thorough; and they are needed. We have all needed their spur. People do not prepare for, and pass an examination, if they can get there without it; but when they have passed it, the stricter it has been the greater is their satisfaction.

Let this reform become effective, and our brethren gain this opportunity of fuller equipment for their work, and they will many a time as they stand by the sick and dying, bless the day when this Conference made it possible. Let us place before our young medical men the ideal which we see realized in many of their leaders,—high professional efficiency and thorough Chinese scholarship, combined with deep devotion to God and men. Only by realizing this will they become vessels fit for the Master's use in their calling, than which there is no nobler on earth.

Rev. W. A. P. MARTIN, D.D., L.L.D., moved as an amendment, that the words "during his first two years in the country" be changed to "during his first year in the country."

Dr. P. S. EVANS (A. S. B., Yangchow) said he had been in China over five years and though he could talk and preach, and diagnose cases, he could not do good work in personal conversation, which he thought was of the utmost importance. His disability in this latter respect was due to the fact that he had not had sufficient time for study.

Dr. B. VAN S. TAYLOR (C. M. S., Hinghua) said he regretted he never had two years' training in the language, and remarked that medical missionaries should thoroughly acquire the Chinese language.

Dr. Martin's amendment, when put to the meeting, was lost, and Resolution IV, as presented, was adopted.

Resolution V.

Dr. CHRISTIE moved the adoption of Resolution V.

Rev. A. H. SMITH, D.D., in seconding it, spoke of the far-reaching results of medical work and its immediate effect on the Chinese mind. He thought that one of the greatest reforms they needed was that, at home, attention should be drawn to the fact that every medical missionary was called of God to do work in China. This would result in a more careful selection, and there would be no doubt whatever that the medical man was on a level with anybody when he came out here. There had been a great lack on the part of medical missionaries in superintending the evangelistic work and taking part in it. Too heavy an evangelistic burden ought not to be laid on the medical missionary, but this resolution was in the right direction.

Resolution V was unanimously adopted.

Resolution VI.

Dr. CHRISTIE then moved the adoption of Resolution VI.

Dr. B. Van S. TAYLOR, in seconding it, spoke of the scientific spirit in which all the resolutions were drawn up, emphasizing the great necessity in many cases of having patients under observation in hospitals, and that from an evangelistic point of view it was better to have properly equipped hospitals, although as a matter of fact they never insisted that the patient should attend devotional exercises. The Committee substituted for (*b*) "That all medical men be attached, two to every hospital," and lettered clause (*b*), as clause (*c*).

Dr. C. J. DAVENPORT, (L.M.S., Shanghai) in supporting the resolution, pointed out the great importance of indoor work, as over 40,000 patients were treated in missionary hospitals alone during the past year. Continuing, Dr. Davenport said there was no lack of patients for the medical missionary; he always had a great rush of them. They could not be preachers as well as doctors when they had such a rush. The solution of the problem lay in appointing two men to the medical work where there was a large hospital, as they could then take a larger share in the evangelistic work. Then they felt as medical missionaries that they should follow up their work more fully, and this could not be done with only one man. At the present time missionary doctors in China were over-worked. The difficulty was not in getting patients, but in getting doctors; the present staff of doctors throughout China could not even get away for a much needed holiday and rest.

Dr. D. MAIN (C. M. S., Hangchow) stated that a doctor could not do himself, his patients, or his Board justice without a hospital, and emphasized the great value of indoor work.

Rev. H. C. DU BOSE, D. D., (S. P. M., Soochow) in speaking of the financial assistance given to medical work throughout China, proposed, as an amendment, to add to clause (*b*) the following: "unless this support is obtained from philanthropic Chinese." There being no seconder to Dr. Du Bose's amendment, Resolution VI, as amended by the committee, was put to the meeting and adopted.

Resolution VII.

Dr. CHRISTIE then moved the adoption of Resolution VII, substituting the word "Chinese" for "native" in clause (*b*).

Rev. G. G. WARREN, (W. M. S., Changsha) in seconding the resolution, said:—

The resolution consists of two parts which are really well joined together, though at first sight they seem to be opposed each to the other: (*a*) looks to increased grants from home, (*b*) to increased help from the Chinese churches. Generally speaking, increased grants from home result in a style of expenditure that can hardly be expected to commend itself to Chinese churches, the members of which are for the most part very poor. To our Chinese brethren even the most economically conducted hospital must seem extravagant in its use of drugs and dressings. Yet we do well, while not accepting untrained ideas of what is and what is not necessary for hospital work, to train Chinese Christians to regard that work not as a mere "foreign" excrescence on church work, but as an integral part of it, and, therefore, belonging to them as well as to us.

Most of us who have had the privilege of working with medical colleagues must often have admired the way in which they make shift with a too meagre supply of instruments and appliances. This reflects far more credit on the medical missionary than on the churches which send him forth. At the same time, the missionary on the field who receives letters from the secretary in the home lands telling him of the impossibility of increasing the grant, is better off than the secretary who has to write such letters. If it is true that on the field we are face to face with the actual result of insufficient grants, we are also in touch with the successes won in the work; the secretary at home gets but a faint reflection of our joy when he merely reads our report; he gets much nearer to our sadnesses when he has to write to us of unheeded appeals which he has shared with us in making to the home churches.

But while not reflecting on those who are doing the best with the funds entrusted to them, the resolution seems aimed at the harmful notion that a hospital intended for Chinese need not be well equipped. The bane of China itself, is summed up in its "pidgin" English rendering of a Chinese phrase: "Can do." Whether Chinaman or foreigner, whether heathen or missionary, whoever lets that idle, lazy expression gloze over any work short of his best, is on the high road to failure. The resolution speaks for men who would not and could not be contented with inferior appliances and inferior methods in their healing work. It calls on the home churches to share with their messengers the desire that the best instruments, the most suitable drugs, and the most successful plans to heal the sick should be at the disposal of the medical missionary when engaged in work amongst the Chinese. It is neither wise nor kind, through insufficient equipment, to hamper men who want to do the very work they have been sent to do, and thus to force them to "find the means of support for their work by private practice or otherwise."

One word as to leading the Chinese Church "to rise to her responsibility and privilege in this matter." Special contributions are frequently gained from the home churches on behalf of specialized objects. Such a plan might be used with much more justification in the Chinese churches. Give them the privileges and inducements of supporting easy and attractive phases of the work, in preference to well trained European and American Christians. Not only would no Bible Class or Guild or C. E. Society in the home lands be displeased to hear that the Chinese churches would undertake the support of a preacher they had hitherto supported; they would be thereby led to see the usefulness of their former contributions, and would be likely to give more than ever to some fresh object, none the less necessary because less striking to the superficial onlooker.

Rev. H. G. ROMIG (A. P. M., Chiningchow) spoke of the hospitals entirely supported by Chinese, and said he would like to see some acknowledgment of them in a resolution.

Resolution VII was then adopted.

Resolution VIII.

Dr. CHRISTIE moved the adoption of Resolution VIII.

Rev. J. C. GARRETT, D.D., (A. P. M., Nanking) in seconding it, said:—

Many years spent in evangelistic work, in close proximity to the C. M. S. hospital at Hangchow, have shown me the great value of such work as a means of spreading the Gospel far and wide. It has also emphasized in my mind the importance of increasing the number of evangelistic workers, in connection with such institutions, for the purpose of following up the openings made by our medical work.

It has been the policy of the Presbyterian Board, which I represent, as well as of other Boards which have work in Hangchow, not to duplicate medical work. From the merely humanitarian point of view, there might well be other hospitals at Hangchow. But as a means of opening the hearts of men to the Gospel, I may be permitted to say that our experience has plainly shown that one hospital, efficiently and evangelistically conducted, opens doors sufficient for a number of missions, and for dozens of evangelistic workers to enter. The fact has been, in our experience, that while four—now five—missions have the field around Hangchow fairly divided, we have not succeeded in following up *all* the patients who have gone out from the hospital. Co-operation among the missions in this matter is a very practical step which may be taken up at various centers.

In this connection I should like to refer to a capital plan which is carried on at Hwaiyuen in Anhui. Dr. Cochran, with his colleagues, have arranged a card catalogue, which is always at the service of the evangelists. A card above each bed contains name, age, address, etc. When the patient returns to his home, this card, after being filled with further particulars as to Gospels or other books read, and such items as may help the evangelist, is placed in its appropriate card drawer. The evangelist who is about to start in any given direction has thus at hand the particulars most needed to enable him to reach these ex-patients.

I submit, sir, that thorough organization of our work, under the same systematic methods which are used by the business and professional men of to-day, will tend to greater efficiency. It is sad indeed to think of those whose hearts and consciences have been touched in our hospitals, but who have again been submerged under the heavy sea of idolatry and superstition. Perhaps our only relief from this sadness is the thought that God himself will not forget to shepherd His own. But has not the shepherding been committed to us,—is this not the very reason for our presence here?

I wish again to urge that where several missions work side by side, they should take very definite steps to follow up those who go out from the hospitals to the country.

In closing, I wish merely to refer to two individual cases, illustrative of this subject. A year or so before I reached China, I think about 1886, a poor blind man in Haining, thirty miles east of Hangchow, heard of the fame of Dr. Main and his hospital. He started to walk to Hangchow along the river dyke. He fell into the river, and was rescued; and after many trials, he at last found his way to the hospital. He was healed by an operation, and went home, 'walking, and leaping and praising God."

We now have, sir, a chapel and a growing work at Haining. It was, however, impossible to open chapel work there at the date of which I am speaking; and I am sorry to say that while this old man was the means of bringing others to Christ, he himself went back to idolatry,—and I believe to blindness! "Offences must needs come," but alas, if *we*, who are responsible for giving the light, become responsible for withholding it!

Another case:—A man living in a far-off corner of Shaohing prefecture, who was bedridden with rheumatism, heard of the hospital. By mortgaging part of his fields and fruit-trees, he gathered enough money to hire carriers to bear him down the rough mountain passes and over the long road to the river, and to cover his expenses in the hospital. In a few months he learned the Gospel, and at last returned, a well man, to his home, over a hundred miles away. He wanted to live a Christian life; but felt that till he could repay his mortgage, he could not keep the Sabbath. Gradually, the Bible and catechism being laid aside, he wandered away from his purpose; at last he was again confined to his bed by acute rheumatism. Then he recognized that God was dealing with him as he deserved; and he himself undertook to find a church or chapel. He learned of one, over a difficult mountain road, some miles away, and sent his wife and little boy thither to ask the preacher to come. I have visited this man in his home, and have seen how happy he had become in his acceptance of Christ, and the care with which he has marked words or passages in his Bible about which his little boy was to ask when he should go to the chapel.

Now, sir, these are but isolated cases. Such cases are often followed up. On the other hand, they are too often *not* followed up. We need not dwell on the difficulties which occasionally stand in the way, such as the danger of frightening people by going into their neighborhood asking for such and such a person, etc. The following up of these cases must be entrusted to the very safest hands possible. Chinese helpers of probity and tact are greatly needed for it. Often it is impracticable for the foreign worker to go, till the Chinese evangelist has visited the village. Villages and smaller towns will doubtless be the outposts of the anti-foreign feeling, for some time to come. But these things merely emphasize the importance of this subject.

Resolution VIII was unanimously adopted without further discussion.

FRIDAY AFTERNOON SESSION, May 3rd, 190

Resolution X.

Dr. CHRISTIE moved the adoption of Resolution IX.

Rev. W. S. AMENT, D. D., (A. B. C. F. M., Peking) in seconding the Resolution, said:—I am glad to second this resolution as it gives me an opportunity to say a word for the education of the Chinese medical man. He may be only an assistant or a regular practitioner. The training accorded him should be the best possible. Every argument which would persuade us to hold a high standard for the foreign physician would weigh for the Chinese as well. He cannot be left to the instruction of one or two foreign physicians who are already overworked. Occasionally, a medical man, trained in our mission hospitals, has opportunity to show of what quality he is made. When Dr. Sheffield was cut down by two men in Tungchow, it was a young man, trained in the hospital of that station, who sewed up his wounds, and his work was so well done that the foreign physician, arriving later, found nothing to criticise. The indirect influence of schools of high grade for the training of Chinese medical men is marked. It compels the Chinese to erect schools of equal or superior grade in order to keep their self-respect. It has been intimated that the Imperial Medical School in Peking has delayed its opening in order that it might secure as good an equipment as the Union Medical College. It will stimulate all schools for technical training to attain a higher standard. By the passing of this motion we set our seal to the best possible training for hospital assistants and those who will enter the medical profession.

Rev. J. WHERRY, D. D., (A. P. M., Peking) proposed, as an amendment to the second clause of the Resolution, that the words "and women" be inserted after "Chinese medical men." This suggestion, Dr. Wherry added, came from two ladies, both of whom were greatly interested in educational work. In Peking they had already organized a Family Medical College, which was to begin operations at the beginning of the next China New Year, and although there were probably few, if any, medical women who were ready to enter the work, yet there were certain places awaiting them, and in a very short time perhaps these places could be filled. He, therefore, on behalf of those two ladies, proposed the amendment that the words "and women" be added.

Dr. T. GILLISON (L. M. S., Hankow) understood there would be no objection to accepting the amendment of Dr. Wherry. In supporting Resolution IX, Dr. Gillison said that it was a gratifying fact that the longer we were in China, the fuller our hospitals became. This increased work, however, could not be properly undertaken by the small staff of foreign doctors. It thus becomes necessary that we train Chinese to take up this work, and their training should be thorough, not the half training which has been so often given in the past. The advantages would be:—

1. We should be able adequately to staff our existing hospitals.

2. We should be enabled to open branch dispensaries, with these Chinese medical men at the head of them.

3. We should be training a body of Christian medical men for private practice in China. The boon this would be to China was unspeakable. Medical missions were not on the wane in this land, nor would they cease to be needed till this empire was brought to Christ. Medical missions were still a powerful agency for good even in England and other Christian lands.

Dr. H. W. BOONE (A. P. E. C. M., Shanghai) said they had had before them a number of resolutions that day, every one of which had been important in its nature and elicited the sympathy of the Conference. The resolution now before them was one which, in its wide scope and far-reaching consequence, was as important as any of the other resolutions. When they came to think that there were in China a little over three hundred male and female medical missionaries and when they thought that there were four hundred millions of Chinese people to be ministered to, they at once saw how inadequate was the force, however noble and valuable it might be. In order to meet the requirements of the case they must plan for the future, and they must think of the best way in which their plan could be accomplished.

As to the objects to be kept in view: the first was, to assist the doctor in carrying out fully his work in all its details. Now, they knew that, when one or two medical men and women were in charge of a hospital, the trouble was not to get patients, but to keep up with the ever increasing number of patients who went to them for advice and treatment. They all knew that to investigate a case thoroughly took a long time; it took a long time to prepare a case, and a long time to operate upon it, whilst they had only a few hours a day in which they could work. Now the way in which they could get efficient help in their hospitals was to have competent Chinese medical men and women who would stand with the foreign doctor and assist him to carry out his work to a successful issue. The Chinese doctors, so-called, were ignorant and unable to furnish the people with what they should have. With a nation of four hundred millions of people, they had before them a mighty task of supplying medical men and women to give these people what they needed.

Further, they wanted to train men who might in due time become teachers in the medical schools. They needed medical schools in which to train men and women who would afterwards be able to go out and practice among their fellow-countrymen, to comfort them, and at the same time to lead them to their Master. They hoped that from among these men and women there would be some of great ability and genius who would assist in opening medical schools in this country, which at some time in the future must be entirely in the hands of the Chinese.

The reason why they put in the resolution the words "in as many centres as possible" was, in the first place, that China was so vast a country that there must be several centres; secondly, that the great centres were those where the people of each part of the empire would naturally congregate together; and thirdly, that at these centres there would probably be a number of medical mission hospitals, supplied with men and women who would be enabled to take up this work. The object of the resolution was to get the missionary societies at home to co-operate with the missionaries out here in establishing these great centres of medical teaching. They knew that, formerly, teaching in schools and medical colleges was simple compared with what it is to-day. In the practice of medicine a man had to-day to learn eighteen or twenty branches, and to learn the foundation required two or three years; in order to teach medicine properly they must have a number of teachers who were specialists. One or two men could not do this, nor three or four men, and for this reason they should combine in these centres and have union medical colleges. This had been accomplished in Peking, and they had partially accomplished it in other places; and they must look to the powers at home to help them in carrying out this great object. Here in Shanghai, it had been the speaker's fortune for twenty-six years to be associated with medical schools. They started with one poor man; a great many others joined in and now they had six foreign teachers and three Chinese teachers, and they were doing better work than they ever did before. But in order to make that school what it ought to be, they should have union with other schools, and instead of having nine teachers they should have thirty teachers. He hoped this resolution would be carried, and so make a strong impression on the home boards that these centres were needed and should be fully equipped. He was told the other day that there was a movement on foot to give larger sums of money than ever before to missionary work in China. He hoped that a great part of this money would be devoted to the teaching of medical students, and that men would come forward to teach in these schools.

Resolution IX was then adopted.

Resolution X.

Dr. Christie moved the adoption of Resolution X.

Rev. T. Richard, D. D., (C. L. S., Shanghai) seconded the resolution for three reasons at least: first, that it was practical, second, that it was economical, and third, that it was indispensable. No mention had been made that day of one feature of the work done by their medical brethren and sisters—the loathsome diseases with which they had to deal. As to the practicability of the work of preparing the text-books, they would notice that at least one or two medical missionaries were to be set apart for this work, and in addition to this that the professors teaching in the Colleges which the Conference had already approved of, should have a certain amount of time given them to prepare text-books for the work which they were carrying on. Thirty years ago Dr. Hunter, at Chinanfu, was casting about for a good book to translate into the Chinese language. The speaker had in his possession at that time Squire's Compend of the British Pharmacopea, and Dr. Hunter said he would like to translate it. He handed him the book. It was translated, and was now in every chemical store in the Empire. The preparation of these books was a practical step for the help of those who were in the Chinese Empire.

In the second place, it was indispensable, for how could they teach in universities unless they had text-books? This was a great lack in the universities. They did not have text-books, and some of them had been compelled themselves to make private translations. New books were indispensable for the efficiency of their work.

Then it was most economical. It was only by devotion and labour that the highest efficiency could be attained. By setting men entirely apart to prepare books, they were able to do it far more efficiently than when only a small portion of their time from other duties was given to the preparation of them. They were liable to be distracted by other subjects, and their work had not the same thoroughness as when a man devoted all his time and energy from the beginning to the end of the book. He had, therefore, the greatest pleasure in seconding the resolution.

On being put to the vote Resolution X was carried unanimously.

Resolution XI.

Dr. Christie moved Resolution XI.

Rev. ARNOLD FOSTER, (L. M. S., Wuchang) in seconding, said that amongst the ways in which it was possible for missions to combat energetically the evil of opium consumption was the creation of a public opinion, and it was specially desirable to stimulate right thinking on this question among the official classes, though in doing this it would be necessary to proceed cautiously. Recently, a Chinese gentleman had said to him that if opium was to be stamped out at all it must be within the next three years; if they waited ten years it would never be got rid of. He thought it might be possible for medical missionaries to impress the importance of this on the officials with whom they came in contact. Nearly a year had elapsed since the Chinese Government had introduced measures for the suppression of opium smoking, but so far as he was aware absolutely nothing had been done in Hupeh province.

Then it was quite essential that if the opium evil was to be put down, the officials entrusted with the work must themselves be free from the entanglements of opium. It was stated, and he believed truly, that in many places the officials who were supposed to be combating opium were themselves confirmed opium smokers. This was of course a matter in which the missionary could do very little except indirectly, *i. e.*, by suggestion. Another weakness of the present movement in China was the disposition which some officials had shown to cut off abruptly the supply of revenue derivable from opium without making any provision for an equal revenue to be derived from some other source instead, which it could be quite possible to do. He feared a reaction from this method of procedure. It might in some cases be possible for missionaries in the course of conversation with officials to point out the need of devising fresh means of raising income. The resolution dealt with opium refuges. Experience had shown the great importance of having these under the strict supervision of competent persons; it seemed to have shown also how few patients were permanently delivered from the habit unless they had grasped the power revealed in the Gospel of Christ.

Dr. W. H. PARK (M. E. M. S., Soochow) said that the only way to succeed was to keep everlastingly at it, and he would suggest to them, as missionaries, that their churches should continue to keep themselves absolutely free from this opium, not only must all church-members not smoke opium, but they must also not engage in growing the poppy; they must not in any way engage in the opium trade, selling it or renting houses for the sale of it or having anything whatever to do with it, and above all they must not engage in selling anti-opium remedies containing opium or any of its derivatives.

This was absolutely essential; for the Gospel had suffered immeasurably at the hands of opium. Opium was brought into China many years ago, hundreds perhaps—but the ordinary Chinese regarded it as having been brought in by foreigners about the time of the introduction of Protestant Christianity; so that in the minds of many Chinese all over the Empire, opium and the Christian religion are associated together. "Away with your opium and your missionaries" had been the cry. Only last month one of the most prominent women in Soochow in making a public address at the opening of a new girls' school, told the young ladies of certain things they were to avoid, and mentioned among other things smoking opium and joining the church. In view of these things every church organization should be as free of opium and as energetic in fighting it as any anti-opium league in the land.

Another way in which church-members can help is in encouraging the work of opium refuges. The speaker had changed his mind several times during the years of his work in opium refuges. At first he thought over half his patients remained free, then he dropped to forty per cent, then thirty, then ten, and now he is glad if he can find five, but even if he can save only five out of a hundred he is glad to go on with the work.

Another way in which they could help was to join with the Chinese in the anti-opium societies which they were starting all over the country. The Chinese felt that they were perfectly competent to lead themselves, but they welcomed the aid of the missionaries in making speeches at their meetings and giving them their sympathy. He was heartily in favour of joining with the Chinese in this work, and where leagues were already established he thought they, as missionaries, should join with them, and that in places where leagues had not already been established they should help in starting the anti-opium societies.

Ven. Archdeacon MOULE (C. M. S., Ningpo) said that he had had the honour of opening the debate on opium at the first conference held thirty years ago, and he had watched the question with the deepest interest ever since. When after some years' absence he returned to China five years before, a farewell meeting was held in Lambeth Palace, when a kind address and a memorial were presented him in recognition of his services in that cause by the Archbishop of Canterbury, on behalf of the Anti-opium Society. The archbishop's closing words to him were as follows:—"I empower you to tell the people of China that the Church of England and all Christian people in England are in the fullest sympathy with the anti-opium movement and will do all in their power to bring it to a successful result." He told the archbishop honestly, in reply, that he was afraid it was too late; and indeed, when he returned to Ningpo, his worst fears were confirmed, for he found that opium smoking was no longer regarded with shame, but was becoming fashionable.

He thanked God now with all his heart for the astonishing change which had come over the conscience of England and of China; and for the hope of final success which lay before them. He had translated and put into circulation ten thousand copies of a précis of Mr. John Morley's speech on opium in the House of Commons, challenging the Chinese nation to show their honesty in this agitation (which the officials were beginning to do in earnest); and promising the ungrudging co-operation of England.

England's honesty was also being demonstrated, for the supply from India had begun to diminish, and an order had been received in India to reduce the area under cultivation. The Venerable Archdeacon then proceeded to give details of a meeting he had recently held at Ningpo, in which resolutions against opium-smoking had been unanimously adopted.

Rev. E. W. THWING (Hawaiian E. As.) spoke in favour of the resolution, and said he remembered preaching in a place where seven men out of ten seemed to have been suffering from the influence of opium, and he had had men come to him, and on their knees beg to be helped to get rid of the habit. It was a grand thing that England was helping them, but he said that not only in England, but in America, in the Straits Settlements, in Hawaii, and in Manila, they wanted to do all they could to help the Chinese to be freed from this habit. Many of the Chinese who went abroad were addicted to this habit, and this being so he desired to move, as an amendment, that they should ask for the co-operation of Christians in all lands where there were Chinese, to help them to get rid of this dreadful habit. He referred to the conditions in Hawaii, and expressed the thought that, with a combined movement of Christians against opium smoking, they could do as they had done in Japan — turn it out. He moved the following addition to Resolution XI.—

"Resolved:—(b) To urge Christians in all lands where numbers of Chinese are living to earnestly co-operate in securing a public sentiment against the use and sale of opium."

A Cheering Experience

Rev. W. C. WHITE (C.M.S., Longuong) said he desired to say a word or two in regard to opium refuges. About a year ago a large village, in the district for which he was responsible, invited Dr. Wilkinson to open an opium refuge. The people were determined to do away with opium, and they requested the doctor to go down and ask that all opium smokers of the village would break off opium and not allow any more opium to be smoked. Dr. Wilkinson went to the village to do medical, and the speaker to do evangelistic, work. They were gathered in the largest Industrial Hall of this village for three weeks, and eighty-one male and nine female opium smokers came to them to be cured. Of the eighty-one two ran away, but the other seventy-nine stayed on to the end and were freed from opium. Now, the power which enabled these men to break off the habit was simply the power of Jesus Christ and nothing else. It was wonderful to see how God's Spirit was working in their midst, and he did not suppose that more than ten of these men went back to opium. The other fifty or sixty were now members of the church, some had been baptised, and many more were under instruction.

The magistrate in his (Mr. White's) town, four or five months ago, asked him to draw up plans and submit them to him for doing away with opium in the district. The speaker suggested that they should start by closing the opium shops, and open places where men could break off the habit. He promised the magistrate to get a man to do the medical work, and he chose one of his earnest Christian men who, he hoped, when he returned to the district, he would find had been the means of curing these opium smokers.

Mr. Thwing's amendment was accepted by the committee, and the resolution, with this additional clause, was adopted.

Resolution XII.

Dr. Christie moved the adoption of Resolution XII.

Right Rev. Bishop BASHFORD, (M. E. C. M., Shanghai) in seconding the resolution, expressed the appreciation of the Conference to the Committee for the clear thought and admirable style in which the resolutions had been expressed; they had called for no discussion or emendation. He wished to illustrate his own impressions of medical work. He was asked a little while ago to make an address before the teachers of a leading city in the Empire. The Commissioner of Education for the Province was to preside at that meeting, and he was accompanied by the President of the leading Chinese college in that city. The subject of the address was the "American system of education from cradle to university." He first attempted to make it clear to them that China had abolished the feudal system before the entrance of Christianity into the empire; that they had abolished it in the fifteenth century, and that Japan had abolished it only recently. Secondly, he hoped that China would go in for industrial training rather than military training. He was sure the men were with him thus far. When he came to the third point he had a very difficult task; he felt sure that education could not be complete without the education of the spirit and the morals of the men, and he also felt that they could not train them without the gospel. He ventured to say Confucius had helped them to live up to these convictions, but he suggested that only Jesus Christ could enable a man to attain these ideals, and he presented Jesus Christ as the basis for the moral and spiritual training of the twentieth century. He was very much gratified to hear one man, the Commissioner of Education, express his appreciation. The President of the college then rose and, after expressing his opinion, turned to the audience and said, "Young men, the last words which the teacher spoke were the important words, and I want to say to you that Jesus Christ is the only hope of China." He (the speaker) was amazed at that utterance. It was a perfectly pagan audience, and he was astonished that the President should say that Jesus Christ was the only hope of China. After the meeting was closed he turned to this man and said, "What led you to say that Jesus Christ was the only hope of China?" He said: 'Because it is true. Don't you believe that?" The speaker said "Yes, don't you believe?" and he said "Yes: I was trained in Dr. Mackenzie's Hospital."

In regard to the necessity of increasing that work, he was sure they were all profoundly grateful to Almighty God and to these physicians for the work they had done. He liked the statements "trained and consecrated men." He had taken the statistics from the book prepared by Mr. MacGillivray and, looking up the number of physicians, he found that there was one foreign physician in China for about 1,450,000 people. Was that enough? Surely the request of this meeting for further help was justified. That morning he had been talking to a physician, who said that a woman had been brought a journey lasting twenty-three days for treatment of bad eyes. The speaker believed that if they put before the Christians in England and America that there were people obliged to make a journey of twenty-three days in order to reach a physician to have an operation, and that there were multitudes who could not make the journey, they would have support for new hospitals. He hoped that their confidence in God might be so strengthened that they might wait upon Him; that He should send His Holy Spirit upon them here and upon the medical profession and philanthropists at home; so that they might multiply medical missions tenfold at the opening of the twentieth century.

Resolution XI was then adopted.

Three Supplementary Resolutions

Dr. CHRISTIE said that several resolutions which had been sent to him had been handed over to the committee and that these resolutions were approved in a general way; but they would not hold themselves responsible for the wording of them. If the Conference agreed they were quite ready to lay these resolutions before the meeting just as they stood. He, therefore, proposed the first resolution as follows:—Whereas, the John G. Kerr Refuge for Insane etsablished in accordance with the approval of the Missionary Conference of 1890 has by God's blessing met with marked success, and, whereas, no rational treatment is provided by the Government or people for this numerous and afflicted class throughout the empire;

RESOLVED:—That this Conference recommends the establishment of at least one similar institution in each province where full Government protection can be obtained.

Dr. C. SELDEN (Refuge for Insane, Canton) said that in 1890 the approval of the Conference was given to establish a hospital for insane in Canton, and when Dr. Kerr endeavoured to carry this plan into effect he found very great opposition on every hand. He was, however, able to open the first hospital for insane in China. Since then nearly 650 patients had been received, and of recent years it had been noticeable that more than one-third of their patients were brought in by officials—by the police and yamens of the different magistrates. When he (Dr. Selden) came away from Canton a few weeks ago, there were 112 patients. The name which was given, "Refuge for insane," was rather misleading. It was not simply a place to which the insane might flee; it was a hospital for healing the insane. They used the modern methods of treatment so as to hasten the patients' recovery. There was not a chain in the whole institution; they had all been relegated to the museum. There were three principles which were always taught: first, that the institution was a hospital, and not a prison; second, that these people were ill and they were not to blame for their minds and their words; and third, that though insane, they were yet men and women. During the last five months sixty new patients had been received and about fifty had left them. Of these fifty, twenty had gone away cured, whilst twelve had improved. When he said "cured," he spoke advisedly, because it was possible in a great many cases of insanity to bring about a cure, whilst many cases could not be cured. The matter of opening hospitals for insane was not a theory, but a fact. He was at that time taking an insane man from Hangchow to Canton, and he thought it regrettable that there was no hospital for insane nearer Hangchow. He hoped that similar hospitals for the insane would be established, if possible, one in each province of the empire.

Dr. W. A. P. MARTIN remarked that there was one small hospital of the kind with just one individual in it here in Shanghai.

Rev. H. V. NOYES, D. D., (A. P. M., Canton) said that Dr. Selden had given statistics. The resolution did not ask Boards of Missions to take up the matter of refuges for the insane unless they wished to do so; it simply expressed the exceeding desirability of refuges for these unfortunate people being established in every portion of this great empire. Dr. Noyes mentioned, what Dr. Selden had omitted to mention, that the purchase of the ground for the Insane hospital at Canton was made by Dr. Kerr with his own money, and he would add that Dr. Selden had given his valuable services to that institution without payment. It had been stated that the curing of the insane had little influence. It was one of the strongest influences upon the Chinese that they had in Canton; there was no other work that had produced so profound an impression upon the people and the whole region round about as the kindness and the care which was shown for these poor, afflicted ones. It was the glory of their religion to preach the old, old story of Jesus and his love, and to teach men that they could be saved, that it reached down to the very lowest stratum of society, and that it lifted up the helpless and placed their feet on the solid rock. The influence of the insane refuge at Canton reached into all classes of society, from the viceroy in his yamen to the beggar on the streets. The patients were not only cured, but were usually converted. Dr. Noyes referred to the excitement that prevailed in Canton during the Boxer movements when the situation was discussed by the leading men, who decided that "no hand of violence shall be raised upon the refuge for insane." The speaker also made reference to Dr. Kerr's work; to the Christ-like character of the work and to the work as a means of evangelising the people not only by work but by deed.

The resolution was carried unanimously.

Dr. Christie moved the adoption of the next resolution as follows:—That this Conference records its appreciation of the help rendered to mission hospitals by the Chinese merchants, the foreign commercial communities, and the European doctors residing in various parts of the country.

Rev. T. W. PEARCE, (L.M.S., Hongkong) in seconding the resolution, called attention to the fact that the oldest medical missionary society in China, and even in the world, was started more than seventy years ago, when the merchants of Canton met together and consulted how they might help the cause of healing the poverty-stricken Chinese, and the result was that they founded a Medical Missionary Society in China. The first patient on whom a surgical operation was performed was told that the operation was necessary in order to save his life, and he refused to have his life saved by a surgical operation until he was heavily bribed by one of the merchants in Canton. That was the first surgical operation, and it was successful. From that time forward the Medical Missionary Society's success had been assured, and from that time to the present the commercial communities had stood by the medical missions. In Hongkong they had four hospitals, which were built and supported by the commercial members of the community, and he thought it was fitting that they should express their recognition and appreciation of what the commercial community in the Far East was doing for medical missions.

Rev. W. B. HAMILTON (A.P.M., Chinanfu) said he had listened in vain for any recognition of the help given by Chinese officials. Ever since the Boxer trouble in Peking Viceroy Yuan Shi-kai had given $100 annually to the hospital there, and following that example the governors and high officials were heartily supporting the missions in Chinanfu. Within the last few months the governor had given $500 to the hospital. He suggested that they should add the words 'Chinese officials" to the resolution.

This addition was accepted, as was also an addition to add the word "warm" before appreciation.

The resolution was then carried.

Dr. CHRISTIE said he was not going to take up the precious time of the Conference with any lengthened remarks in the way of reply, but he would like to convey to all the members the hearty thanks of the Committee on Medical Work for the kind way in which these resolutions had been received. He felt confident that the decisions that day would do much to strengthen the hands and to encourage the hearts of medical missionaries all over China.

Dr. J. L. MAXWELL (E.P.M. Taiwan) proposed the following resolution, which he brought up with the consent of the Medical Committee:—

Resolved:—That the Conference instructs the Committee on Medical Work to convey the above resolutions on this subject to the Home Boards represented in China.

The resolution was carried.

Resolution regarding Lepers

The Rev. F. J. WHITE proposed the following resolution with regard to lepers:—

That this Conference urges upon missionaries in the vicinity of leper communities to take steps that the Gospel shall be preached to the inmates and would earnestly request the Mission to Lepers to further extend its work amongst the lepers in this empire.

Rev. I. GENÄHR, (Rhenish Mission, Hongkong) in seconding the resolution, said: — I wish to strike out the word "recommends" and to put in the word "urges."

Dr. I. E. Kuhne, of the Rhenish Mission in Tungkun, who started a leper asylum at that place two years ago, asked me to call the attention of the Conference to some facts in connection with the lepers, which may not be known to all of you.

(1) That the Chinese Government spends annually large sums to sustain the lepers.

(2) That the Government has no control at all as to how this money is spent.

(3) That a society like the Leper Mission in Edinburgh, which is doing such a splendid work amongst the lepers in China, could do very much more if the funds given by the Chinese Government could be turned over to the Leper Mission.

In Tungkun the government is bound annually to pay $2104.33 to 530 so-called lepers; but only $410 is going to the 105 real lepers who are in Dr. Kuhne's Asylum. The remainder, fully $1694, is going into the pockets of men and women who are no more lepers than you or I; they claim the money simply because they belong to the posterity of lepers.

I don't see how this Conference could take any steps in this matter, but our medical brethren could perhaps see to it and make inquiries to find out what can be done to get hold of the funds provided for by the Chinese Government for the lepers. If approached in a friendly and sympathetic way, the Government will be only too glad, I am sure, to assist this kind of work.

Let me add that we have brought with us a number of illustrated placards representing the work done by Dr. Kuhne in Tungkun.

Opium Traffic

Ven. Archdeacon MOULE, speaking in the name of Mr. J. G. Alexander, LL.B., Secretary of the Society for the Suppression of the Opium Trade, and in his own name pointed out that too little time seems to be assigned to the subject of prayer for foreign missions, in the schedule prepared for the New Year's Week of Prayer by the Evangelical Alliance. But instead of suggesting a second week of such special prayer, or a multiplication of seasons like the octave of prayer at St. Andrew's tide, he urged the duty and privilege for the missionaries present, their colleagues, the Chinese Church and the Church Universal, of daily, continuous prayer for the coming of the Kingdom of God. He drew attention to a Cycle of Prayer for the whole world, drawn up by him in Chinese, at Dr. Timothy Richard's suggestion, with sketch maps and illustrations of all lands.

Dr. Hager moved that the matter be referred to the Committee on the Chinese Church. This was carried.

RESOLUTIONS AS ADOPTED

I.—WHEREAS, The Church has the authority of Scripture and the example of Christ for using the healing of the sick as a means of the revelation of God's gracious purpose towards mankind ; and

WHEREAS, The view taken of the function of medical missions in the Church has an important bearing on their efficiency and success ;

RESOLVED :—That this Conference recognizes medical missions as not merely an adjunct to, but as an integral and co-ordinate part of, the missionary work of the Christian Church.

II.—WHEREAS, Medical missionaries are sent forth as messengers of the Church and ambassadors of Christ ; and

WHEREAS, The recognition of this adds largely to their influence and usefulness ;

RESOLVED :—To recommend that medical missionaries should receive their commission from the Home Churches and Societies in a public and unmistakable way, and be solemnly set apart as missionaries of the Church.

III.—WHEREAS, The medical missionary in China must frequently carry on his medical and surgical work without assistance and under difficulties not experienced in home lands ; and

WHEREAS, The success or failure of this work has far reaching effects on the advance of Christ's cause ; and

WHEREAS, The Christian Church should give of her best to God's service ;

RESOLVED :—To recommend that no partially trained men or women should be appointed to undertake responsible medical work, and that medical missionaries should have the best possible professional training and equipment, so that the work done may be of a high standard.

IV.—WHEREAS, It is of the highest importance that the medical missionary should have a good knowledge of the Chinese language, spoken and written, and should early gain some experience of existing mission methods ;

RESOLVED:—To emphasize the advisability of relieving him of all responsible work during his first two years in the country, of requiring him to pass examinations not less searching, if on different lines, than those of his clerical colleagues, and of locating him for a time in an established medical centre.

V.—WHEREAS, The primary aim of the work of the medical missionary is to make known God's saving grace to man; and

WHEREAS, He must necessarily have more influence on his patients than any one else can have;

RESOLVED:—(*a*) To recommend that all evangelistic work and agents in the hospital be under his direction, and

(*b*) To impress on medical missionaries the importance of personally superintending this work, and taking active part in it.

VI.—WHEREAS, Experience shows the hospital to be the most fruitful and satisfactory sphere of medical mission work, professionally, practically, and spiritually, as well as the most economical;

RESOLVED:—(*a*) To recommend that medical missionaries concentrate their energies as much as possible on indoor-patient work; and

(*b*) That two medical missionaries be attached to every large hospital.

(*c*) To urge the Churches to develop this branch by an increased support of mission hospitals.

VII.—WHEREAS, Medical missions are an essential part of Christian missionary effort; and

WHEREAS, It detracts largely from the usefulness of the missionary if he is hampered with the responsibility of finding the means of support for his work by private practice or otherwise:

RESOLVED:—(*a*) To urge the Churches to give full support to their medical missions, and to free missionaries from this financial burden, while leaving it to them to make what efforts they consider advisable to gain local self-support; and

(*b*) To urge the Chinese church to rise to her responsibility and privilege in this matter.

VIII.—WHEREAS, Inquirers and applicants for baptism among hospital patients from a distance are frequently lost sight of and relapse into heathenism for want of continued instruction;

RESOLVED :—To urge the various missions to make provision for following such cases to their homes, and for introducing them to the nearest chapel and Christians in the neighbourhood.

IX.—WHEREAS, The work gathering round our mission hospitals cannot be fully overtaken by foreign physicians, without well trained native assistants ; and

WHEREAS, There are now many openings which might with advantage to the cause be occupied by Chinese Christian medical men and women ;

RESOLVED :—To urge the various Missionary Societies to unite in establishing thoroughly equipped medical schools in several of the large mission centres.

X.—WHEREAS, There is a pressing demand for standard medical text-books and other medical literature in Chinese for the use of native hospital assistants and medical students ;

RESOLVED :—To request Missionary Societies to hold themselves in readiness temporarily to set free, or to unite in the support of, one or two medical missionaries, as suitable men are found, for translating and publishing medical works, and also to secure to those who teach in medical colleges time and opportunity for the preparation of text-books.

XI.—WHEREAS, The Conference recognizes with thankfulness that the recent action of the British and Chinese Governments concerning the opium traffic, and the measures already promulgated for the suppression of the opium habit, give reason for hope that China may ere long be freed from this curse, and that the numbers seeking medical aid to renounce the vice may in the near future be largely increased ;

RESOLVED :—(*a*) To urge on missions throughout China that they should seek more energetically to combat this great evil in every possible way ; that they should extend the work of opium refuges ; and that they should above all make prominent in all their efforts and in each individual case the power of Christ as the only sure hope of permanent salvation from the degradation of this vice ; and

(*b*) To urge Christians in all lands where numbers of Chinese are living, earnestly to co-operate in securing public sentiment against the sale and use of opium.

XII.—WHEREAS, The John G. Kerr Refuge for Insane, established in Canton in accordance with the approval of the Missionary Conference of 1890, has by God's blessing met with marked success; and, whereas, no rational treatment is provided by the Government or people for this numerous and afflicted class throughout the empire,

RESOLVED :—That this Conference recommends the establishment of at least one similar institution in each province where full Government protection can be obtained.

XIII.—That this Conference urges upon missionaries in the vicinity of leper communities to take steps that the Gospel shall be preached to the inmates and would earnestly request the Mission to Lepers to further extend its work amongst the lepers in this empire.

XIV.—That this Conference records its warm appreciation of the help rendered to mission hospitals by the Chinese officials and merchants, the foreign commercial communities and the European doctors residing in various parts of the country.

XV.—This Conference resolves to record its thankfulness to Almighty God for the abundant blessing bestowed on medical missionary work in the past, and in view of the many millions in China still untouched by the Gospel, and the appalling amount of preventable suffering from disease which calls so loudly to the Christian Church for relief, appeals earnestly to the Home Churches to send forth more men and women, fully qualified and fully consecrated, to carry on and extend this work.

XVI.—RESOLVED :—That the Conference instructs the Committee on Medical Work to convey the above resolutions on this subject to the Home Boards represented in China.

Holy Scriptures

RESOLUTIONS AS PRESENTED

I.—TRANSLATION

The General Missionary Conference of 1890 appointed three Executive Committees whose duty, in part, should be to appoint three Companies of Translators to render the Bible in three parallel versions,—High Wenli, Easy Wenli, and Mandarin. The three Companies of Translators so appointed have now each published its version of the New Testament in its nearly complete form, lacking only correlation and the further consideration of a few difficult passages. There remains, in order to complete the scheme, the translation of the Old Testament, therefore, be it

RESOLVED :—(1.) That two Executive Committees of seven men each, one for Wenli and one for Mandarin, be elected by this Conference to whom shall be assigned the entire supervision of the work of producing one Standard Union Bible in two versions—Wenli and Mandarin.

(2.) That each Executive Committee shall select a Company of Translators consisting of five qualified missionaries, one of which shall translate the Old Testament into Wenli and the other, the Old Testament into Mandarin.

(3.) That the Executive Committees shall have power to fill all vacancies that may occur in either of the companies of translators or in their own committees.

(4.) That we hereby appeal to the Boards of Missions and the Societies to whom the selected translators may belong, to relieve them from other duties, so that they may give themselves as far as possible to this work, with a view to its early completion.

(5.) That we hereby request the three Bible Societies working in China to provide all the funds needed to meet the expenses of this work.

(6.) That the Bible Societies be requested to print the three versions of the New Testament now issued, and offer them for sale for the space of three years, before any further action is taken on them, the translators having, in the meantime, the opportunity to harmonize, revise or modify their work.

(7.) That we regard it as highly desirable that there should be but one Standard Union Version of the New Testament in current Wenli, and we therefore instruct the Executive Committee to confer with the two companies of Wenli Translators with a view to the production, if possible, of one such version from the versions now issued.

(8.) That the Agents of the British, American, and Scotch Bible Societies shall be, ex officio, members of both Executive Committees.

(9.) That the Conference desires to express the gratitude of the Missions and Churches in China to the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, for the generous help they have given in carrying out the program of translation undertaken by the General Conference of 1890; and earnestly commend to their continued support the work now undertaken. Further, that the thanks of the Missionary Body are due to the Executive Committees and to all those who have given so much time and strength to the translation of the Bible. And finally, the Conference desires the earnest prayers of all who love the Word of God, for the success of the efforts that are being made to set it forth in fitting forms for the Chinese Church and people.

II.—INTERPRETATION

Whereas, the need of a comprehensive Commentary on the whole Bible in Chinese, more complete than the Conference Commentary, is of urgent importance for the Church in China ; therefore, be it

RESOLVED :—(1.) That this Conference elect a Committee of seven men whose duty it shall be to devise ways and means to prepare and publish as full and complete a Commentary on the whole Bible in Chinese as they may find it possible to produce.

(2.) That this Conference hereby appeals to the Tract Societies of England, America, and China and all the Boards of Missions and Societies having representatives in China, to give their hearty support to this great undertaking, as without such united and hearty support, it will be difficult, if not impossible, to secure the men to prepare the Commentary, or the money to print and publish it after it is prepared.

III. THE STUDY AND USE OF THE BIBLE

I. Whereas, we believe the Sunday School to be of the utmost importance for the spread of the Gospel and the building up of the Church of Christ in China, we therefore resolve :

1.—That this Conference elect a Committee composed of not more than twenty members whose duty shall be to take such steps as may seem necessary to improve and extend the Sunday School work in China ; this Committee to have power to fill its own vacancies ad interim.

2.—That this Conference heartily favors the securing of a General Secretary to devote his whole time to the promotion of Sunday School work throughout China, under the direction of this Committee.

II. Having regard to the paramount importance of Bible study for the development of the spiritual life and efficiency of the missionaries and of the workers and members of the Chinese Church, this Conference suggests:

1.—That where feasible, central libraries be established, for the use of missionaries, containing the best Biblical literature available, in English, that will serve as aids to personal devotion and service.

2.—That with a view to making Chinese Biblical literature more accessible to the Chinese Christians, where the number of readers justifies it, circulating libraries be established.

III. Believing that greater emphasis should be laid on the training of Chinese to teach the Bible, this Conference recommends :

1.—That a larger place in the curricula of our various educational and training institutions should be given to Biblical pedagogy.

2.—That institutes, so far as practicable interdenominational in their character, be held at convenient centers and at stated times for the normal training of Sunday School teachers and others interested in Bible teaching.

3.—That those attempting work along normal lines be asked to place the results of their experience at the service of the missionary body, through the Sunday School Committee, in order that a permanent literature of Biblical pedagogy in Chinese may be developed.

IV. (*a*) In order that the Biblical literature already extant in Chinese may become more widely and accurately known, this Conference recommends that the scope of the Hand-book on Biblical Literature which is being prepared by the General Committee of the Young Men's Christian Associations be so enlarged as to make it of service to the whole missionary body of China and to the Chinese Church.

(*b*) In order to facilitate co-operation and efficiency in the preparation of further Biblical literature the Conference recommends :

1.—That the Educational Association's Committee on Biblical Instruction be asked to push forward more rapidly, if possible, its work of securing the preparation of text-books on Biblical subjects suitable for use in schools and colleges.

2.—That the General Committee of the Young Men's Christian Associations be urged to redouble its energies in the direction of supplying a Biblical literature for use in voluntary Bible classes and in private study.

3.—That the Sunday School Committee be requested to take prompt steps towards increasing the amount and efficiency of Sunday School literature.

(*c*) In order to provide for the publication of the vast amount of important Biblical literature demanded by the needs of the rapidly growing and increasingly intelligent Chinese Church, the Conference calls upon friends of mission work in China to place at the disposal of the various societies responsible for the publication of this literature, funds sufficient to make possible such an enlargement of their plans as to render them more nearly commensurate with the stupendous task and critical opportunity now before them.

SATURDAY MORNING SESSION, May 4th, 1907

Resolutions Explained

Rev. A. P. PARKER, D.D., (M.E.M.S., Shanghai) in introducing for discussion the subject of the translation of the Holy Scriptures into Chinese, said it was one of the most important, if not the most important, of all the subjects to be brought before the Conference. That was the basis of all their work, the charter for their service, from which they got all their inspiration and instruction for bringing the people of China to Christ. It was, therefore, of the utmost importance that this living, inspired Word of God should be made plain to the Chinese. This was a work of first importance, and had so been held all these years from the beginning of Morrison's career down to the present day. Morrison's monumental work was the translation of the Scriptures into Chinese, which had been the basis of all the translations done in these hundred years. Missionaries in every part of the land had been interested in the work, and many had given months and years of thought and study to the translation of these Scriptures into Chinese, not only in the classic style and Mandarin, but in many of the dialects, so as to bring the Word of God within the comprehension of the people. It was a work in which this Conference was deeply and vitally interested, and everyone of them must come to the consideration of the subject in earnest prayer for the guidance of the Holy Spirit.

The resolutions before the Conference, brief as they were, had been the subject of a great deal of thought and earnest consultation, and it need not be supposed that anything had been done hastily or without earnest and careful consideration.

He hoped that those who desired to make changes would be considerate and careful in proposing alterations. He would not go into the details of the history of the committee. The 1890 Conference appointed three Executive Committees: one to prepare a version of the Bible in Mandarin, one in High Wen-li, and one in Easy Wen-li. The Preamble stated that the New Testament had been completed by these Committees. They had appointed translators, who had done the work of the New Testament, and the versions had now been published. The Old Testament had not been completed. Some perhaps had wondered why; but when they considered the whole subject, and the difficulties in the way, they need not wonder that the whole Bible had not yet been finished. It took a long time to translate the Bible into any language. How many years did it take to revise the English translation of the authorized version? About fourteen years. Here in Shanghai, they had been working on the translation into the Shanghai dialect for thirty years, revising and re-revising, and they were at it yet. It was not an easy matter. There were difficulties of various kinds. The men who were doing the work were so burdened with other important missionary work, which they could not give up, that they could give only part of their time to translation. Then there were difficulties of time and space, of being separated by far distances, difficulties in meetings, etc. There were also differences of views as to the principles of translation. On the one hand there were many who wanted to make as close a translation as possible into Chinese, subordinating style and smoothness of expression to an accurate and close rendering of the original. On the other hand there were those who felt more strongly the necessity of having an easy flowing Chinese style, regarding it of greater importance to subordinate what might be called accurate translation to smoothness of style. These matters required a good deal of consultation and argument, resulting in the re-casting of sentences, etc., and this was a source of delay. In view of these facts and others that might be mentioned, it was not a matter of surprise that the translation of the Old Testament had not been accomplished.

The resolutions before the Conference proposed to go on with the work of translating the Old Testament into Wen-li and Mandarin, on the lines indicated by the 1890 Conference. It was the firm conviction of the committee that such a work was needed. There were many excellent versions in Chinese already published, but the committee and others were thoroughly of the opinion that a better version of the Bible was still needed. The versions already in existence did not, to their mind, fulfil the ideal of an accurate, clear, and satisfactory translation of the Bible into Chinese. They wanted a Bible that would speak the very mind of the Spirit, accurate on the one hand, and good Chinese on the other,—a work of infinite difficulty and great magnitude; but they must keep at it, and try to accomplish the task, and by the help of God they would do it.

In the first three resolutions, therefore, they proposed that Executive Committees should be appointed to carry on this work, and to proceed with it at once. They called for two Executive Committees. The question had been suggested by many: "Why not have one committee to have control of the whole work?" This matter was very carefully considered in the Committee, and they came to the conclusion that two committees were needed—one consisting of missionaries in Mandarin-speaking regions, for the Mandarin version, and the other, taking a wider scope, including missionaries from all parts of the Empire, for the Wen-li version.

In the fourth resolution they asked that the men selected by these Executive Committees should be set free from other duties by their missions so that they might give themselves, as far as possible, to this special task, and they also asked the Bible Societies to supply funds to meet all the expenses of this work.

In the other resolutions they asked that time should be given for the consideration of the work that had already been done. With regard to Resolution VI, it was impossible at present to judge fully of the comparative value of the two Wen-li versions and the Mandarin version; time was required for the circulation of these versions, and for the people who use them to send in criticisms, to guide the committee.

Further on they recommended that the two Wen-li versions should finally be made into one Standard Wen-li version. That was a point of considerable difficulty. They found in the committee, as they found in translating the books themselves, that these two lines of policy were both of exceeding importance—accuracy and closeness of translation, combined with smoothness of language—and the difficulty was to bring these two ideas together; but they were looking forward to the accomplishment of the purpose, and they fully believed that it could be done. Then, they asked that the three Agents of the Bible Societies should be made *ex-officio* members of both these Executive Committees. Dr. Parker concluded by moving the adoption of the preamble and the first three resolutions.

Preamble and Resolutions I. II. and III.

Rev. D. Z. SHEFFIELD, D.D., (A. B. C. F. M., Tungchow) in seconding the resolution, first referred to the election of the two executive committees. It was thought by the Committee, after a full discusssion, that two executive committees,—one for the Wen-li and the other for the Mandarin,—would be more efficient than if one committee covered the whole ground. Again, one committee, composed of perhaps several members from non-Mandarin speaking regions, would be at a disadvantage in being put on the committee of Mandarin revision, owing to lack of acquaintance with the Mandarin dialect.

The first resolution recommended that there should be one Standard Union Bible in Chinese in two versions. The present conditions differed widely from the conditions of 1890. Whether wisely or not, it was thought necessary, in order to come to unity, to appoint three committees. These committees had been working all these years, and owing to the great distances by which they were separated in China they had not had the inter-communication that he believed would have been wise. When the two Wenli committees began to compare their work they discovered that they were unconsciously moving towards common ground, and that fully one half of the contents of the two versions were precisely alike. There was an entire agreement in the three companies of translators, and in the executive committee, that the ideal in Wenli which they should strive for was one version and not two. He would say, in this connection, that the High Wenli company owed a great debt of obligation to the Easy Wenli company, because they realized that their version was extremely careful and accurate in its rendering. For what they had freely taken from them and incorporated in the High Wenli version, they acknowledged their indebtedness. After a full discussion, the committee mutually agreed that they would do their utmost to bring the two versions into harmony, if this could be achieved without loss.

The second resolution suggested that the executive committees should appoint five qualified missionaries as translators. The question might be asked, why not three or seven? The experience of the translators was certainly that a company of men could do much better work than one man, but they had learnt that the multiplying of translators vastly multiplied the difficulties. Three seemed too small, and they settled upon five qualified missionaries. It was not suggested whether they should be chosen from the old translators or be a new selection; it was thought best to leave the executive committee free to decide with the hope that experienced translators would still find a place on the committee. The executive committee would have power to fill vacancies. The original thought was that the executive committee should be separate from the translation committee. It had occurred that men had been selected from the executive committee and put upon the translation committee, thus holding the double position. He thought that there was a wide feeling that, when a member was placed on the committee of translators, he should resign from the executive committee and let that committee appoint some other member, so that the executive committee might stand free in its direction of the work of the translators.

Rev. T. BRYSON (L.M.S., Tientsin) thought that if they could pass the first resolution they would have no difficulty in passing Resolutions II and III. The first question they had to consider was whether the work that was decided upon in the Conference of 1890 should go on to completion or not: should they cut the work short at the point they had already reached, namely, the translation or revision of the New Testament? His only claim to speak on this subject was that he had been in the service of the executive committee for many years, and had this Conference been held in 1900, instead of 1907, he feared he, for one, would have spoken very strongly in dissuading the Conference from going on with the work. Now, however, he was entirely of another opinion, because he understood, so far as he had been able to ascertain, that it was the general wish, however slowly the work had been done in the past—and he hoped they would make greater progress in the future—that they should proceed with it and carry it to completion.

The next question was: Should they go on with the work as planned in 1890? It would be remembered that, at that Conference, three executive committees were appointed, whose duty it was to appoint three companies of translators with a view to producing three versions.—High and Easy Wenli, and Mandarin. The present resolution referred to the work of the Old Testament company, which he wished the Conference to bear in mind, because another resolution referred to the New Testament work. What was asked in Resolution I was that, so far as the Old Testament was concerned, they should depart from the decision of 1890—a serious question for them to consider; but he thought it was wisely suggested in the resolution that they should depart from that decision and give instructions in regard to the preparation of versions of the Old Testament; that they should not have two Wenli versions of the Old Testament, but one standard *Wenli* Version, leaving the Mandarin Version where it was, and thus they would have two union versions of the Old Testament instead of three. He would not go into the reasons for these suggestions, except to say that the experience of the last seventeen years had led the translators and the executive committee to propose this resolution. It was no new thought. As soon as the two Wenli committees came together for their first meeting, several members said: "Why have two Wenli versions?" "What do you mean by High Wenli and Easy Wenli?" was a question continually asked by competent Chinese scholars on the occasion. The experience of the last seventeen years had been that, whereas they started in 1890 with an idea as to what Wenli was, they had departed very much from it, and the result was that the translators and the executive committee were of one mind that, so far as the Old Testament was concerned, they should have one standard Wenli version.

Then in regard to the executive committee, he would say that in the selection of the seven men who should form the executive committee, it was very desirable that they should have middle-aged men who were fully competent to do the work and knew the abilities of the men who were likely to carry on this work; and in the second place that they should have men who would be zealous, men who were keen, sympathetic, and interested in the work. Let them all try to find such men and put them upon this committee—men who would support the translators by a keen interest in the work, and who would spread the interest in the districts in which they lived.

Mr. J. ARCHIBALD (N. B. S. S., Hankow) thought they ought to congratulate the executive committee and the translators on the output of seventeen years. He did not say this sarcastically, but with simplicity and in truth. The output had been very small, but the blame was not theirs—it lay on the head of the previous Conference who evolved the scheme. Some of them would remember that he opposed the scheme at that Conference. He saw clearly at that time that the plan was unworkable from the beginning, and he had reason for his beliefs because he had had correspondence with sinologues, and he thought the result had justified that view. Griffith John's work had to come to a standstill, and he placed his whole work with the two committees. He was persuaded to begin again, and he had been going on since, and he hoped he would be spared to return and complete the work. If not, it would be a serious loss to the Chinese Christian Church.

Rev. W. E. SOOTHILL (U.M.F.C., Wenchow) urged that the hands of the executive committee be not tied as to the number of translators. Let that committee employ the number of men it deemed necessary, always bearing in mind that the work meant absorbing the services of a large number of able scholars during a period of the greatest importance to the evangelisation of China, a period demanding the skill of the ablest scholars for the production of the best apologetic literature and other works of general enlightenment. This resolution, and the next calling for a commentary on every book of the Old Testament, would employ all the most capable men for the next ten or fifteen years, and while in most thorough sympathy with the principles of the resolution, he thought the executive committee ought to be allowed greater freedom. He advised that in order to save time and expense, and especially in order to ensure uniformity of translation, the Wenli translators make the translation and, book by book, submit their work to the Mandarin translators, who would turn each book as they received it into Mandarin, offering their criticisms to the Wenli translators as they proceeded. By this means much time and money would be saved, accuracy and homogeneity be assured, and we might hope to obtain a standard version of the whole Bible, with commentaries, during the present generation. He thought they should not bind the committee, and he would propose, as an amendment, to change the word 'a' to 'two' and excise the words 'consisting of five missionaries.'

The amendment was seconded by Mr. McGillivray, and on being put to the meeting, was declared lost.

Rev. ARNOLD FOSTER (L.M.S., Wuchang) moved that in Resolution I the words "a version to be known as the Union Bible," should be substituted for "one Standard Union Bible."

The amendment was lost by 88 votes against 59.

The Preamble and Resolutions I, II and III were then adopted.

Resolutions IV and V.

Dr. Parker moved the adoption of Resolutions IV and V.

Rev. J. C. GIBSON, D.D., (E. P. M., Swatow) in seconding these resolutions, said he had no doubt that there were those who would wish to see them worded differently, who wished to see men set apart exclusively as translators, to live altogether in one place such as Shanghai and give their whole time to the work of Bible translation, and who wished that the entire expenditure should be met by the Bible Societies. The committee, in adopting what was before the Conference, had unanimously rejected that view, and he was asked to explain why they did so. The committee rejected it, he understood, chiefly because this arrangement, if it were desirable, was quite impracticable on two grounds.

First, they would not find competent men available to do the work on these terms. They required to have five men for the Old Testament in Wenli, five for the Old Testament in Mandarin, and they required the other eight men who were at present on the New Testament, or at least those of them who might not be on the Old Testament. They would, therefore, require somewhere between ten and eighteen men, living in one place, called away from their own work, and maintained by the Bible Societies at an enormous expense; and the Conference might be quite sure that the Committee were not forgetful of what was due to the Bible Societies, and they thought it quite preposterous to ask the Bible Societies to meet such an expense as this, which was estimated at something like $30,000 per annum for five to ten years, or perhaps twelve years.

Secondly, the scheme was not only impracticable because of the expense, but because the men would not undertake it on those terms. There were men who were engaged in their own mission work who were willing, as far as possible, to give themselves to Bible translation. It would not be fair to take these men from their own missions and put them in a room, and say they must stay there and do nothing else for ten years—that was quite out of the question; some of them if they put them inside a room could not be made to stay there.

The Committee rejected the scheme for another reason, namely, that even if it were practicable it would be quite undesirable. For his own part he thought it was not desirable that translators of the Word of God should be cut off from doing their own work, and from direct touch with Christian churches and with the people round about them. He found, in his own experience in translating during all these years, that it had been a great help to him from time to time to hear remarks made, or questions put, by students in their theological college, or by the members of the church, or those in other relations, calling attention to special matters of difficulty even in respect of the Chinese style employed, or of setting forth clearly the Scriptures. These remarks and the intercourse he could have in his own mission field were a very great help to the translator. It was a very high privilege for a man to be set apart for such a work as this, imposing upon him, as it did, a careful study of the Word of God both in the original and in all the manuscripts to which he had access. In many ways he was learning fresh lessons in his own understanding of the Christian Church, and that, he thought, made the position of the translator greatly to be envied. If a translator should be expected to remain, say, in Shanghai, his own dialect being that of Canton, or Swatow, or any part of the Mandarin-speaking district, he was shut out entirely from verbal study; he had no opportunities of preaching to the Chinese round about him, no possibility of fellowship even with the Chinese Christians, no possibility of teaching Chinese students, and then he would be found in danger of falling into a merely verbal study of the Word of God, and lose touch with the spirit and meaning of what he wished to convey in the translation which he was making. It was impracticable that men should be set wholly apart to this work, and even if it were practicable, it was eminently undesirable.

In regard to the matter of despatch, some brethren had pleaded strongly for despatch. To his mind despatch in regard to the translation of the Word of God was deadly; it was far too serious and difficult a work to be done with despatch. No doubt they could despatch it by appointing one man, and by stimulating him to do it as rapidly as possible; but when he had done it no man would more bitterly regret his isolation and despatch than the translator himself. No man could do work of this kind with satisfaction if he was 'always at it'. This was a thing concerning which the mind of the translator must have time to mature; his consideration of phrases must have time to mature; his consideration of different interpretations of particular texts must have time to mature; and if they were going to make the translation of the Word of God a thing to be rushed with despatch, they were making a profound mistake, and no arrangement would make up for the mistake they had made. Therefore, in seconding these resolutions, he asked them to remember that the fullest consideration had been given alike to the claims of the Bible Societies, to the interests of the work, and to the best interests of the translators in the sense of putting them in such a position that they do their work under the best possible conditions, set free as far as may be, but still allowed to remain in touch with Christian objects and with people whose language they speak, while they carry on their work.

Rev. J. H. RITSON, (British & Foreign Bible Society, London,) said that his society still appreciated and approved all that was done by the Conference of 1890. They did not consider the machinery unduly cumbrous, nor the progress of the revision unduly slow. The Society was at work on quite a hundred versions of the Bible, and the progress of the revision in China was not slower than is the case in the great versions which are being made in India and other countries where the languages present considerable difficulties. Our Committee are anxious that no version should be rushed, and they feel that it is of much more importance that the work should be done well than that it should be done quickly.

With regard to the quality of the work represented in the three Union Versions of the New Testament which had been placed on the table, it was too soon to express any opinion. John Bunyan did not use the English version of 1611 when he made quotations in books written fifty years later. The English revised version is only growing very slowly into popularity. It not only failed to displace the 1611 version, but for a time even stimulated the circulation of that version. It takes a long time for any version to grow into popularity. We plead, therefore, that missionaries should give these three versions a fair trial and trust that the three Societies will all circulate them, and that the missionaries who are able to do so will thus carefully read them. Referring to the resolutions before the Conference, Mr. Ritson considered that it would be well to remove the word "standard." No Conference can make a version into a standard or authorised version. There is no such thing as finality in translation work, and it would be a pity to describe these present versions as either standard or authorised; for doubtless there will be room for still greater improvement in years to come. Though translators should give as much time as possible to the special work for which they are set apart, they need not of necessity be relieved of all other duties. The better versions of the Bible were produced by men who were not out of touch with pastoral work. The cost of the new versions had been, and would still be, considerable; but the British and Foreign Bible Society, and he was sure he was speaking for the other societies also, would be as generous as they could be. China must have the very best Bible that could be given to it.

As to the attitude of the Bible Societies towards the versions now in the field, he said that while they issued the Union Versions they had no intention of withdrawing other versions. There must be a survival of the fittest. A version must win its way into popularity. If it fails to do so, and the demand for it ceases to be a reasonable one, it would cease to be issued. The Societies, however, must be allowed to judge what was a reasonable demand. They decline to lock up capital in stock which must lie on their shelves for many years, and which may become dead stock. As long, however, as there was a reasonable demand for any version, the Bible Societies were prepared to supply it.

Rev. JOHN FOX, D.D., (American Bible Society, New York) agreed with Mr. Ritson who had expressed the general mind of the American Bible Society, as well as that of the British and Foreign Bible Society. Dr. Fox remarked that he had come to China for one chief reason, namely, that he might learn the mind of the missionaries as to this whole subject of the Chinese Versions. He could not in the brief time at his disposal, give any account of what his Society had already done to promote the great work of Bible translation in China, but he begged the missionaries to examine for themselves these facts, and they would find in what had been done a good guarantee for the future aid which his Society wishes to render. He was the first Secretary to visit China for the Society, and this meant that it was planning larger things. No price could be put on the Bible, no millions of any multimillionaire were too much to spend on it, if needed to perfect its translation. The additional suggestion he had to make was that the translators or revisers ought not to be so loaded by their missions with other tasks as to make it impossible for them to give the major part of their time and strength to this great end.

Reference had been made to the old legend of the Septuagint and the wonder of its production. While not accepting it as the fact that each translator was locked up in a separated cell until he had finished his part, it was desirable to have the present undertaking carried on without unnecessary delay in the interests of the missionaries themselves. Missions, he knew, sometimes assigned to translators other burdens in themselves quite enough to crush any ordinary man. He wished the Bible Societies were able to pay translators' salaries so that their whole time might be given. He begged leave to remind the Conference of the story of St. Jerome, who laid aside his usual labour and gave twelve years of his life to making the Latin Vulgate, which, while not perfect, had still been the light of Europe for a thousand years.

Resolutions IV and V were then put to the vote and carried.

Resolution VI.

Dr. PARKER moved the adoption of Resolution VI.

Rev. C. W. MATEER D.D., L.L.D., (A.P.M., Weihsien said that in this resolution it was understood that the translators were the present translators, that was that the new company of translators to be selected for the Old Testament would not take this work in hand; but that the old translators, as now composed and constituted, were the parties who should continue and complete this work. The resolution proposed that the versions should be printed and offered for sale for three years, and in the meantime that an opportunity might be given to the translators to know what was thought of the versions and to modify them accordingly, and also that they be given an opportunity to reconsider them. They would not be modified within the three years, but at the end of that time they would be somewhat modified. Then there would be an opportunity for harmonising. Someone had found fault with them for not having harmonised before this. It had been practically impossible to harmonise in many respects by letter; it would certainly be finally necessary to have a union meeting of the translators before the work could be completed. Each committee had been so intent upon its business of completing its own version that this matter of harmonising had been neglected. He was sure the missionary body had very little conception of the amount of labour that had been put into these versions, and as chairman of the Executive Committee, he wished to say that he had used his utmost endeavour to forward this work and to secure translators, and he ventured to say that there was not a man in the Conference, outside the men who had had to do with this business, who understood how difficult it was to get a competent man to lay aside his other duties and to engage in this work. The Executive Committees would find out, when they started, that this was more or less of a thankless undertaking; it withdrew men from their stations, they had to lay their work aside, and their missions had to be taken into consideration. In this connection he might say that every translation committee had to learn its business, and they would not get on very fast at first. They would have to adapt themselves to one another, and for that reason seven-tenths of the work that the Mandarin committee had accomplished had been done within the last few years.

Rev. H. C. DuBose, D.D., (S.P.M. Soochow) thought the last speaker was mistaken on one point, namely, that this was a thankless undertaking. If there were any who were thankful for the work done it was the missionaries. He agreed with the remarks of the representative of the British and Foreign Bible Society, and he was sorry that there was not one management committee, and that although there should be no unnecessary haste there should be progress. If there was anyone who had taken an interest in this work it was he (Dr. DuBose). In the twelve years preceding the conference of 1890, he contributed twelve short pieces in the Recorder under a *nom de plume*, pleading for one Standard version. There was one point which they ought to consider, and that was the question of literary work in preparing books for the Chinese preachers—a large class of something like 10,000 now in this land. In what version should it be given? He was appointed by the Executive Committee of the last Conference on the Annotated Bible Committee, which resulted in the Conference Commentary. Some twenty-one books of that fell to him, but now when the new version came out that work must be gone over entirely, and at least one or two years would have to be given to it in order to bring it into accord with the new version. He objected to the words of the resolution "before any further action is taken on them." He hoped that this work would go speedily forward, and he saw no reason why the translators should not meet this summer.

The Chairman announced that Dr. Parker had agreed to add the words 'by the Conference' after the words 'action is taken on them.'

Rev. F. W. Baller (C.I.M., Chefoo) spoke as follows:—On behalf of the members of our Committee, I think I may safely say that we differ from some of the preceeding speakers in the fact that we have limitations. Were it not so, we should have produced a Revised Version that would have been faultless in diction, unimpeachable in idiom, adorned with every felicity of style, and absolutely a perfect transcript of the original text. And we could only wish that in the case of some of our critics their "too, too solid flesh would melt, thaw, and resolve itself into a dew," so that we should have a selection from "the spirits of just men made perfect" to aid us in our task. Failing this, we have had to do our best alone, and I think that I may honestly say that, whatever may be its imperfections, our version represents a vast amount of hard and faithful labour. It is said that a man complained to his friend that he was endowed with one talent only. "Never mind" was the reply, "make the best use you can of it. But what is the talent in question?" "It is the talent of criticism," was the reply. "Then," said his friend, "take my advice, and do with it what the servant in the parable did with his—bury it." This wholesome advice I should like to pass on to any who feel a special call in this direction.

As you are aware, the three Revised Versions,—the High Wenli, the Easy Wenli, and the Mandarin, are now printed and on sale. They are to be in circulation for three years, at the end of which time the three Committees will meet together, and take steps to adjust differences of interpretation or rendering, and to consider any emendations which may reach them during this period. In this they follow from afar the example of the American Revisers. They, as you will remember, agreed to wait fourteen years before publishing a version which was to embody their variations from the English Revised Version. As that time has elapsed, they have now published a new edition known as the American Standard Edition. In this they have taken advantage of the latest and ripest scholarship, and have also embodied the results of their own independent labours since 1881. And it may not be without interest to notice, in passing, that in many places they have reverted to the Authorized Version. We shall, during these three years, be glad to receive any further light on our work, and trust that the result will be a volume which will meet the needs of the Chinese Church till a company of Chinese scholars shall take it in hand, and give it a final form.

Rev. T. W. PEARCE (L. M. S. Hongkong) thought the resolution missed the point. The Bible Societies were printing these books. They should ask them to circulate them, and he suggested that they should give the versions a fair trial and make the best use possible of the criticisms.

A question was asked as to what was the meaning of the three years? Dr. Mateer replied that three years were given for changes to be made.

Miss LAURENCE (C. M. S., Hangchow) moved that the three years be changed to five.

The amendment was lost.

Rev. T. W. PEARCE moved, as an amendment, that at the end of the resolution they should add the words "and during that period the missionaries be asked to give them a fair trial."

The amendment was carried.

Resolution VI was then carried with this amendment.

Resolution VII.

Dr. Parker moved Resolution VII.

Dr. GIBSON, in seconding the resolution, said that it represented a view in which he cordially concurred, namely, that it was highly desirable that these two Wenli versions should be brought into one. That was the conclusion which the committee had presented to the Conference after a very full discussion, and after some personal sacrifice on the part of some members of the committee. He himself believed that these two versions had become so nearly alike that it would be unjustifiable on the part of the Conference to ask the Bible Societies ultimately to issue two versions. It was absolutely necessary to issue and circulate the two Wenli versions during this period of three years to allow them to be fully and fairly considered, and it was his hope that the two versions after they had been considered would be found to be such that one version could be made out of the two. Dr. Sheffield had said that about one-half of these two versions was almost identical. He (Dr. Gibson) thought it was more than half, but they might take it that the proportion was something between one-half and seven-tenths of the two versions that were identical.

Speaking as a member of the Easy Wenli company, he said they recognised many points of excellence in the High Wenli. He was astonished at the degree of identity, and he thought that, when the two were judiciously blended into one, that version would be better than either of those now before them. They had done their best on the Easy Wenli, and in justice to that committee he thought it was fair to point out that it was the first version which appeared on the field. It, therefore, drew the fire of many critics, and the other versions he thought had escaped a little more easily than perhaps they were entitled to. That being the case, he thought they might take it that the High Wenli and the Easy Wenli might very well be left in the hands of the two companies who were concerned with them, and who should have two objects before them, namely, that each of them should seek to perfect their own version, keeping the other version in view, and that when completed they should come together and endeavour to bring about one version, drawn from these two sources. He thought that when one version was produced it would be a hard task for anyone to say which source it was most largely drawn from. He desired that the resolution should be accepted, and he recognised that they could not go further at present than to say that it was highly desirable. It was a concession on the part of some brethren to say even so much as this.

In concluding, Dr. Gibson quoted the following from the Rt. Rev. B. F. Westcott, Bishop of Durham, ("Some Lessons of the Revised Version"): "Difficulties and differences of opinion necessarily arise in determining the relative claims of faithfulness and elegance of idiom when they come into conflict. But the example of the Authorised Version seems to show that it is better to incur the charge of harshness, than to sacrifice a peculiarity of language, which, if it does nothing else, arrests attention, and reminds the reader that there is something in the words which is held to be more precious than the music of a familiar rhythm. The Bible, indeed, has most happily enriched our language with many turns of Hebrew idioms * * * * ." pp. 6, 7.

Dr. Gibson added that the Bible would make its own language. There were many things which they were bound to put in that were not Chinese, because they were not in the mind of man when the Chinese language formed itself. As Christian thought permeated the Chinese mind, Christian thought would also permeate and modify the Chinese language.

Rev. T. BRYSON suggested that they should leave out the word 'standard' from 'one standard union Bible'.

Dr. Parker agreed to leave out the word, and Resolution VII was then carried.

Resolutions VIII, IX and X.

Resolution VIII was, on the suggestion of the Rev. J. H. Ritson, made to read:—That the agents of the British, American, and Scotch Bible Societies shall be asked each to appoint an agent in the field as an *ex officio* member of both Executive Committees.

The Rev. W. W. CLAYSON proposed this resolution, which was adopted.

Dr. PARKER moved Resolution IX, which was adopted without discussion.

Dr. PARKER moved the adoption of Resolution X. The resolution was carried without discussion.

SATURDAY AFTERNOON SESSION, May 4th, 1907

Preparation of Commentaries

Rev. A. P. Parker, D.D., moved the adoption of the Resolutions on the "Interpretation of the Scriptures."

Rev. H. V. Noyes, D.D., (A.P.M., Canton) in seconding these resolutions spoke of the benefit and usefulness of a Commentary on the Bible in Chinese. He said such a Commentary prepared by seven men would be unique in the history of the world. "Now where shall we turn for the means whereby this great undertaking can be carried out? We appeal to the Tract Societies and Mission Boards to provide us with such, and to set men free from their ordinary work that they may prepare this Commentary." He said such a Commentary would not be very expensive, as there was no necessity for frequent meetings to prepare it; what was required from each engaged in the work was a substance of doctrine, and according to a careful estimate made by him, the cost of putting a complete Commentary into circulation would not exceed $125,000, Mexican Currency.

Rev. G. G. Warren (W.M.S., Hankow) said he had a slight amendment to make. While it was a fact that there were many commentaries on the Bible in English, there were none in Chinese, and it would be beneficial to have two or three translations made from English to Chinese. What was wanted was the best to be got, and he therefore moved, as an amendment to the Resolution, that "as full and complete Commentaries on the books of the Bible," be substituted for "of a Commentary on the whole Bible."

Rev. T. Bryson remarked that he wished to impress upon the Conference the fact that there was considerable existing literature on this same subject, and he thought the first duty of the Committee was to select such Commentaries as have stood the test of time, and if antiquated have them brought up to date. He said a general editor would be needed, if the Conference adopted this resolution, his duty being to find what available material is already in hand, so as to give unity to the Conference Commentary, and not have it doomed to failure. There were several series of Commentaries on the Bible and this general editor could select such of those volumes, as by concensus of opinion, were the cream of the whole work. In this way alone, he declared, could unity be brought about and something be accomplished. Accordingly, he moved, as an amendment, that the resolution before the Conference be altered so as to have the following added:

with power to appoint a general editor to compile the series." He believed it was necessary that a general editor be appointed to select the books necessary.

Dr. Du Bose remarked that if this general Conference attempted to do anything as suggested by Mr. Bryson, the Committee would simply be swamped.

Rev. C. H. Fenn, D.D., (A.P.M. Peking) said it seemed a great pity that this Conference should close without supplying the needs of many millions by having a Commentary published in Mandarin. Many could not understand a Commentary on account of its high literary style, and he suggested, as an amendment, that the resolution should read "the whole Bible in Mandarin as well as in Wenli, as they may find it possible, etc., etc."

Rev. C. Goodrich, D.D., (A. B. C. F. M., Tungchow said:—These seven men are to find men to make these commentaries on the different books of the Bible, and not to make a special Commentary.

Mr. Warren's amendment was lost when put to the meeting, as was also that of Mr. Bryson, Dr. Fenn's amendment being adopted.

Rev. E. C. Lobenstine (A.P.M., Hwai-yuen) moved, as an amendment, the following: "as full and complete commentaries on the books of the Bible, etc." This was carried, and Resolution I was then adopted in its amended form.

Resolution II on the Interpretation of the Scriptures was unanimously adopted without further discussion.

Rev. G. A. Clayton (W.M.S., Wusueh) suggested that the word "standard" before "Union Bible" be omitted. This was adopted.

Study and use of the Bible

Rev. D. W. Lyon (Gen. Com., Y.M.C.A. of China, etc.), in proposing the adoption of the resolutions on "The Study and use of the Bible" said:—

I wish, in the few moments at my disposal, briefly to go over the lines and investigations followed by the committee. Your committee, as soon as it was appointed, determined upon a scheme of investigation concerning the use and study of the Bible to be placed at the disposal of the people. *First*, its study and use in the Sunday-school and home. Question forms were made out and sent to all missionaries who, so far as the committee were able to discover, were interested in these lines of Bible work. Replies were received from over five hundred missionaries stationed in the provinces of China and Manchuria. These replies have been carefully tabulated and many are embodied in the paper of this afternoon.

With regard to Resolution II, Mr. Lyon said: Your committee discovered that there was not a little duplication in the preparation of new books. It found no less than three new works on Biblical Geography, and for lack of proper organization a great deal of time was wasted.

With respect to Resolution III, it was pointed out that the different publication societies seem to be unable to prepare and publish all the good literature on Biblical lines. The need for Resolution IV, was occasioned by the large number of opinions expressed by many writers.

Sunday School

Rev. W. C. White (C.M.S., Lo-nguong), in proposing the adoption of Resolution I, spoke of the great importance of properly conducted Sunday-schools, stating that the best way to teach the Bible was by individual and personal instruction, such as is given in Sunday-schools. Sunday-school instruction was of great importance in establishing the Church of Christ in China, and earnest attention ought to be paid to the young. He was sorry to say that there was very little catechising done in Sunday-schools at present. There was a great leakage in regard to the children of Christians, and particular attention should be paid to them as this was the work of all. He regretted to say that not one in ten of such children were true Christians.

Rev. H. H. Lowry, D.D., (M. E. C. M., Peking) in seconding Mr. White's motion spoke of the Sunday-school as an evangelistic agency.

Rev. W. Hunter (I.P.M., Kuangning) said he had found it necessary to make the Sunday-school the most important part of his service, and desired to see more examinations held yearly for those who attended.

Rev. G. A. Clayton said the Sunday-school was the best medium for reaching heathen children.

Rev. W. H. Watson (W.M.S., Changsha) proposed that the resolution before the Conference be deleted, as too many appointments were being proposed at this Conference.

Rev. E. W. Thwing (Hawaiian E. As., Honolulu) spoke of the Sunday-school as one of the most important evangelistic agencies, and considered the appointment of a general secretary as a step forward.

Rev. R. BURGESS (Secetary of Sunday School Work in India), in supporting the resolution, said:—

Allow me to state very briefly the methods adopted by the India Sunday School Union. I cannot do better than state the seven objects and offer the briefest possible explanation of each. The India Sunday School Union exists: (1) *To emphasize the spiritual character of Sunday School teaching.* We try to eliminate the phrase "Born Christian" from human speech. By contact with a non-Christian environment, teachers are in danger of overlooking the necessity of personal faith in a living Saviour on the part of the child. On the importance of this personal faith we lay great emphasis, and especially so during the period of adolescence. We preach that if a boy or girl passes this stage without deciding for Christ, three-fourths of the probabilities are lost that the decision will ever be made.

The India Sunday School Union exists: (2) *To consolidate and extend Sunday School work.* The Central Executive Committee is always watching for successful methods of Sunday-school work both in the East and the West. These methods are made known in our literature, conferences, and conventions. Those which are suitable are adopted or adapted. Our forty committees represent the Sunday-school interests of the various geographical sections of the empire, and are more or less on the alert to carry these ideas into operation. Our system of examination, initiated in the year 1896, has proved to be very popular and useful. We have examined 83,000 candidates and granted 58,000 illuminated and graded certificates. Last year 16,000 presented themselves upon six months' Bible study and the answers were tendered in 19 vernaculars. Such an examination would not be possible if most of the schools did not use the International Syllabus though schools are free to use any syllabus they like.

The India Sunday School Union exists: (3) *To educate teachers in the best principles and methods of Bible study and teaching.* By means of literature, conferences, and conventions, teachers have their attention directed to the important aspects of their work. A Correspondence College has recently been established, which embraces a four years' course of study. When four certificates have been obtained for proficiency in Biblical knowledge, and four in the Science and Art of Teaching, a diploma is granted. Post-graduate studies may be taken, and seals are affixed to the diplomas for results obtained. One of our greatest difficulties is to obtain efficient teachers.

The India Sunday School Union exists: (4) *To produce and foster the growth of English and Vernacular literature suitable for teachers and scholars.* Thirty-five editors produce Bible expositions for our constituency. The 50 editions are graded, and in most cases issued weekly. This literature is illustrated, and is sold under cost price. We subsidize most of these publications with grants of money and electros, and in some cases denominations take the full responsibility and serve other communions beside their own. We have not yet called a halt in our output of the sixty vernaculars in which Sunday-school work is conducted; we have literature in only twenty. How many pages a year we publish I do not know. In Bengali alone one and a quarter millions of pages were published last year. Personally, I believe that this literature, in the hand of half a million Sunday-school scholars, is a great evangelizing and educating factor among the spiritual forces of India.

The India Sunday School Union exists: (5) *To encourage special services among the young people.* Such missions are very helpful, especially in leading young people to the point of decision for Christ. This is a method which appeals to "Young India" at the period of adolesecence, and is very productive in conversions. This department is in the hands of a European, Mr. W. H. Stanes, who holds about 500 meetings a year. This is a work we propose to develop in both the English and Indian languages.

The India Sunday School Union exists: (6) *To focus the attention of the Christian Church upon the child as her most valuable asset.* The non-Christian religions have no place for the child. Amid such an environment it is essential to place the child where Jesus Christ did—in the midst. The department of Christian effort which yields the best results is that among the children. That work counts for more in the long run than any other. It is, therefore, appropriate that some agency should remind, and keep reminding, that the best asset of the empire, in the realms of the Church and the State, is the child. It is diplomacy, statesmanship, strategy, to keep this fact ever in mind to act upon it wisely.

The India Sunday School Union exists: (7) *To unite, for mutual help, all Sunday-schools conducted by Protestant missions in Southern Asia.* Of the three score and ten of the Missionary Societies in the empire, three score are affiliated to our India Sunday School Union. This is sufficient testimony as to the place which our organisation has in the esteem and affection of the Christian Church in India.

The chief reason which makes it possible for all Protestant Christians in India to look with favour upon our work, is that we recognize the authority of the denomination over the management and Lesson Syllabus of its own schools. Our work is to suggest and to help, but not to interfere, or attempt to control, the individual Sunday-schools.

Of every *five* children born into the world, one looks up into the face of an Indian mother; of every four children born in the British Empire three look up into the face of an Indian mother. To these children, ten thousand times ten thousand of them, our churches in India believe they owe a great obligation. Work among the children seems to us the surest and speediest way to woo and win this generation to the allegiance of our Lord and Master.

The Resolution was then put to the meeting and unanimously adopted.

Resolution II.

Rev. D. W. LYON, in proposing the adoption of Resolution II, said: There has been gathered together between six and seven hundred pages on this resolution. The material was collected, and the purpose of this resolution is, to help missionaries to select books. It would indeed be a valuable thing if there could be a library of the best Biblical books available where they could lay their hands on them. This resolution is also for the purpose of guiding missionaries in establishing libraries. It is based on replies to letters on this subject sent out during the past few months.

The resolution when put to the meeting, was unanimously adopted.

Resolution III.

Rev. D. W. LYON then proposed Resolution III, relating to Biblical training and the normal training of those who have any part in the teaching of the Bible.

Rev. C. GOODRICH, D.D., (A.B.C.F.M., Tungchow) in seconding the resolution, said the Conference did not need any long address on the subject, as, he took it for granted, they all read the Bible. "It took us," he continued, "many years to read the Bible, but it is another thing to teach the Bible; it is still a further gift to be able to teach others to teach the Bible, and I would be glad to sit at the feet of Mr. Lyon to have him teach me to teach others the Bible."

Rev. J. C. GARRITT, D.D., (A.P.M., Nanking) said:—Mr. Lyon has spoken of the fact that there has been a great deal of overlapping and waste of energy by many missionaries working at the same thing. Now there is a great deal of truth in what he said, and I wish that all of us who have done work would come forward with that work and submit it. Why should we keep it in the background, and not give it to the public for some good? Find out the books and literature on the same subjects in our house that would be of some use for the public advantage.

Resolution III, when put to the meeting, was then unanimously adopted.

Resolution IV.

Rev. D. W. LYON proposed the adoption of Resolution IV.

Rev. JAS. JACKSON (A.P.E.C.M., Wuchang), in seconding the resolution, alluded briefly to the necessity for enlarg-the scope of the Handbook on Biblical Literature, the recommendations in the direction of facilitating co-operation and efficiency in the preparation of further Biblical literature, and the need for funds sufficient to make possible the enlargement of their plans. He spoke of his twenty years' experience, and of the danger of secular works pushing ahead of Biblical works, calling special attention to the fact that means were required for making Biblical literature better known.

RESOLUTIONS AS ADOPTED

I.—TRANSLATION

The General Missionary Conference of 1890 appointed three Executive Committees whose duty, in part, should be to appoint three companies of translators to render the Bible in three parallel versions, High Wenli, Easy Wenli, and Mandarin. The three companies of translators so appointed have now each published its version of the New Testament in nearly complete form, lacking only correlation and the further consideration of a few difficult passages. There remains, in order to complete the scheme, the translation of the Old Testament.

THEREFORE, be it resolved:—

I.—That two Executive Committees of seven men each, one for Wenli and one for Mandarin, be elected by this Conference to whom shall be assigned the entire supervision of the work of producing one Union Bible in Chinese in two versions—Wenli and Mandarin.

II.—That each Executive Committee shall select a company of translators consisting of five qualified missionaries, one of which shall translate the Old Testament into Wenli, and the other the Old Testament into Mandarin.

III.—That the Executive Committees shall have power to fill all vacancies that may occur in either of the companies of translators or in their own committees.

IV.—That we hereby appeal to the Boards of Missions and the Societies to which the selected translators may belong, to relieve them from other duties, so that they may give themselves as far as possible to this work, with a view to its early completion.

V.—That we hereby request the three Bible Societies working in China to provide all the funds needed to meet the expenses of this work.

VI.—That the Bible Societies be requested to print the three versions of the New Testament now issued, and offer them for sale for the space of three years, before any further action is taken on them by Conference, the translators having, in the meantime, the opportunity to harmonize, revise or modify their work. And that during this period the missionaries be asked to give them a fair trial.

VII.—That we regard it as highly desirable that there should be but one Union Version of the New Testament in Current Wenli, and we therefore instruct the Wenli Executive Committee to confer with the two companies of Wenli translators with a view to the production, if possible, of one such version from the versions now issued.

VIII.—That the Committees of the British, American and Scotch Bible Societies shall be asked each to appoint an agent in the field as an *ex-officio* member of both Executive Committees.

IX.—That we recommend that local Committees be formed in regions where versions in local dialects are needed to make those versions uniform in interpretation with the Standard Wenli and Mandarin Versions.

X.—That the Conference desires to express the gratitude of the missions and churches in China to the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, for the generous help they have given in carrying out the program of translation undertaken by the General Conference of 1890; and earnestly commends to their continued support the work now undertaken. Further, that the thanks of the missionary body are due to the Executive Committees and to all those who have given so much time and strength to the translation of the Bible. And finally, the Conference desires the earnest prayers of all who love the Word of God, for the success of the efforts that are being made to set it forth in fitting forms for the Chinese Church and people.

II.—INTERPRETATION

Whereas, The need of a comprehensive Commentary on the whole Bible in Chinese, more complete than the Conference Commentary, is of urgent importance for the Church in China,

THEREFORE, be it resolved :—

I.—That this Conference elect a Committee of seven (7) men whose duty it shall be to devise ways and means to prepare and publish as full and complete Commentaries on the books of the Bible, in Mandarin as well as Wenli, as they find it possible to produce.

II.—That this Conference hereby appeals to the Tract Societies of Great Britain, America and China, and all the Boards of Missions and Societies having representatives in China to give their hearty support to this great undertaking, as without such united and hearty support, it will be difficult, if not impossible, to secure the men to prepare the Commentary, or the money to print and publish it after it is prepared.

III.—THE STUDY AND USE OF THE BIBLE

I.—Whereas, We believe the Sunday School to be of the utmost importance for the spread of the Gospel, and the building up of the Church of Christ in China, we therefore resolve :—

(1) That this Conference elect a Committee composed of not more than twenty members whose duty shall be to take such steps as may seem necessary to improve and extend the Sunday School work in China : this Committee to have power to fill its own vacancies ad interim.

(2) That this Conference heartily favours the securing of a General Secretary to devote his whole time to the promotion of Sunday School work throughout China, under the direction of this Committee.

II.—Having regard to the paramount importance of Bible study for the development of the spiritual life and efficiency of the missionaries and of the workers and members of the Chinese Church, this Conference suggests :—

(1) That where feasible, central libraries be established, for the use of missionaries, containing the best Biblical literature available, in English, that will serve as aids to personal devotion and service.

(2) That with a view to making Chinese Biblical literature more accessible to the Chinese Christians, where the number of readers justifies it, circulating libraries be established.

III.—Believing that greater emphasis should be laid on the training of Chinese to teach the Bible, this Conference recommends:

(1) That a larger place in the curricula of our various educational and training institutions should be given to Biblical pedagogy.

(2) That institutes, so far as practicable interdenominational in their character, be held at convenient centers and at stated times for the normal training of Sunday School teachers and others interested in Bible teaching.

(3) That those attempting work along normal lines be asked to place the results of their experience at the service of the missionary body, through the Sunday School Committee, in order that a permanent literature of Biblical pedagogy in Chinese may be developed.

IV.—*(a)* In order that the Biblical literature already extant in Chinese may become more widely and accurately known, this Conference recommends that the scope of the Hand-book on Biblical Literature which is being prepared by the General Committee of the Young Men's Christian Associations be so enlarged as to make it of service to the whole missionary body of China and to the Chinese Church.

(b) In order to facilitate co-operation and efficiency in the preparation of further Biblical literature, the conference recommends:

(1) That the Educational Association's Committee on Biblical Instruction be asked to push forward more rapidly, if possible, its work of securing the prepartion of text-books on Biblical subjects suitable for use in schools and colleges.

(2) That the General Committee of the Young Men's Christian Associations be urged to redouble its energies in the direction of supplying a Biblical literature for use in voluntary Bible classes and in private study.

(3) That the Sunday School Committee be requested to take prompt steps towards increasing the amount and efficiency of Sunday School literature.

(4) In order to provide for the publication of the vast amount of important Biblical literature demanded by the needs of the rapidly growing and increasingly intelligent Chinese Church, the Conference calls upon friends of Mission work in China to place at the disposal of the various societies responsible for the publication of this literature, funds sufficient to make possible such an enlargement of their plans as to render them more nearly commensurate with the stupendous task and critical opportunity now before them.

Preachers and Speakers

1. Rt. Rev. Bishop G. E. Moule, D.D.
Rt. Rev. Bishop L. H. Roots, D.D.
Taotai Y. C. Tong, *Representative of H. E. the Viceroy of the Liang Kiang.*

3. Rt. Rev. Bishop J. W. Bashford D.D., LL.D.
4. The Ven. Archdeacon Moule, B.D.
6. Rev. J. R. Hykes, D.D., *Chairman Shanghai Missionary Assoc.*

Comity and Federation

RESOLUTIONS AS PRESENTED

I.—That this Conference recommends the formation of a Federal Union under the title, The Christian Federation of China.

II.—That the objects of this Federation shall be to foster and encourage the sentiment and practice of union, to organize union effort whenever and wherever possible, and to work for the ultimate accomplishment of our ideal :—"A United Christian Church in China."

III.—That the following methods be recommended for the accomplishment of the object in view, (a) The formation in each province or group of provinces of a Council to consist of delegates both Chinese and foreign, representing all the missions in the province or group of provinces. Meetings of this Council to take place once a year or at least once in two years. Two secretaries, one Chinese and one foreign, to be appointed for each Council. (b) The formation of a National Representative Council, to consist of representatives, Chinese and foreign, from each of the Provincial Councils. The form of representation to be adopted to be referred to an organizing committee after consultation with the Provincial Councils, to decide whether it shall be on the basis of a general representation of the province, or of the representation of missions working in the province, or of the representation of churches of the same ecclesiastical order in each province. Meetings to take place once in three years or at least once in five years. Two secretaries, one Chinese and one foreign, to be appointed by the National Council. Secretaries and members of Council to hold office until next meeting of the Council.

IV.—That this assembly appoint a Committee who shall nominate an organizing committee of twenty-four missionaries, the nominations to be reported before close of Conference.

V.—That the duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date ; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council.

VI.—That the National Representative Council when properly and constitutionally formed, shall act as a consultative and advisory body only—

(*a*). To receive reports from the Provincial Councils, and to act as a medium for the expression of Christian opinion in China, to (1) The Chinese Government, (2) The Home Societies, (3) The Governments of other Countries, (4) Federations, Christian Churches, and Public bodies in other lands.

(*b*). To appoint sub-committees and in general to do all in its power to further everything connected with the work of the Federation.

VII.—That the work of the Federation shall be :—

(*a*). To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China ; and as opportunity offers, to initiate and arrange for representative meetings for the furtherance of the ideal of one Christian Church for China.

(*b*). To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men and time and money.

(*c*). To promote union in Educational work.

(*d*). The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently, *e. g.*, translation and literary work, social work, medical work, evangelistic work, etc.

(*e*). And in general to endeavour to secure harmonious, co-operant and more effective work throughout the whole Empire.

MONDAY MORNING SESSION, May 6th, 1907.

The Chairman, Rev. A. H. Smith, D.D., in calling upon Dr. Ament to introduce the subject of the day, said that the Conference was nearing the end of its session, and the subject of Comity and Federation was perhaps the most important of the topics discussed during the whole Conference. They were present under the restraining power of the Holy Ghost; let them not say anything which they would afterwards regret.

Rev. W. S. AMENT, D.D., (A. B. C. F. M., Peking) in introducing the resolutions for discussion, said :—In 1890 the Conference of that date gave a brief consideration to the subject of Comity. The consensus of opinion did not seem to warrant taking further steps in the matter of federation or union. After seventeen years of progress and evolution are the Christians in China ready for an advance movement? It is apparent to all observers that the tide of harmonious feeling and co-operative action has been rising higher and higher with each succeeding day. Visitors from abroad express themselves as amazed at the unanimity of sentiment which prevails, and at the quick and satisfactory decision of important questions. Perhaps no Conference has ever been so upheld by the united prayers of God's people. Certainly no Conference in the world's history moved along so united in purpose under the leadership of the Spirit; so carried out its programme in every particular; so yielded in generous emulation to the will of others. Is not this a presage that federation is practically achieved? Are we to announce the accomplishment of an historic event, and crown it with our approbation? Is the inner union which has been so apparent to be manifested externally in a free and elastic federation, thus indicating that our discussions have not been in vain, and that something practical has been secured? The great opportunity is given, as never before in Asia, perhaps in the world, of doing our share in answering the last sacrificial prayer of our Lord: "That they all may be one." If that prayer is still in large measure unanswered, would it not be criminal neglect on our part not to make an effort to satisfy the yearnings of myriads of Christ's people, as well as the expressed desire of the Lord himself, for the unity of Christendom.

We are glad that this committee can bring to the Conference an harmonious report. It has been a means of spiritual education to associate during the year with the men of broad and generous nature who constitute its membership. Especially do we acknowledge our obligations to the secretary of the committee, Dr. Cochrane, a layman, who, moved of the Spirit of God, gave impetus to this movement over two years ago, and has worked at it since with a noble zeal and consecration. In the original construction of this committee, by some inadvertence, no member from the American Baptist denominations was appointed; but the omission has been, in part at least, rectified by correspondence and conference. We fully realize that any federation which should eliminate or alienate the great Baptist communion would be a blunder, if not a profound and melancholy failure. We need their unswerving loyalty to God and duty and their magnificent missionary zeal.

You will find no reference to the proposals of the Peking Committee on Union. That committee has no proposals to make. It has done its work and is willing to commit all the interests for which it stood to the consideration and conclusions of this Conference. The Term Question, the matter of a Union Hymn-book, all the details of mission work and policy which call for discussion, can be settled or unsettled in the Provincial Councils, for they are the primary organization and seat of influence. We do not consider them in the province of this Conference as it has no power to act or decide questions for the 2,000 missionaries and 175,000 Chinese Christians who are not present. We fully believe that the simple organization which is suggested in these resolutions will be the most feasible scheme for the illumination of these disputed subjects, as they will give each man an opportunity to say all he pleases on all subjects in the way he pleases, and then go away from the council and do as he pleases. The best man and the best Council, then, will not be the one of largest brawn intellectually, or with the most pronounced opinions on this subject (as these opinions may be stale by the time another year comes round), but the one who can gather up the potencies and potentialities of the gathering and use them best in the conversion of men and the extension of the Kingdom of God.

Having thus stated what we have not presented, hoping thus to forefend some discussion, you rightly ask for a positive statement in brief of what we do propose, and (1) we ask you to give your acceptance to the great principles of federation. If you do not believe in federation, then the Executive Committee made a great mistake in appointing this Committee on Comity and Federation. For at a great price have these resolutions been purchased, and if this effort and time goes for nought, then some one must reckon for all this tremendous waste of heart and brain.

We wish you to state whether federation prevents variety in unity. We do not think it does. We ask you whether federation will fetter any one's conscience. We do not think it will. Federation is simply a free combination of free men who form a simple organization only for the purpose of economy of time and strength, the conservation of energy, and the more rapidly bringing in of the Kingdom of our Lord and Master. What brought the Christians together and kept them in harmonious activity in the first Council at Jerusalem, what held them at Pentecost, should hold us at the present day. Some have said this is a rope of sand. But that sand when melted makes glass through which can be seen the face of God. For love vitalizes. Love of the brethren is the strongest bond known to men, and the gates of hell shall not prevail against it. Do you call that weak? "By this shall all men know that ye are my disciples because ye love the brethren." Love alone can transform human society. It holds in its leash the dogs of war, it can direct all the powers of men, and will finally sit regnant over human society.

How do you propose to organize this Federation? We desire the Conference to appoint a temporary or *Ad Interim* Committee to assist in forming Provincial Councils. These councils are to be open to all Christians in the province, or possibly in two provinces where Christians are few, as in Yunnan and Kueichow. These Councils are to select men, Chinese and foreign, according to the number of Christians in the district, who will serve as a National Representative Council or Committee, and be the medium between the whole body of missionaries and the world at large. As computed, one Chinese from each province and one foreigner, and one member from each 5,000 Christians or major fraction thereof, will be a Council of one hundred or more men representing equally the Christianity in China. We also ask to co-operate with these, or even be part of them, the twenty-four men of the sub-committees of "The Chinese Church." Is there a demand for such a body of men? We believe there is a constant demand for the work which such a body could perform. The vast mass of missionaries in this empire, so puzzling in their lack of organization to the Chinese official, would assume form and shape and have a local habitation and a name. Speaking from personal experience in Peking, I can affirm without fear of contradiction, that it would meet with the approbation of the Government, and be something they have long desired. Roman Catholic bishops have admittance to all the yamens of the empire, and, recently, two of them were received in audience by the Emperor. We do not wish this or ask the Conference to suggest this, but if the yamens wish to come to us we should pave the way by making the method of approach as smooth as possible.

What power does this Central Council possess? Absolutely none. They are the servants and not the masters. They are a consultative and advisory body only. They can make no legislation and initiate no action. They will be a medium of communication, and with eyes wide open to opportunities, may suggest things which will be of value to the missionary community. Further details of the scheme need not be mentioned. The opportunity is before us. We can set the pace for Asia, perhaps for the world, as missionaries have done before. This will be the first Conference of this size in Asia which adopts federation as a practical plan, and it will be reported to other great Conferences which meet this year in Europe and other portions of the world. Shall the opportunity be treated lightly, or shall we in the spirit of the Master seek to do as He would do, and take a step in advance which need never be retraced?

The Christian Church in Japan

Rev. D. C. GREENE, D. D., (A.B.C.F.M., Tokyo) expressed the pleasure it gave him to respond to the request that he should bring to the Conference the greetings of Christians in Japan. Technically his credentials came only from the Standing Committee of co-operating Christian missions, whose office it was to represent the desire of unity as it had manifested itself in Japan. That body was composed entirely of missionaries. At its sessions there sat representatives of nearly all of the Protestant missions in Japan, representing nearly every division of the Christian Church as found in Japan. There were two or three of the Episcopal missions which were not as yet represented, but they were on the most friendly relations with this committee, and as a part of the work of this committee, he thought they might say that they had accomplished something in bringing the Protestant churches and the Greek Church—the Russo-Greek Church—into closer relations with one another. It was a very great satisfaction to them when the honoured and revered Archbishop of the Russo-Greek Church celebrated the 25th anniversary of his consecration, that he invited two bishops, one of the Church of England and one of the American Episcopal Church, and a single representative of the other churches in Japan. These were the only persons, aside from those who were invited from the Russian Legation, to take part in the festivities, and on all occasions this Archbishop had gladly joined with them in their different celebrations. In connection with the meeting of the World's Federation of Christian Students, he appeared on the platform and gave one of the most interesting addresses on that most interesting occasion.

He thought that he was entirely justified in saying that the work of that Standing Committee represented the wishes and aspirations of nearly every Protestant missionary in Japan. It was gradually enlarging its sphere of operations, and was seeking in some measure to do the work of the churches. But alongside this work—this attempt at union,—there was the gradually coming together of the different churches in Japan. The situation there was extremely different from that in China, and when the negotiations that were now in progress in Japan, looking towards unity, were completed, no single foreigner would have a place at its sessions unless he went as a true representative of the Japanese churches. They did not recognise, or at least they were coming to the position where they would not recognise, in Japan, the distinction between missions and churches; and it was a matter of extreme pleasure to all intelligent missionaries in Japan that they were reaching the position where they might gladly stand aside, unless their Japanese brethren chose them as their representatives and sent them to their Council. They must increase and foreigners must decrease. It was not always an easy role to play, but when one had taken up that role it brought to him a joy such as no other experience of the mission lands could bring to him.

As the speaker had attended this Conference he had been deeply impressed with many things; but after all, there had been one strong impression which had been deepening itself on his mind, and that was that they, here in China, failed to understand what progress Christianity had made in Japan. They failed also to understand how far Japan was to help them in hastening forward the coming of our Redeemer's kingdom. The deepest impression he had received since he came to China came to him as he stood before a company of Japanese

Christians here, in this city, who had organised themselves, and had hired a building at $25 a month, and stood together as representatives of the Christian thought and feeling in Japan. They had not yet come to dominate the 7,000 Japanese who were to be found in this city, but their thought was bound to impress itself upon their countrymen. The sphere of their influence was increasing every day. Besides at Shanghai, these organisations were being started in Tientsin, Newchwang, Tairin, and various other places. If time permitted, he would like to tell them of the work that was being carried out in Dalny, with which they could not fail to be impressed, and when someone said that the agnostic literature from Japan was a great obstacle to their work, he did not hesitate to say that, beside these Christian communities planted here and there, growing daily in strength—beside their influence the influence of this agnostic literature was as nothing. They had outgrown that already in Japan. There was a time when they trembled before the agnostic literature which was issued in large volumes in Japan. They had passed that by, and the leaders of thought in Japan, while they might be agnostic, had abandoned their hostile attitude toward Christianity.

Whilst not quite germane to his subject, he would like to make one request to his friends in Japan, Manchuria, and Korea, namely, that they should guard themselves carefully against hasty judgments and hasty generalisations with regard to the Japanese in these countries. He was prepared to deny or even belittle those excesses, which were perpetrated in some of these countries by adventurous Japanese. There were many such adventurers, but he would ask them to carefully consider whether, taking a broad view of the situation, they really represented their countrymen. It was impossible for him to believe that they did. He had known the Japanese thoroughly for thirty-seven years, and more, and he knew that such men did not represent the public sentiment of Japan; they did not even represent the public sentiment of the communities of which they formed a part. He thought they had no right to compare, in the wholesale way in which some were prone to do, the condition of the Japanese communities. What time had the Japanese Government had to organize its administration of these things?

He had not time to enlarge on the subject, but it seemed to him that these generalisations were far too hasty, and if those people who uttered them would only cultivate kindly relations with the Japanese officials, they would find them ever ready to co-operate and do all in their power to secure a better state of things. He was sure that in spite of these irregularities, which he was confident were simply temporary—and he had some very good reasons for believing this—in spite of those irregularities, and in spite of many other unuttered things of which he would not speak, he was sure that Japan was to contribute far more towards the Christianization of China than any of them thought. He had been told that missionaries in Japan had lost their opportunity as regards Christian education. He would not go into that point at that stage, but an article of his would appear the following day in the *N. C. Daily News*, giving his views on the subject. There never was a more prosperous time in the schools of Japan than there was to-day, and never a time when the progress of Christianity was greater.

Resolution I.

Dr. Ament proposed the adoption of Resolution I.

Rev. HUNTER CORBETT, D. D., (A. P. M., Chefoo) in seconding the resolution said: If the harmony, unity and love which have pervaded this assembly thus far, shall so abide with us in the consideration of this subject, that substantial agreement shall be attained, I firmly believe this will honor and glorify our Lord and Saviour, and show the world that we are earnestly seeking to have His prayer fully answered, "That they all may be one as Thou Father art in me and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me." Let us remember that the eyes of the world are upon our assembly.

"Comity," as I understand it, means simply an agreement between parties, to recognize and observe the rights of others: in a word, strict and unwavering obedience to the golden rules to which every one of our members wishes to render an exact, cheerful, and prompt obedience; each resolved to ever keep in memory the exhortations, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Federation" involves an organization, and the adoption of rules by which Comity shall become a living reality.

At the Meeting of the General Assembly of the Presbyterian Church in the United States of America, held in May of last year (an assembly representing more than a million of communicants), the Committee appointed to represent this Church in the "Inter-Church Conference on Federation," which met in New York, Nov. 15-21, 1905, made their report, in which it was stated that there were present nearly 500 delegates from 30 Protestant denominational churches in the U.S.A., representing 18,000,000 communicants. The plan of Federation adopted at that Conference was as follows:—

PREAMBLE

(I). Whereas, in the Providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches in America in Jesus as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them; the delegates of the Inter-Church Conference on Federation assembled in New York city do hereby recommend the following plan of Federation to the Christian bodies represented in this Conference for their approval:—

PLAN OF FEDERATION

(II) 1. For the prosecution of work that can be better done in union than in separation a Council is hereby established, whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization.

The Baptist Churches in the U.S.
The Free Baptist General Conference.
The Christians (The Christian Connection).
The Congregational Churches.
The Disciples of Christ.
The Friends.
The Evangelical and Lutheran Church (General Synod).
The Methodist Episcopal Church.
The Methodist Episcopal Church (South).
The Methodist Protestant Church.
The Moravian Church.
The Presbyterian Church in the U.S.A.
The Cumberland Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Episcopal Church.
The Seventh Day Baptist Churches.
The United Brethren in Christ.

And nine others mentioned — in all 30 different denominations officially represented in that Conference.

(III). The object of the Federal Council shall be

1. To express the fellowship and Catholic Unity of the Christian Church.

2. To bring the Christian bodies of America into united service for Christ and the world.

> 3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
>
> 4. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation in human life.
>
> 5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.
>
> (IV). This Federal Council shall have no authority over the constituent bodies adhering to it, but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local Councils, and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

I had the great privilege of uniting with 700 representatives in the General Assembly in heartily accepting and approving of this report. If the churches in the home land (which have sent many of us here assembled as their representatives), after six days of earnest prayer and consultation heartily adopted this plan of federation, believing it would prove a spiritual blessing to all who accepted it, and help to hasten the coming of Christ's Kingdom on earth, cannot we safely follow in their footsteps?

A Dream

Rev. C. GOODRICH, D.D.,(A.B.C.F.M.,Tungchow) said:—God wrote, "Your young men shall see visions, and your old men shall dream dreams." Soon after the cataclysm of 1900 I began to dream, and this is my dream as I wrote it down: It was the last day of this great century, and we were again gathered in this Metropolitan city to celebrate its praises. The orator of the day told us how female infanticide, and lily feet, and polygamy, and household slavery, and opium taking had long since passed away, how the gospel had won glorious triumphs, and how China came to stand at last a queen among the royal nations of the world. Listen to his closing words. He said, "The greatest discovery of all the ages, it remained for this century to make,—shall I say it was found in an old book, in which are contained 'the cathedrals of thought and of faith,' and which has become the classic and rule of our time?—a discovery of the worth and dignity of man. Hitherto there had been diligent search in the bottom of the ocean for pearls. Suddenly there began to be a great enthusiasm in the search for pearls in men. Men went everywhither, often risking their lives, in search of them. They worked among the unpolished and ignorant and degraded, as they had once worked upon some rough stone, cutting and polishing the crystal within it. With what enthusiasm of delight they watched the soul as it began to shine. And now the world is everywhere brilliant with jewels such as no Kohinor could ever match, jewels that have in them the marvelous power of gaining a higher lustre as the years go by, and that shall shine with a celestial splendor in the city of God."

As the orator ceased, I looked upon the faces of that great multitude transfigured as by a light coming down from the city of God. Suddenly the air became tremulant with other world music, which deepened and swelled into a magnificent chorus, and I heard "Glory to God in the highest and on earth peace."

I am still dreaming, dreaming of how we are to be united in love and work as never before. Not that we are to become one denomination, but almost better than that. I dream how our hearts are to beat as one heart, as theirs must always do in whose hearts Jesus Christ sits enthroned. I dream of the meetings we shall often have together, when no man shall know to what shibboleth we belong. I dream of how we shall gladly unite in many forms of work. I dream of how our Chinese brethren of separate provinces shall meet and sit together in heavenly places. I dream of how some day we and they—you and they—shall meet together in this great metropolitan city, and your eyes be opened to see the City of God coming down out of Heaven. You may not, perchance, use the same Hymnal, but you shall sing the same song, "Worthy is the Lamb which was slain, to receive honor and power and glory and blessing."

Rev. T. W. PEARCE (L. M. S., Hongkong) referred to the resolutions of the day as being the top-stone of their previous discussions. He wanted to ask how would the churches in the home lands view what they were doing that morning? He found that they turned readily and eagerly, perhaps too eagerly, to the home lands for support and for aid when they were discussing their resolutions on medical missions, education, or literary work. Now what would lend emphasis and point and force to their appeals, was the passing of this resolution for the formation of a federal union under the title, The China Christian Federation. It would point emphasis to what they had done. If he knew the spirit of the home churches, if he read that spirit aright, he was sure that in all the churches there were multitudes of men who cared very little by whom the evangelisation of the world was brought about, so long as it was brought about—and brought about by the best men and the best methods. And was there not among laymen in the churches always a strong feeling that there might be more united action in the mission field? That was his experience.

At the devotional meeting that morning they heard an address concerning the attractive power of the cross of Christ; there was in the speaker's mind a thought that they had met each other at the cross of Christ, they had learnt to love each other at the cross of Christ, they had learnt the beauty of sacrifice at the cross of Christ, their hearts had gone out to each other, and now was the time to show their mutual love, to materialise the thoughts of their hearts and to form this China Christian Federation. He was sure if there went home from the Conference a message that the China Christian Federation had been formed, then all that they had done during the previous days would have an emphasis and force which it could not otherwise have. But they were not only concerned with their home churches, they were concerned with their Chinese churches, and with their Chinese Christians. From his own experience of the churches in South China, he was sure that many of the churches in that part of the empire were expecting them to take some such step as was contemplated in the first resolution. If they did not take this step their Chinese churches would form their federations themselves. In his own district he was sure there were movements and tendencies towards Christian federation. He hoped that the Conference would pass this resolution in the interests of what they had done already, and because they wanted to stand shoulder to shoulder and speak heart to heart in God's work, and wanted their message to their Chinese churches to have the point and force and emphasis which it would have if they showed them that they formed at the Shanghai Conference a China Christian Federation

Rev. J. WHERRY, D. D., proposed that instead of using the words 'China Christian Federation' they should say 'Christian Federation of China.'

This was agreed to.

Resolution I was then put to the meeting and carried by a standing vote, amid applause.

Dr. FARNHAM declared that the vote had been sprung upon them without giving any chance for even the three minute speeches as had been promised.

Bishop Roots moved the reconsideration of Resolution I. This was seconded and carried.

Right Rev. Bishop ROOTS (A. P. E. C. M., Hankow) said it seemed to him that they had arrived at a point where they needed to pause for a moment and consider before they took irrevocable action. He was sure that they were met in the spirit which was expressed by the Chairman at the opening of the discussion that morning, conscious of their responsibility. It seemed to him further, that it was manifestly the desire of this Conference to deal fairly with one another. He pleaded, therefore, that before they passed this first resolution, which so far as he could see was the key to the situation, that they hear from those who wanted to say anything on the subject. If they did not believe in this subject, let them say so and supply their reasons. They would find the Conference reasonable.

Rev. EVAN MORGAN (E. B. M., Shanghai) said he was not certain exactly where he was. Before he read the paper and discussed the subject he thought he knew something about comity and federation, and he thought it was absolutely necessary before a vote was taken on this question that they should understand the terms. What did they mean by comity and federation? For instance they were told that this was a free and elastic federation. What did that mean? Then they were told that when they went to these local Councils every man could say just what he liked; there would be no resolutions, and every man could go away and do what he liked. Where was the federation? Where was the power? So far as he could see there was no meaning in the resolution. He proposed the following amendment to Resolution I: "That this Conference recommends the Societies at home and their representatives in the field to consider the advisability of forming local Councils."

The amendment was not seconded.

Rev. A. L. WARNSHUIS (Am. Dutch Reformed Mission) said he came from Amoy where union had been in existence for forty-five years. He felt one great difficulty with regard to the resolutions before them was that they laid emphasis on international federation, whereas the difficulties they wanted to meet were local difficulties. They were forming a union, and what they wanted was religious freedom to teach the Gospel, and they wanted local federations that would meet local difficulties. So far as he could see the formation of an international federation was wholly impracticable. Take for instance the question of time alone. In Amoy the missionaries were engaged for seventeen weeks in the year in attending different committees, and if they had to attend the meetings of the proposed union they would have no time left to preach the Gospel. What work had this union to do? They already had their unions in church and in school, and everything was in perfect harmony and co-operation; and what was there for a provincial union to accomplish? Moreover, union did not adapt itself to local conditions. They should begin at the foundation, and they must first have local union. He proposed the following amendment as a substitute resolution:—"Resolved, (1) that this Conference urges upon missionaries the promotion of local Unions or Federations of Chinese Churches in all parts of the Empire, and further recommends that these Union or Federated Churches should seek farther union or federation so far as possible with similar organizations in the same province or locality. (2) The object of such federations as may be formed should include:—(a) To secure mutual recognition of Church government and discipline. (b) To prevent overlapping and to promote co-operation in evangelistic work. (c) To foster union in educational, medical, literary, social or other work. (d) To encourage everything that will demonstrate the essential unity of the whole Christian Church.

Rev. W. N. BITTON (L. M. S., Shanghai) said that if the amendment as submitted by the last speaker was accepted, all their proceedings were void and null—the whole idea of the Conference was done away with and the whole idea of the Christian Church, as having one interest and one aim in China, went for nothing. They must deal with this question of the Christian Church in China as one problem. He supported the resolution, because his experience as secretary for some years of the China Missionary Alliance led him to the conviction that it was essential to the success of the organization they desired to form that it should be a unit. The problem of Federation must be treated from the standpoint of unity to be successful, and therefore the missionaries as one body should deal with it as a whole problem.

Rev. R. T. BRYAN, D.D., (A.S.B., Shanghai) said he did not rise to sound any discordant note; may the Lord's prayer for the unity of His people be answered in His own way, and in His own time among those present. It seemed to him that, as had already been stated, the first resolution was the key of the whole paper and to the whole situation; it was in a sense the head of the body that was represented by the whole. These resolutions differed largely from the resolutions that they had had before them in other papers; there was a sense in which all these resolutions constituted one great resolution. It was difficult for them to settle upon the kind of a head they were going to have until they settled upon the body upon which they were going to place that head. He suggested that the resolutions should be discussed as a whole, and that they should allow amendments to be proposed, and that finally in the afternoon when they were together as a Conference settled upon the head and the body, then they would be prepared to vote on the whole thing.

Rev. F. OHLINGER (M. E. C. M., Shanghai) expressed himself as in favour of what had been said by Mr. Warnshuis in regard to the union which they had had at Amoy for fifty years and more. This was all he cared to see. He thought they should avoid this one thing of talking about Christian union, and yet refusing to recognise the Church that was organised yesterday, and to-day counted two members, as a portion and a part of the Christian Church. So long as they refused to recognise that Church that loved their Lord and Master Jesus Christ simply because it was new and because it was small, they were by their actions contradicting their words. He was heartily in favour of toning down the Christian dividing lines, but where the spirit of Christian union pervaded, those lines interfered with Christian work just as much as the lines marked latitude and longitude on the ocean interfered with navigation.

Mr. J. ARCHIBALD (N. B. S. S., Hankow) said he was entirely in sympathy with all ideas of comity and federation, but the difficulty was, would this scheme work? He did not think it would. They had piled up resolutions and committees in the Conference and he was very much afraid that their leading men would have time for nothing else but to sit in committees for the rest of their days. Then in regard to the working of it. They had been trying this in Hankow for thirty years. First they had a committee on comity which never sat and never did anything. Then they had a missionary association and that followed the same way. Then they formed a missionary alliance which came from Shanghai, and the people gave them work to do which they did not want to do at all. All these had worked very badly, and he did not think the proposed scheme would work.

Rev. J. W. LOWRIE, D. D., moved that the Conference suspend all rules and consider the whole subject until 3 p.m.

This was seconded and carried.

Mr. D. E. HOSTE (C. I. M., Shanghai) said: —I find it difficult to reconcile the two main objections brought forward by Mr. Archibald. On the one hand, he expressed the opinion that the carrying out of the scheme of federation proposed in the resolutions would involve a great deal of work to a number of the missionaries, and thus seriously interfere with the prosecution of their ordinary duties. On the other hand, he went on to tell us that a local scheme of federation, in which at one time he took a share, proved a farce, and the committee, of which he was a member, found they had nothing whatever to do.

In regard to the remarks of Mr. Warnshuis as to the importance of developing local federation rather than a national scheme, we shall, I think, all agree that the essential benefits of federation will, in practice, be obtained by the cultivation of brotherly intercourse between neighbouring churches, and the adoption of such practical measures as the interchange of pulpits, holding of united services, prayer-meetings, and in every way practicable endeavouring to unite for common purposes. This, however, does not, I think, antagonise with the larger idea of a national council; and it appears to me, that if we fail at the present juncture to give effect to it, we shall be losing a great opportunity, and our position, both before the Chinese Churches and the Christian public at home, will be distinctly weakened.

Like a good many others, I have felt fears, and even serious fears, lest this movement toward federation might draw us into a fixed and mechanical union, which would restrict liberty and be sure before long to give rise to reaction and disruption. I listened, therefore, with thankfulness to the reassuring explanation offered by Bishop Roots. It seems to me that, if we recognise complete liberty in respect to questions of Church government and organisation, and other secondary matters, simply uniting on the basis of a common belief in the accepted fundamentals of the Christian Faith, we shall have secured a basis of union of the utmost value.

In regard to our differences as to Church Government, most thoughtful men recognise that the various systems as they exist in our home lands, bear the marks of political and social influences, nearly, if not quite, as much as strictly religious and doctrinal; and I suppose we recognise that the New Testament affords adumbrations of well nigh all the different ecclesiastical forms which in our own lands have unhappily become crystallized, each in its own particular mould. May we not hope that as time goes on there will develop in China a system of Church order, sufficiently elastic and comprehensive to allow room for the due expression in combination, rather than mutual antagonism, of these various forms?

Rev. GILBERT REID, D.D., said :—When the question of federation first arose, I was not very enthusiastic in its support, for I have always wanted something more than federation. Several years ago, prior to the last missionary Conference, I prepared a series of articles in favour of real organic union. I have since come to the conclusion that organic union will not come for a long, long time, and therefore I am willing to take something less, that points in that direction, and may be helpful to its attainment. I therefore favour federation. And I am glad that the resolutions recognise that there is something beyond, which may be our ideal to inspire our hope and to strengthen the bonds of federation. Hence Resolution II has the words "the ultimate accomplishment of our ideal :—A United Christian Church in China ;" and Resolution VII has the words "for the furtherance of the ideal of one Christian Church for China." If we are to be allowed to keep these as our ideal, then I am in favour of federation as the first step in that direction, just as a Confederation preceeded a Union in the United States of America.

Rev. Ll. LLOYD (C. M. S., Foochow) said it seemed to him that they sometimes confounded unity and uniformity. He thought they could have unity in many directions, but he did not think they could have uniformity. May God give them that deeper and more real thing, Christian unity which did unite, with a bond which could never be severed, those who loved our blessed Lord and Master, in truth.

Mr. E. J. COOPER (C. I. M., Hungtung) said he would like to see stress laid on the important parts of the resolutions before them. The first was the formation of the provincial Councils, and the second was the working up to a united Church in China. He imagined they all felt that the foundation of what they were doing that morning lay in the successful formation of provincial Councils. These Councils would have many difficulties to face, and there was an immense amount of preparatory work to be done in the Councils before they would realise their ideal. One reason why he would support these motions was that in China, at the present time, the Chinese Church was distinctly working towards this end ; and if they did not seize this opportunity—a unique one, as he conceived it, in the history of missions in China—they would lose the confidence of their Chinese brethren. One of the first things they would need to consider in these Councils would be how to bring their Chinese brethren into hearty and sympathetic co-operation with them. At the present time he imagined there were no Chinese brethren co-operating with them in such a scheme as this.

They had yet a great deal to do; they had not commenced to lay the foundations of this federation scheme. What they wanted that morning, in the sight of God, was to make up their minds that they would give this scheme hearty sympathy and co-operation, and go back to their provinces determined that they would overcome all individual difficulties. These, and not denominational difficulties, he believed were the basis of their separations. It was when they came down to local co-operation that difficulty arose. He could see no difficulty in passing the resolutions for a Christian Federation for China, but he did conceive difficulties when they came down to local churches and local societies face to face, which they would have probably to consider and decide upon. He would call attention to the fact that these resolutions did not propose to organise immediately a national representative council, but rather to appoint an organising committee, which in the future, with full co-operation of the provincial councils, when the time is ripe, should take steps towards forming a national council.

Rev. H. V. NOYES, D. D., (A. P. M., Canton) moved an amendment to strike out in Resolution II "and to work for the ultimate accomplishment of our ideal:—'A United Christian Church in China,'" and in Resolution VII (a) "and as opportunity offers to initiate and arrange for representative meetings for the furtherance of the ideal of one Christian Church of China."

The second resolution, he said, meant two things: a vote for federation followed by a vote for organic union, and by his amendment they could vote against organic union or, if they voted for the rest, they could vote for federation. He himself was prepared to vote for federation, but he did not see his way to vote for organic union. He further contended that they ought not any more to impose the "oneness" on the Chinese Church; this was a matter for the Chinese Church to settle when it established its Church in this Empire. He did not think it was for them to say whether there should be one national Church for China; it was for the Chinese Church to say what there should be. He was in favour of the proposition, first to establish local federations growing up into larger federations, and as regards organic union let them defer that until the Chinese Church was established.

Rev. J. C. GIBSON, D. D., (E. P. M., Swatow) said he did not intend to speak, but after what had been said he felt bound to do so. He withdrew his neutrality on the propositions of the committee, and he would like to see Resolution I passed at the earliest possible moment by the Conference, so that they could afterwards discuss details; it was only reasonable to decide to build a house before they debated the plans. Mention had been made of committees piled upon committees and of men having no time for their ordinary mission work. He would point out that the same men did not sit on all committees. With regard to local unions, he sympathised with Mr. Warnshuis and others, and he thought that local approximations were desirable and necessary, but he thought it was also desirable that they should be coordinate. There was no attempt on the part of the committee on Comity and Federation and the committee on the Chinese Church to try to rush proposals upon the Conference for which the minds of brethren were not prepared, and he felt bound to bear testimony that this was not so. Their brethren of the Comity and Federation committee met them in the frankest spirit; they had a good deal of anxiety lest the resolutions on the Chinese Church were not exactly of the nature that they anticipated; that they would block their way or in some way hinder them. He hoped the adoption of those resolutions had rather prepared their way, and he hoped that this committee would be able to sow seed and reap richer harvests than those reaped on the day of the discussion on the Chinese Church.

Rev. SPENCER LEWIS, D.D., (M. E. C. M., Nanking) said he would like to lay further emphasis on the point brought up by Mr. Cooper, that they should give room for the rising Chinese Church to express itself. The recent patriotic sentiment in China would mean that the leaders among the Chinese Christians would look for a larger expression of themselves in the Chinese Churches, and he believed that this organisation of provincial councils gave them a large and a fair representation. It was perfectly elastic. It did not determine how many Chinese should come to this Council and how many missionaries. The missionaries might all stay away if they liked. It was said that they needed to work out their local problems locally. He believed it was the purpose of those who drew up the resolutions to provide for that very thing; for local unity was provided for in this Council. It was also the feeling in this committee that these provincial councils would do far greater things in China than the representative council, and if the representative council amounted to anything it would be because the provincial councils had developed a union of sympathy and co-operation. Let them guard against doing anything which would throw obstacles in the way of the growing feeling of the Chinese Church. They were brethren and no more than brethren, and if they assumed superiority they would simply drive them away from them. They must stand shoulder to shoulder with them. This representative council gave one Chinese and one missionary; it put them side, by side and they must side by side work out these problems. He believed that the Holy Spirit had been leading them during the last few days, and he believed the promise of the blessing of the Holy Spirit with fire was what they needed to fill their hearts, and then help to work out these things to God's glory.

Rev. F. L. HAWKS POTT, D.D., (A.P.E.C.M., Shanghai) pointed out that they must not confuse Church unity with federation; they were talking now about federation of the churches. The great exception he took to these resolutions was that, in the first part, they bore in mind the fact that this was a federation of the churches, and then when they came to the National Council they threw that entirely aside and came down to numerical representation. If they were to arrive anywhere at federation they must bear in mind that the different churches or missions must be the units, and that what they were trying to do was to get a federation of these units. It would not do for them to bring together different churches, to consider them as units, to confer together, and then when they came to elect their National Council to consider that all barriers dividing Christians had been removed entirely and that they could elect numerically. It seemed to him that this was a very serious point. They could carry out a federation here such as the federation carried out in America. That was the only practical scheme, and he hoped they would endorse it.

Dr. Gibson moved that the vote to debate until 3 o'clock be reconsidered. This was carried.

Dr. Gibson then moved that the vote on Resolution I be taken at 11.55 a.m. This was also carried.

Rev. Ed. THOMSON (C. M. S., Taichow) said he wished to say one word, and that was "be careful." He most heartily supported the proposition of the chairman that the first resolution should be put again to the meeting, and he hoped it would be passed by an overwhelming majority.

Dr. Farnham asked whether the committee on Comity and Federation had anything to do with the Peitaiho committee?

The chairman replied:—No, nothing whatever to do with the committee at Peitaiho or any other place on the map.

Rev. H. C. **DuBose**, D.D., (S. P. M., Soochow) supported the committee generally, but took exception to the remark of the last speaker that they should pass the resolution by an overwhelming majority. If they passed it unanimously or nearly unanimously it would have power in the Christian Church over the world, but if they grieved certain brethren, where was their unanimity? He would support Dr. Noyes in what he said with regard to the second resolution with a view to one united Christian Church. All things were lawful, but all things were not expedient, and he considered that federation just at this time was quite enough ; leave the other question for the future. He thought that the last two lines of Resolution II were just at this time premature, and he thought they should be left out.

Bishop **Bashford** said the resolutions seemed to him to be eminently safe, eminently practical, and eminently conservative.

Dr. W. S. **Ament** said the Committee simply made recommendations ; the exact form or shape which the Federation would take would depend on the Chinese brethren in the Councils.

Rev. S. **Couling** (E. B. M., Weihsien) said he voted against Resolution I because he represented many missionaries not at that Conference, who felt that this matter had been very much rushed. He did not say it had been rushed in the Conference. It had been called a popular stampede for union. He objected to stampedes. He was also against it because the whole thing was altogether too mechanical. It was the natural growth that they should follow. If the *perfervidum ingenium* had been the Chinese instead of the foreigner, it would have been better. In conclusion, Mr. Couling remarked that too many resolutions had gone out to the world as being unanimously carried, because quite a respectable portion of members of the Conference had been too timid to vote against them.

The first resolution, with the words "Christian Federation of China" substituted for "China Christian Federation" was then put to the vote and carried, only a few dissenting.

MONDAY AFTERNOON SESSION, May 6th, 1907

Dr. **Ament** moved the adoption of Resolution II.

Bishop **Roots**, in seconding it, said he was indeed glad to have the opportunity of doing so, as the resolution seemed to him to state just exactly what was wanted and what all had in view, and set before them an ideal for which all should strive in forming a Christian Federation in China. In seeking federation the committee did not strive for, nor did they contemplate, any adjustment of creeds, church government or worship. What they sought was that this federation should help all in the prosecution of the work laid out and planned. "Now," he continued, "it might be said we do not need to foster the idea of union. That is true, but it is not universally true: the idea we desire fostered is a United Christian Church in China, as set forth in the resolution. One church is our ideal, one church which must have liberty and united action —liberty which would not shackle any man's conscience, and unity which should secure strength."

Rev. A. R. SAUNDERS (C. I. M., Yangchow), in supporting the resolution under discussion, said:—

My only reason for speaking in support of this resolution is that as the Peking Committee put on record my objection to their scheme, I wish to have my approval of the scheme now before us also put on record. I objected to the scheme of the Peking Committee, not because I was opposed to the principle of federation, but because I felt that they were seeking too much for uniformity. The China Inland Mission was instanced in their report as a concrete example of the possibility of federation. May I, however, point out that no effort is made by the China Inland Mission to obtain uniformity; but with the liberty in non-essentials granted by that mission to all its members, there is a very real unity. I wish to say, and to say it most emphatically, that the scheme now before us has my heartiest support.

Rev. C. W. MATEER, D.D., (A.P.M., Weihsien) proposed the following amendment, which he submitted in the earnest hope that it would be adopted by the Conference, namely, to strike out the words after "wherever possible," and to substitute in their stead the words "and in general to seek through all such efforts to hasten the ultimate establishment of the Kingdom of God in China."

Rev. WM. ASHMORE, JR., D.D., (A.B.M.U., Swatow) said:—I desire to say only a few words in favor of this amendment. At the outset let me say that I am in hearty accord, as I believe most of us, yes all of us, are, with the movement for co-operation and union between different bodies of Christians, whenever and wherever such co-operation and union are possible, whenever and wherever they can be brought about without a sacrifice of principle, without doing violence to conscientious convictions on the part of any of those who seek to co-operate or to unite.

It seems to me that the discussion of this forenoon made it clear that while there may be, and probably are, some things proposed in the resolutions as presented to us by the committee, on which *all* can heartily unite, there are other things about which there is a very considerable difference of opinion. Let us accept and adopt and act on those things about which we are agreed, and, where we do not as yet agree, let us in the most kindly spirit, yes, in the spirit of Paul when he wrote to the Philippians, agree for the present to disagree, hoping that the Spirit and the providence of God will, in His own time, "reveal unto us" in these things also the way in which we ought to walk.

My objection to Resolution II, as it stands in the print, is, that we differ widely in our conceptions of what is involved in the words "United Christian Church." If the different members even of the committee who framed the resolutions were severally asked to define the words, I doubt not there would develop no little difference of interpretation.

Still more so when we take into account the large number who compose this Conference, and who are to vote one way or the other on the resolution. If I am correct in this, the words seem to me to be misleading. Even if we vote for the same form of words we would not mean the same thing, and so our unity is, in a measure at least, formal rather than real, and there is danger lest we deceive ourselves, however unintentionally it may be, and that people at large be under a misapprehension as to what has really been done. On the resolution in the amended form proposed by Dr. Mateer, I am sure we can all heartily vote "yes." We all here to-day desire above all things else that the Kingdom of God be established in this land and throughout the earth as speedily as possible. There is not one person here who cannot most heartily vote in favor of the resolution as amended.

Rev. C. F. KUPFER, Ph.D., (M.E.C.M., Kiukiang) said: I wish to make an amendment to the amendment, namely, to add the following: "without interfering with the internal affairs of the different denominations."

There being no seconder, the amendment of Dr. Kupfer was dropped.

Dr. Mateer's amendment was adopted when put to the meeting, and Resolution II thus amended was passed unanimously.

Resolution III.

Dr. AMENT then proposed the adoption of Resolution III as printed, together with section (b) which was added.

Rev. A. L. **Warnshuis** proposed the following amendment: In Resolution III, after "object in view," strike out the remainder of the section, and substitute the following,—"(a) The formation in each province of local federal councils, consisting of delegates representing all the Chinese Churches at work in the region covered by each council. (b) These local councils shall then seek further federation with other similar councils in the same or adjoining province. These provincial councils shall then discuss the practicability of the formation of a National Council."

In support of his amendment, Mr. Warnshuis said:

With reference to this amendment, I wish to say but a very few words. I should be very sorry if what I said this morning should be construed as against the idea of federation or union in general. I had to say what I did at that moment, for it was the whole question of these resolutions of the committee that was up before us. But I can assure you that I voted most heartily for Resolutions I and II, as they stand alone. I could not do otherwise and still be consistent with all that the work in Amoy during these many years has taught us.

But when it comes to Resolution III, I must beg to differ from the committee's plan, and propose the substitute in the amendment I have just offered. I need not repeat what I said this morning. It all had particular reference to this resolution, and I still believe that all I said then is true. It is true even as regards what I said about *time*, for Dr. Gibson knows, and you all know, that these great conferences meet in May, and these provincial councils and this National Council will not meet in July or August. We have for three or four years been working for Presbyterian Union, but Amoy has never been represented at those committee meetings for this very reason.

The resolution as proposed by the committee puts altogether too much emphasis on a National Council, which will have little to do, and cannot be organized for some years to come. We have met the same question in our Presbyterian Union, and the organization of a General Assembly has been indefinitely postponed. There we already had the five synods fully organized, but the further difficulties are so great that the assembly cannot yet be convened. This is not because of the opinion of foreigners, but is the vote of the synod of South Fukien. Presbyterian Union is confined largely to the coast provinces, where communication is comparatively easy. The difficulties in this National Council are many fold more and greater.

The chairman of the committee, just before the close of the morning session, said that these resolutions only *recommend* the formation of a council, but here in III (b) the character of the representation is defined. Will it not be better to accept what he said this morning as the plan we should follow, and leave it as a recommendation, of which the details will be fixed at a later time.

It is of first importance that we recognize existing local unions and federations, as well as provide for more federation. We are not a legislative body that can execute its decisions. What we do must carry conviction to those who are not here. To do that it must be adapted to the organizations that already exist. For that reason, I propose this amendment in order that I may be able to go back to Amoy to urge this plan before our Chinese Church. The success of the whole plan depends upon successful local organization. It is local federation that is demanded to avoid appearances of disunity. National federation will then follow in natural course.

Rev. W. N. BITTON said he did not understand why Mr. Warnshuis' amendment should be proposed at this time, unless it had for its object the shelving of matters contained in the original resolution. It was important that there should be an organization for bringing all the provinces together. The provinces must be organized, but there must also be some method by which they could be *linked* up.

Dr. Bryan asked that the word "Advisory" Council be inserted instead of Federal.

Dr. O. L. KILBORN (C. M. M., Chentu) thought the original resolution covered everything, and there was no necessity to consider the amendment proposed by Mr. Warnshuis.

Rev. J. BEECH (M. E. C. M., Chentu) spoke against the amendment, and asked what was meant by the word "churches": did it mean local churches or what?

The amendment of Mr. Warnshuis when put to the meeting, was lost.

Dr. MATEER moved that the word "missions" be changed to "churches."

Rev. F. J. WHITE (A. B. M. U., Shanghai) said the question was an important one and should not be rushed through. The Church in Japan might be ready for that sort of thing, but the Church in China was not.

Rev. L. B. RIDGELEY asked whether the amendment referred to individual churches or individual denominations. Mr. F. S. Joyce and one or two others spoke briefly on the amendment.

Dr. Mateer's amendment was lost when put to the meeting.

Rev. J. T. PROCTOR (A. B. M. U., Huchow) said that, as an addition to clause (a) he wished to propose the words, "the first meeting of each provincial council shall be for purposes of organization, and to determine the proportionate representation of the Chinese churches and all the missions within the bounds of the province."

Rev. W. N. BREWSTER (M. E. C. M., Hinghua) said he would like to know how this first meeting was to take place as there was no provision for it in the amendment.

Mr. Proctor replied that there was no such subject mentioned in the original resolution; he, however, withdrew his amendment.

Mr. W. G. SHELLABEAR, (M.E.C.M., Malacca) proposed as an amendment, that after the "group of provinces" in section (a), the following words be added: "The missions working among emigrants in Malaysia being considered as constituting such a group."

Rev. E. W. THWING asked that the words "and Hawaii" be inserted after "Malaysia."

Dr. Ament intimated that the committee accepted the amendments of Mr. Shellabear and Mr. Thwing.

Section (a) as thus amended was then put to the meeting and unanimously adopted.

Dr. AMENT in reply to a query, said that he defined communicants to be those who were in full membership, having been baptized and having taken the Lord's Supper.

Mr. ENDICOTT asked if this would exclude the Society of Friends.

Dr. Ament thought not.

Rev. G. A. CLAYTON (W. M. S., Wusueh) then moved that the original clause (b) should be taken instead of the substitute.

Dr. T. COCHRANE (L.M.S., Peking) stated that the reason (b) was substituted for the original was that the committee thought too much was placed on their shoulders, and they considered it much better to have the opinion of the Conference.

Mr. E. J. COOPER said he rose to support the amendment, as he thought a provincial council should be heard.

Rev. W. H. WATSON (W.M.S., Changsha) said a serious burden was placed upon the Chinese Christians, and moved an amendment which was not supported.

Rev. F. J. WHITE moved as an amendment the omission of the sentence "The form of the representation . . . . . . in each province," and the substitution therefor of "Each province to be entitled to send one foreign and one Chinese representative from each mission working within its bounds, and one additional foreign representative from each mission having more than thirty members."

Dr. G. REID said that if Mr. White would change the word "mission" to read "denomination" it would be much better.

Dr. GIBSON thought it would be much better to leave the question of representation open as in the original clause.

Dr. REID offered a substitute. Instead of the words "from each mission" read "from each denomination."

Mr. D. E. HOSTE said he thought some attempt should be made to give the missions representatives in proportion to their numbers.

The amendment was lost when put to the Conference.

Section (b) in its original form was then adopted.

Resolutions IV and V.

Dr. AMENT proposed the adoption of Resolutions IV and V.

Rev. A. E. CORY (F. C. M., Nanking) moved as an amendment to Resolution IV that the number of members of the committee from each district be omitted.

Dr. AMENT, on behalf of the committee, agreed to this, and the resolutions were adopted.

Resolution VI.

Dr. AMENT proposed the adoption of Resolution VI.

Rev. E. BOX (L.M.S., Shanghai), in seconding, said that we are to-day endeavouring to secure efficiency in our work. "Representative" includes both foreign and Chinese; at present what we have to say to the Chinese government, we say through our respective ministers. He thought it a good thing to have the Chinese representatives express the feelings of the Conference and all reports to the Chinese government.

Rev. F. B. TURNER (E.M.M., Tongshan) moved as an amendment to (a), that after the words "opinion in China," the following words be added: "as found by a majority of the provincial councils in China."

Dr. Gibson moved as a substitute for the amendment that in (a) after "and to act" in the first line the words "if required" be added, and that 1, 2, 3 and 4 in (a) be omitted.

The substitute presented by Dr. Gibson was adopted, and Resolution VI as thus amended was unanimously passed.

Resolution VII.

Dr. Ament moved the adoption of Resolution VII.

Rev. M. Mackenzie (C.P.M., Changtefu), in seconding the resolution, said they were all one in Christ, and they desired to embrace every opportunity presented to demonstrate to the world at large how really unity existed between them. No one thought of differences when engaged in prayer, they were all one in prayer, and much good was derived by spending much time in prayer. Thinking thus he spoke in favor of Resolution VII; and urged that all should pledge themselves heart and soul for the Federation of the Christian Church in China.

Dr. Lowrie moved, as an amendment to section (a), that all should be deleted after the words "Christians in China."

Dr. Mateer proposed that the words for the furtherance of "This Unity" be substituted for "of the ideal of one Christian Church for China."

Mr. D. E. Hoste remarked that he regretted no reference was made in the resolutions to the idea of one Christian Church for China, and he did not feel very sanguine in accepting the resolutions as they stood.

Rev. W. N. Bitton said he did not see why they should be so fearful of putting their feelings on the subject in plain words on paper. Why this dread of the word "church"? Rightly understood, it is surely a big enough word; if not, let us make it so.

Dr. Bryan remarked that there were a large number present who desired to vote for the whole resolution when put in proper shape.

Rev. E. W. Thwing believed we should still adhere to the ideal that some day we shall have one Christian Church in China.

Dr. DuBose said:—We are speaking here on federation, and some are willing to vote for it on certain phrases.

Dr. G. Reid stated that he voted in the morning for federation because the inspiration came from the ideal. The one thing they wished to impress upon the world was that they all accepted the Church of the Lord Jesus.

Bishop BASHFORD said :—If you mean by the "Church" the church as a spiritual body, you can adopt it unanimously. I believe you can adopt it by accepting Dr. Mateer's amendment. What we believe in is a spiritual unity, and not ecclesiastical unity. We are aiming at a spiritual church.

Dr. P. S. EVANS, Jr., (A.S.B.M., Yangchow) claimed that, as missionaries, we did not come out here to make a Church, but to preach the Gospel.

Dr. Mateer's motion was then put to the meeting and lost.

Dr. Lowrie's amendment was also lost, there being 99 votes for and 110 against.

Rev. W. H. WATSON proposed, as an amendment, that the words "for the furtherance of the Kingdom of God in China" be substituted for "for the furtherance of the ideal of one Christian Church in China" in section (a).

Bishop ROOTS said :—I shall be indeed glad to vote for this in a slightly amended form, namely, "for the furtherance of Christian Unity."

Bishop Roots' motion when put to the meeting was adopted.

Section (a) Resolution VII was adopted as amended.

Dr. AMENT moved the adoption of section (b) VII and the motion was carried.

Dr. Ament moved the adoption of section (c) VII.

Rev. J. WHERRY, D. D., (A. P. M., Peking), in seconding the motion, said he would use one strong argument, perhaps the most convincing, for greater unity in mission work, namely, that if they had closer unity, one would hesitate a considerable time before seeking to destroy such unity and revert to the present conditions. Continuing, he said :—

It is especially in educational work that union promotes efficiency and economy. In Peking, as a centre, we have what we call the North China Educational Union, embracing three of our largest missions, and in the medical department, four. As a consequence we have an efficient College of Arts, an efficient School of Theology, an efficient Women's College, and an efficient Medical College. These have been in operation sufficiently long to test their efficiency. Who of us concerned in the system would think for a moment of overturning it in order to revert to our former disintegrated condition! It is often argued against a formal union of church, or other work, that we need variety as well as unity. In my humble opinion variety is not in the least hindered either in manifestation or in effect by a properly adjusted union. In these days of unrestricted investigation, and free expression of conclusions in every department of thought, it is impossible to bind men to one way of thinking or speaking. It is possible, however, and this is a strong argument against narrow, sectarian divisions, to hide away in little corners, and so ultimately for many to lose much of this rich fruitage of thought. There are little churches and little schools that stand, as they think, for most important truths that the world needs now and always. But by the very limitations they impose upon themselves, they absolutely prevent the diffusion of these truths or ideas outside of their own narrow boundaries. More than this they shut themselves out of ideas and truths that may be as necessary to the perfect man, as any they themselves represent.

Just now we are concerned more particularly with the question of union in education. Let us take a concrete case,—the Union Medical School of Peking. It represents in its faculty eleven different mission societies, and five distinct church organizations—Congregational, Presbyterian, Methodist Episcopal, Anglican and Baptist. Were these eleven missionary societies, or even these five distinct church organizations, to each have its own medical school, how very much inferior would necessarily be the work of each in medical teaching? How much medical knowledge that is now not only possible, but actually given in daily course, would be lost to all the students of these small schools; firstly, because none of them would have men enough to teach it, even if they could be experts in all branches; and secondly, and chiefly, because no one man can either possess, or, possessing, can put in clear comprehensive terms, all important medical science.

A stereoscopic picture presents a much more clearly defined outline of an object than an ordinary photograph, because it is practically seen by two eyes at once under different angles. Twenty medical teachers, and we have that number and more in the Peking Medical College, each of whom is an expert in his own class room, can give a much more adequate comprehension of the whole field of medical science than could four medical teachers, each of which attempted to present five branches in one only of which he is an expert. Four theological teachers from four societies presenting four points of view will impart more clearly and adequately theology, exegesis, homiletics and Church history than will four teachers from one mission who must, from the very circumstances of his work make his teaching but little more than a side issue, or one teacher giving all his time to his classes, presenting four subjects in one only of which he is an expert

Section (c) was unanimously adopted without discussion.

Dr. Ament then proposed the adoption of (d) and (e) which were adopted.

Resolution VIII.

Dr. Ament submitted Resolution VIII.

Rev. J. WEBSTER (U.F.C.S.M., Newchwang), in seconding the resolution, said this was a call for co-operation.

Rev. R. T. BRYAN, D.D., said;—Of course we all know that there are many who do not use written forms of prayer, not that they are opposed to such, but I would like to move as an amendment that, after the words "recommended for use," the following be added: "and as a guide for extemporaneous prayer."

Miss LAWRENCE asked: What about singing a prayer such as "All hail the power of Jesus' name?"

Bishop ROOTS seconded Dr. Bryan's motion. Dr. Bryan's amendment was lost when put to the meeting, and Resolution VIII, as submitted, was adopted.

On the motion of Dr. Gibson the Resolutions I to VIII, as a whole, were put to the meeting and adopted.

RESOLUTIONS AS ADOPTED

I.—That this Conference recommends the formation of a Federal Union under the title, the Christian Federation of China.

II.—That the objects of this Federation shall be to foster and encourage the sentiment and practice of union, to organize union effort whenever and wherever possible, and in general to seek through all such effort to hasten the establishment of the Kingdom of God in China.

III.—That the following methods be recommended for the accomplishment of the object in view, (*a*) The formation in each province or group of provinces of a Council to consist of Delegates, both Chinese and foreign, representing all the missions in the province or group of provinces, the missions working among emigrants in Malaysia and Hawaii being considered as constituting such a group. Meetings of this Council to take place once a year or at least once in two years. Two Secretaries, one Chinese and one foreign, to be appointed for each Council.

(*b*) The formation of a National Representative Council to consist of representatives, Chinese and foreign, from each of the Provincial Councils. The form of the representation to be adopted to be referred to an organizing committee after consultation with the Provincial Councils, to decide whether it shall be on a basis of a general representation of the province, or of the representation of missions working in the province, or of the representation of churches of the same ecclesiastical order in each province. Meetings to take place once in three years or at least once in five years. Two secretaries, one Chinese and one foreign, to be appointed by the National Council. Secretaries and members of Council to hold office until next meeting of the Council.

IV.—That this Conference appoints an Organizing Committee of twenty-five missionaries. The nominations to be reported before the close of the Conference.

V.—That the duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council.

VI.—That the National Representative Council when properly and constitutionally formed, shall act as a consultative and advisory body only :—

(*a*) To receive reports from the Provincial Councils and to act if required as a medium for the expression of Christian opinion in China.

(*b*) To appoint sub-committees and in general to do all in its power to further everything connected with the work of the Federation.

VII.—That the work of the Federation shall be :—

(*a*) To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and as opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity.

(*b*) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men, and time, and money.

(*c*) To promote union in educational work.

(*d*) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently, *e.g.*, translation and literary work, social work, medical work, evangelistic work, etc.

(*e*) And in general to endeavour to secure harmonious, co-operant and more effective work throughout the whole Empire.

VIII.—That, in response to the suggestion of the Anglican Conference Committee on Unity, this Conference appoint a committee to draw up in Chinese a form of prayer to Almighty God for His blessing on the Empire of China and the Church of Christ therein, and for the unity of the Church, to be issued by the Conference, and recommended for use at the Sunday morning service of every Christian congregation throughout the land.

The Missionary and Public Questions

RESOLUTIONS AS PRESENTED

I.—That the Protestant missionary body desire to express their deep sense of obligation to the Chinese government for the large measure of protection it has within these recent years afforded to the Protestant missionaries and their converts, and do hereby publicly record their grateful acknowledgement of the same.

II.—Resolved :—That while the time has not yet come when all the protection to Christian converts provided in the treaties can safely be withdrawn, yet we recognize that such protection afforded at the instance of missionaries is intrinsically undesirable and also very liable to abuse. We therefore exhort all missionaries to urge upon their Chinese Christians the duty of patience and forbearance under persecution for Christ's sake, and also to make every possible effort to settle matters privately, an appeal to the magistrate being the last resort, and then, only after full and careful inquiry into the real facts of the case, so that the privileges secured by treaty to Chinese Christians may not be abused, or the purity of the Christian Church corrupted and its good name prejudiced.

III.—Resolved:—That we recommend all missionaries to be most careful at the present time not to countenance any plottings amongst the native Christians against the Government, or any participation in the plottings of others, and that they charge the native Christians that such a course is not only dangerous, but also disloyal and ungrateful to the Government that has given them protection in professing their faith in Christ.

IV.—Resolved :—That we commend to all missionaries the China Missionary Alliance, organized in 1900 for the purpose of representing the missionary body in public matters of common interest, and that we urge the Alliance to keep its organization in working order, and so fulfil the purpose for which it was organized.

V.—Whereas, the missionaries in Shantung have appointed a Committee of Conference and Goodwill to represent them before the high authorities of the province, and whereas the Governor has heartily approved the plan, and has himself suggested its extension to other provinces ; therefore, resolved, that this Conference requests the Executive Committee of the China Missionary Alliance to take note of the scheme now working so well in Shantung, and, if thought advisable, take steps to bring it to the attention of missions of other provinces with a view to its adoption.

VI.—Resolved :—That a committee of five be appointed to prepare and present to the Chinese Government a memorial embracing the following points :—

(1).—Congratulating the Chinese Government on the efforts they are now making in the direction of reform, and assuring them of hearty sympathy and prayer to God for their success.

(2).—Praying that in all official documents and communications the use of the terms 民教 be avoided, for the reason that it gives the false impression that Christian Chinese are not 民 in the same sense as other Chinese, and further that the term 教民 be not used to designate Chinese Christians, seeing that Buddhists, Taoists, and Mohammedans are also 数民. Rather let native Christians be called 耶穌救民 and Romanists 天主教民.

(3).—Calling the special attention of the Government to the fact that Roman Catholics and Protestants differ essentially, both in doctrine and in practice, and making particular request that in all cases of litigation or of appeal for protection, the two churches be carefully distinguished, and each dealt with on its own merits.

(4).—Affirming against all accusations and insinuations to the contrary, that we, as Protestant missionaries, have no political aims of any kind either for ourselves or our converts, that our mission is wholly moral and spiritual, and that we have no desire to interfere in any way with the proper functions of the Government; that we teach and enjoin on all converts the duty of loyalty to the powers that be; and that in fact there are no more loyal subjects of the Empire than the Chinese Christians.

(5).—Earnestly petitioning the Government to abolish the religious tests which at present exclude all Christians from Government schools, and make it impossible for a Christian to hold any official position. We would call attention to the fact that the history of all nations, ancient and modern, shows that it is not wise for Governments either to enforce or prohibit any particular form of religious worship, but rather to give liberty to all, showing neither favor nor disfavor to any. We would further call special attention to the example of Japan, where Christians go freely to the public schools, and also hold offices both high and low without being subjected to any religious test whatsoever. Finally we ask this favor not merely for the sake of the Christians, but especially that the Government may not alienate the loyalty of any of its subjects, and may avail itself of the service of many educated and able Christian men.

TUESDAY MORNING SESSION, May 7th, 1907

Explanation of Resolutions

Rev. C. W. MATEER, D.D., (A. P. M., Weihsien) in introducing the resolutions said that the first resolution was simply an acknowledgment of their indebtedness to the Chinese Government. In regard to Resolution II, the committee considered that this was as thoroughly guarded as it could be without giving up entirely the idea of having anything to do with Chinese officials. No reference had been made in the resolution as to the manner in which Chinese officials should be approached, whether always through the Consul, or sometimes by the missionary personally. This question was complicated more or less by the somewhat different view taken by some of the members. He would say that the experience of the committee, and several of them had had considerable experience, was that the Chinese magistrate almost, if not always, preferred that the missionary should present to him personally whatever grievance he had, rather than go to the Consul. He had not heard of any missionary that had had a different experience, except of course it be at a port. Resolutions III, IV, and V would be spoken to by other brethren.

Next they had a matter in the form of a memorial to the Chinese Government. A joint committee had met together that morning, and they had decided to ask that a committee of three from each of the two committees (the one on Public Questions and the other on Memorials) be selected, and that one outside of either committee be added, making a committee of seven, who should prepare a memorial embracing all the points which the Conference might decide upon that day as being proper to be put into that memorial prior to its being sent to the Chinese Government. So that whatever was decided upon in reference to this memorial would pass, if that proposition was carried, to the consideration of that committee for the preparation of the memorial.

An addition to Resolution VI had been made as follows:—"(1) Congratulating the Government on the efforts they are now making in the direction of reform, and assuring them of our hearty sympathy and prayer to God for their success." This would be a very gracious, as well as a becoming and politic thing for them to do, and would put them in the right light in respect to the questions that were before the public mind and before the Chinese Government at the present time.

The next point to be referred to this committee on memorials was the one dealt with in paragragh (2). It was not necessary to allude to this further than to say that words expressed ideas, and sometimes these words embodied wrong ideas and served to perpetuate wrong ideas, and that, therefore, they called the attention of the Chinese Government to the fact that it was not desirable to continue the use of certain words, as stated in the resolution, because it gave a wrong impression in regard to Chinese Christians. The third point called the attention of the Chinese Government to the fact that Roman Catholics and Protestants differed essentially both in doctrine and practice, and asked that they should be carefully distinguished. The committee regarded this point as one of great importance, and Dr. Garritt would speak on it later on. He would only state, in explanation, that the committee wished simply to call the attention of the Chinese Government in a general way to the fact that they differed from the Roman Catholics in doctrine and practice. In so doing he supposed they did the Roman Catholics no wrong; they desired to be distinguished from the Roman Catholics, and the Roman Catholics desired to be distinguished from them. They simply asked that the Chinese Government would deal with each of them on their own merits; and he supposed the Roman Catholics were equally desirous that this should be done.

The fourth part of the resolution would be spoken to by Mr. Lloyd, and in regard to the last point it had been agreed that it should be relegated to this committee and that it should not be discussed particularly by the Conference, as the matter would probably come up in connection with this memorial committee. It was thought by this committee that the subject did really pertain to the committee on Public Questions; for if there were any public questions at all, he should think this matter of liberty to the Christians in China was one of them. They had pointed out very briefly the grounds upon which they thought this religious liberty might properly be asked, but they did not propose to ask for any discussion on this last point that morning. He would now move the adoption of the first resolution.

Rev. W. A. P. MARTIN, D. D., moved as an amendment, that the words "recent years" be changed to "last five years." Recent years he said went back to the time prior to his coming to this country, and they could not forget the manner in which they were protected seven years ago.

Rev. GILBERT REID, D.D., proposed, as a substitute amendment, that the words "within these recent years" be eliminated, and that the word "their" should be deleted before "converts."

The Rev. I. Genähr seconded the proposal, and Dr. Martin said he would be willing to accept it.

Dr. LOWRY moved that the word "Protestant" be deleted from the third line.

Dr. REID said he was willing to take that as part of his substitute amendment.

Dr. ASHMORE moved to eliminate the words "it has." Dr. Reid also accepted this.

Dr. MATEER ultimately accepted the amended resolution reading "That the Protestant missionary body desire to express their deep sense of obligation to the Chinese Government for the large measure of protection afforded to Christian missionaries and converts, and do hereby publicly record their grateful acknowledgement of the same."

Resolution I, as amended, was then carried unanimously.

Resolution II.

Dr. MATEER proposed the adoption of Resolution II.

Rev. J. C. GARRITT, D. D., (A. P. M., Nanking,) said:—

In supporting the second resolution, I wish to say that the committee has endeavored to put forward a clear statement as to the duty of Chinese Christians in view of their peculiar position relative to the treaties. We believe that our statement will approve itself to all, as careful and moderate. There are two extremes to be avoided. One is that which would rigidly claim every right or privilege which the treaties give, both for missionary and convert. The other is that which would cast off entirely for convert or for missionary the privileges which, in the providence of God, have been accorded by the Chinese government, and abandon the Church to the caprice and malignity of its enemies, whether official or non-official.

Neither of these extremes is wise. We thoroughly recognize that protection on account of treaties, afforded at the instance of missionaries, is intrinsically undesirable. We shall hail the day when we may see the last of extra-territoriality, — when the central government and the remotest district alike shall be permeated with the same large-minded impartiality which now characterizes numbers of China's officials. But we can go no further; nor is it well to speak uncertainly in this matter, lest we be misunderstood. We, therefore, feel it important to preface the resolution with the admission that the time has not yet come when all protection to Christian converts provided in the treaties can safely be withdrawn. The statement of the resolution is as guarded and as careful as we could make it, without entirely vacating the rights which Divine Providence has given us.

I have but two other remarks to make. First: it is the fashion in some quarters to blame the Christians or the missionaries, or both, for every case of trouble which arises. Doubtless, if the missionary did not come to China, the troubles would not arise in just such forms. But the assumption is gratuitous, that the blame lies in that quarter. There are, as we all know, several other sources of trouble. The fact of treaty protection, so far from increasing these troubles, has generally operated to diminish them. The great misfortune of the treaty lies not in its abuse by Christians, of which there is little,—but in its abuse by those who are not Christians, and who more or less successfully hide their operations as pretenders from missionaries, and often from officials also. Other sources of trouble need not be adverted to. A clear-headed missionary with a conscientious Chinese preacher will find officials, gentry, and people able to appreciate the meaning and propriety sooner or later. In many localities there must be a certain time of hatred and persecution passed through, before the leading inhabitants see their way to support the rights of the

Christians to life and liberty of conscience. China is a civilized country; but there are grades of civilization, and there are districts where the masses are largely uncivilized. The troubles between Christians and non-Christians must not, therefore, be assumed to be always due to the Christians. My last remark is, that we of course assume, in this resolution, that the case of persecution is *bona fide*. We find no excuse for one who, without careful investigation, takes the *ex parte* statement of any Cninese, Christian or non-Christian, on a matter of persecution, and supposes himself qualified by such a one-sided knowledge to interfere in a case in any way whatever. That any missionaries here represented would do this, we are loath to believe. We certainly do not ask the Conference to countenance any such course. But there are *bona fide* cases of persecution; and there are conceivable circumstances under which the missionary might feel it his duty to help in such cases. This resolution issued by this Conference will, without compulsion and without widely opening any door, simply give a moderate and sane statement of its view that in extreme cases we may claim the privileges which are ours, but which we hope may soon be rendered unnecessary by an enlightened and impartial government.

Rev. C. BOLWIG (Danish Lutheran Mission, Takushan) said:—

Although a member of the committee, I do not know if I can agree to Resolution II as it stands. I was absent on a long journey when the committees' paper reached my place, and have not had the opportunity of expressing my views on this subject.

As to the protection of converts in case of wrongs inflicted and in case of persecution, I wish to say: It is of no avail to cite what Jesus and His apostles did or did not. They had no treaties to rely on, neither had the old Christian Church in the Roman Empire. The practice of that early age cannot be compared with the practice of the missions to China, although the theories of the New Testament of course to some degree can be applied in our case.

I.—Dr. Mateer stands upon the law of the land. But it is not a law of the land: it is a hated yoke laid upon the government. Think, *e.g.*, of a case that might be: England having forced on Russia by treaty, that not only should an English pastor be entitled to protection, but also his converts, from the orthodox Russian church! No one would have advocated such a policy. You may object that Russia is a civilized country and China is not, and the same that hold good here would not be so in the Tsar's dominion. But this is only partly true. Both countries have many similarities, notably a despotic government, corrupt officials and ignorant masses. It is doubtless true that we have got our position by virtue of the treaties, and also that we, in some degree, cannot avoid having anything to do with the foreign authorities as concerns the foreign missionary himself; but certainly not in regard to the Chinese Christians.

Why should we not use the treaties to the protection of converts?

1. It is demanded in the treaties that the Christians shall be protected against religious persecution. But the fact is that nearly all the cases we have to do with are either mixed up with some other matter, purely worldly, or there is even no trace of religious persecution in them; so we cannot discern between the cases.

2. It is injurious to the church inasmuch as it strengthens the belief that we are political agents, and it fosters "rice" Christians and produces a spirit of weakness in the converts.

3. It is injurious to the missionary to occupy a sort of official status; which he in reality does.

4. I have noticed that a Chinese magistrate much more resents being appealed to on behalf of one of his own countrymen than if it is for a foreigner his assistance is invoked. But to bring the case before the consul is still worse. It plainly tells the Chinese that they are not masters in their own house, and will in the long run excite much more animosity than if an appeal were made to the magistrate only.

II.—It is asserted that only if we ourselves renounce all protection, can we defend our position of not helping our brethren, the Chinese Christians. But I think our position is a different one. We are citizens of another country, and have our own officials. We must be registered at the consulate, and when we are dead the consul must be informed. The converts are Chinese subjects, and generally not much worse off than the poor heathen who have no powerful friends.

III.—Further, Dr. Mateer emphasizes the sympathy and love that ought to exist between missionary and convert, and that we on that account must feel bound to assist the Chinese brethren in persecution. This sounds specious, and I also think it sometimes may be justifiable to appeal to the officials in a friendly manner, and in this way get as much (or as little) as we can, but we should go no further. And it must not be forgotten that we may show our sympathy in other ways, viz: (1) We may comfort our brethren by word and prayer. (2) Assist them by hospitality and money in case of need. (3) Show them by our own example in trials that we also can bear to be wronged without going to the authorities.

When they are properly instructed they will by and by understand it is best for God's cause not in any case to rely on the foreign consul, and to be very careful before applying even to the Chinese officers, although they at the moment of trial may not be able to see it in this light.

This policy would also profit the church by ridding it of false brethren, and it would impart to the converts more self-dependence and a more manly spirit. They have been wont to rely on the power of the foreigner, not so much on the power of God, and this has done much harm. Many of you probably are aware of how it will occur now and then that converts in a body will threaten to "strike work" if the pastor will not take up their case. Where does this terrible, distressing thing spring from? I wonder if not from the open door to the consul. I do not deny that it may be quite defensible in theory to stand on treaty rights. But looking at the matter from a practical point of view I think it best not to avail ourselves of this expedient.

IV.—I do not think it sufficient to urge carefulness. The door is then still left open. Since first coming to China I have read articles advocating prudence and carefulness in taking up cases of persecution, but nevertheless the old practice has been followed. This is because the door to the mighty consul has been open, and we have been too much tempted to use this power. Brethren, I do not condemn anyone. No, not at all. For I know how hard it is to resist the entreaties of a convert in trouble. The unbelievers in Europe and America who blame the missionaries for meddling in lawsuits have no right to do so; for they do not know our circumstances. Still I fear this practice has done more harm than good to the kingdom of God.

V.—I know it can be said that even if you renounce the consul's help you still have the prestige and power of the foreigner in the eyes of the Chinese, and this influence will at least for some time be potent. To some extent this is doubtless true. Yet our practice will by and by be known. And I think in all events we ought to do what is right for God and our conscience.

VI.—The Danish Lutheran Mission was established about thirteen years ago. We belong to a small country without much power. As to the protection of our converts according to treaty-rights, I do not even know whether we have such rights or not. Article VIII of the treaty between Denmark and China reads; "Danish subjects who profess or teach the Christian religion shall be entitled to the protection of the Chinese authorities; nor shall any such persons, peaceably pursuing their calling and not offending against the law, be persecuted or interfered with." Not by one word are the Chinese Christians mentioned, and I do not think "the most favoured nation clause" can be applied here, because that clause speaks only about privileges and advantages granted to foreigners, not to Chinese.

But even if we have any such treaty-rights, we have at all events never appealed to our consul either on behalf of the converts or for ourselves. I believe at least some of the Chinese at our place have understood that we have not much power or at any rate that we do not make use of it. They say we are weak. Probably many despise us, but I do not think they hate us so strongly as may be the case at other places. I am speaking of the officials and gentry only. With the common people we live on good terms.

As to our converts (I do not mean to assert that they are better than those of other missions), they are without influence, and some of the more well-to-do in my place have turned their back upon the church as soon as it became clear to them that they would get no assistance from us in lawsuits. It has sometimes been a great temptation to me not to interfere, and I have been in doubt whether my position was right or not, especially when I perceived how many more converts there might have been if I had been willing to assist in lawsuits, and when I considered that they had then come under the influence of the gospel and might have been won for Christ.

In conclusion I should say:

1. I perceive clearly the great weight of the arguments put forth in the very able paper of Dr. Mateer in favour of effective protection for the converts.

2. But I know also the great evils that spring from this source, and

3. When I turn to my own mission I see that although we have no fixed rules in this matter, it is our practice not to interfere in lawsuits and not to appeal to the consul; yet the relation of the missionary to his converts is no less cordial on

this account, and we have experienced no such disastrous results as you would imagine. Then I surmise this practice is after all, not the right one, and should it not be possible for you all, brethren, to shut the door to the consul?

It does not suffice to say that every man must live up to the light he has. For if "one member suffers the whole body is affected," and *vice versa*. It greatly affects me when you have a different practice from me in this respect. For we often come in contact with Christians from other fields, and they will influence our converts for good or bad.

Rev. J. C. GIBSON, D.D., (E. P. M., Swatow) said he agreed with the resolution in the main; but he felt bound to propose a substitute for lines 3 and 4, which to him seemed somewhat inconsistent with lines 1 and 2. In the first place, they said that the time had not yet come when protection could be withdrawn, and then they went on to state that such protection was intrinsically undesirable. What he would like to make plain was this: that the protection which they asked and which they received for Christian converts was not protection outside the Chinese law. Their critics very often spoke of them as establishing a foreign protectorate over Chinese converts. That he believed was entirely incorrect. What the treaties had done was to secure that Chinese converts should be under the protection of Chinese law as other Chinese, and they asked for no other protection. They did not ask for the protection of America, Great Britain, or any other power, but that they should be under the protection of the Chinese law; that they should not be made outcasts. He proposed the following amendment to lines 3 and 4:—"Yet we trust that equal protection to Christians and non-Christians may be so given by the local Chinese authorities that any intervention of missionaries in such matters may speedily become wholly unnecessary."

He made this proposal because he had long believed that this matter of stopping foreign intervention was entirely in the hands of the Chinese government and the Chinese authorities. The missionaries had no desire to intervene, and there was no part of their duty so distasteful to them as such intervention, even when they had a right to intervene, and if the resolution was put in the form he had proposed he thought they would be expressing the real centre of the position. He was not speaking without a definite knowledge on this point. He had known of access to the district yamen being entirely blocked against all Christians for a period of several years, not by any legal action of the magistrate himself, but by his underlings refusing to stamp petitions and refusing to allow Christians any access to the ear of the magistrate. What they asked was that the local authorities should give equal protection, nothing more or less, to the Christians and non-Christians, and if they did so they would then find no cause to interfere. They did not ask that every Chinese convert should receive justice. In Western lands there had been cases where men had been perfectly innocent, and yet had been imprisoned for a term of several years. No human law could secure perfect justice, and what they asked was that the Chinese Christians should receive such a hearing of their cases, and such a formal judgment in court as any other Chinese would receive. He would emphasize the point that it was not the interference of missionaries that was to be guarded against; it was the neglect, which was undeniable, of local Chinese authorities to carry out the benevolent intentions of the Imperial Government. He thought this distinction should be made. The Imperial Government had again and again issued decrees ordering the same careful treatment of the Chinese Christians as was given to others, and if they emphasized that point, and if that was really carried out by the local authorities—who did not always carry these decrees out—the intervening of missionaries would be wholly unnecessary and they would abstain from it.

Rev. W. H. Warren proposed and Rev. Arnold Foster seconded a motion that Resolution II be omitted altogether. The motion was lost.

Dr. Gibson's amendment was then put to the meeting and carried.

Rev. G. G. Warren (W. M. S., Changsha) said that it was a matter of regret that the question of Chinese Christians was ever mentioned in the treaties. Japanese Christians were not mentioned in the treaties with Japan. It is said that when the Japanese authorities granted permission to missionaries to preach, they added the statement that they would cut off the head of any Japanese subjects whom they found listening. The present position of Christians in Japan and China is a comment on the value of treaty protection. We are to-day asking the Chinese government, which is bound by treaties to protect Chinese converts, to follow the example of toleration set it by the Japanese Government which is not so bound. British missionaries are forbidden by their government to appeal direct to Chinese officials; but the second part of the resolution assumes that this will be done.

Dr. Gibson pointed out that the British Ambassador had not forbidden an appeal to the magistrate, but he said that such appeals must pass through the hands of the British Consul.

Mr. Warren said that could be applied to what he was saying. He still held, however, that it would be better to leave out this resolution altogether.

It was agreed that the word 'their' be left out of line 5 of Resolution II.

Mr. Warren's motion on being put to the vote was declared lost.

Rev. C. BOLWIG moved a substitute motion, asking the missionaries not to use their right of appeal to the foreign authorities for protection in case of persecution. The motion was lost on being put to the vote.

Dr. GILBERT REID, after some discussion, proposed the following substitute for Resolution II :—" We urge upon all Christians, patience and forbearance under persecution for Christ's sake, and that appeal by the missionaries for personal protection or interposition in behalf of Chinese Christians should only be made in last resort."

Mr. D. E. HOSTE (C. I. M., Shanghai) said that, whilst agreeing with Dr. Gibson that, in some cases, the attitude of local mandarins had been unsatisfactory, he felt that there was another side of the question to be considered, namely, that however carefully the missionaries might seek to deal with this matter they were liable to be implicated in affairs which were not really persecutions. This fact rendered intervention by missionaries inherently objectionable. He would personally be glad to accept Dr. Reid's substitute, if the latter saw his way to add a clause to the affect that they did recognise that intervention was liable to give rise to abuses, and was, therefore, as a rule to be avoided. He thought it was a pity that they should ignore what they all knew in practice was a very serious danger. It was not a theory; it was a fact, that through missionaries, persons had obtained help in lawsuits and litigation on the plea of persecution, and he ventured to say that the cause of Christianity was being hindered and the repute of the Christian Church was suffering through it. Therefore he thought a clear, decided utterance to this effect ought not to be omitted in a formal statement by the Conference concerning this matter.

Dr. Mateer thought they should guard themselves in what they said on this matter.

Dr. Reid accepted Mr. Hoste's addition to his substitute resolution.

Mr. J. ARCHIBALD (N. B. S. S., Hankow) supported the resolution as printed. He had not been in sympathy with a good deal that had been done in the Conference, but he was in sympathy with this, because he thought it dealt with the facts of the case as they really were. He thought that where their brethren in Christ were being persecuted, the missionary, if he was a true and honest and godly man, would do his best for his converts, and go to the yamen if necessary. He did not go to the yamens himself, but some of the men who spoke against doing so were the readiest to go themselves. The practice and the theory did not agree. Circumstances would arise that would compel the missionary to use other means for the regulation of things that went wrong, and he thought they were utterly going beyond their province in tying their hands as was proposed. He supported the original resolution.

Dr. Reid's amendment was then put to the meeting and lost.

Rev. J. MARTIN (C. M. S., Foochow) said he agreed with the resolution, but proposed the addition of the following:—"in every case the persecuted shall first make a personal appeal to the magistrate before the missionary undertake for him."

The amendment, on being put to the vote, was lost.

Dr. MATEER said he desired to make a slight verbal alteration before putting the resolution to the meeting, namely, instead of saying "appeal to the magistrate," they should say "appeal to the authorities."

Resolution II was then carried as amended.

A Representative of the Chinese Government

Dr. GIBSON then introduced H.E. Y. C. Tong, representing H.E. Viceroy Tuan Fang. He thought it was the first time in the history of missions, upon such an occasion as this, that they had been spoken to by an official upon the relations between missionaries and the Chinese Government.

Taotai TONG then addressed the Conference as follows:—

Mr. President, my Lords, Ladies and Gentlemen.—It gives me great pleasure to be here to-day as the result of your kind invitation to lay some of my ideas before you. In so doing I trust that you will accord me your benevolent consideration, and although my line of argument may appear at times to be contrary to your own ideas, that, in putting my views before you, I shall not offend the susceptibilities of any one here present.

It may be unnecessary for me to say that it is impossible for me to enter into any debate, and that some of my statements or arguments may be old. But to avoid missing any point—however ancient it may be—I will, in this address, endeavour to touch upon what I consider to be certain vital matters.

The history of these hundred years of Protestant missionary effort in China, has been a chequered one, but this is invariably the case with all effort of an ethical character, not only in China but elsewhere. From the earliest times the propagandist of any code or creed has suffered under many disabilities and trials, both mental and physical. Such discipline is necessary to the sustentation of the motive force which actuates him. Without some spur, such as faith, necessity, ambition, or trouble, we are all apt to become more or less decadent or inefficient. The truth of this assertion is amply demonstrated by your presence here to-day, which proves that the many different organisations here represented are in a high state of efficiency, both mental and physical.

But, notwithstanding the troubles, trials and misunderstandings that have arisen in the past—misunderstandings which it is logically obvious have been caused by faults on both sides, for it always takes two to make a quarrel—the history of your efforts shows that you are not only actuated by a great ideal—that of doing good—but that you have also had some considerable success in translating your motives into actions.

I believe that it will generally be conceded that a considerable measure of that success is due to the policy of non-interference in concerns and matters pertaining to the more temporal than the spiritual existence of the people, which is now being followed by the Protestant missions in China.

At the same time it cannot be too strongly emphasized that no race, or people, or creed, or sect possesses a monopoly of this ideal or idea—that of doing good. It is the common possession of the world's great family, although certain members of that family may have had greater and better opportunities than others for exercising the faculty, and although many of us may not have asserted our proprietary rights with much vigour, or exercised them to the best advantage; yet they are ours all the same.

To some this may appear to be an unduly optimistic assertion, and many here present will perhaps be of the opinion that the tendency of mankind is altogether towards evil. But if we think for a while, and meantime endeavour to regard our subject from the broadest standpoint, I think you will agree with me when I say that the general tendency of mankind is towards good, that is, towards attaining a continually progressive and higher plane of mentality than that with which we were originally endowed. The history of the world proves this. The world has progressed, however slow such progress may have appeared to be. We are progressing, perhaps not at such a rate as some would desire, and we shall, I believe, continue to progress. This is most amply demonstrated by this assemblage.

In all effort there is bound to be some difference of opinion as to the suitability of the methods employed to secure a certain result. Controversy amongst men always has existed and always will exist, as long as men are of the great family of mankind. We differ in our ideas regarding the greatest as well as the most petty concerns of life, in our religion, in our politics, as well as in the cut of our clothes and hair. But these differences, while they are inevitable, should not militate against the exercise of our comprehensive charity and toleration, and although we may be convinced in our own minds that *our* way of doing things is the best, we should always remember that others have an equal right to the same opinion about their methods.

There is one method with which every impartial and thinking man must disagree, and that is the method of force. To the Chinese, as well as to the non-partisan foreign observer, the fact that stands out most prominently in connection with the efforts of missionaries in the past is their too great dependence on the arm of the flesh instead of trusting to the arm of the Lord. The Gospel says, "Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and harmless as doves." Without making any undue reference as to who may be considered the wolves or the sheep, I submit that this clearly shows that to suffer injustice uncomplainingly is more Christian than to exact Treaty Rights; to suffer injury, than to claim pecuniary or territorial indemnity; to pardon the offender, than to demand his chastisement. But what have we found in the past? I will not attempt to give instances of the many controvertions of this maxim that have occurred in the history of missionary relations with China and the Chinese authorities; they are known to everyone. Their effect is ever present with us, whether we be patriotic Chinese or sympathetic Westerner, and until the Chinese people receive convincing evidence that such methods will never again obtain, the aftermath of these *lapsi* will exert an overwhelming negative influence on all your work and efforts.

Other factors which militate against the achievement of your ideals are the lack of social intercourse, the consequent absence of interchange of views, and the assumption of superiority which, although it may ofttimes be unconscious is still evident in the behaviour and demeanour of many. One of the first duties of any person desirous of making the acquaintance of a strange or fresh community is to study the idiosyncracies and etiquette of that community. Especially does this apply to the Westerner coming to China for purposes of propaganda. He encounters a civilization much older than his own, and of which the inhabitants of this country are justly proud. He comes in contact with a people who have existed as a concrete nationality for untold centuries. Now, there is not a person here present who does not in his heart treasure the records of his own race and family, and we in China have every reason to regard ourselves as not the least amongst the races of men. And yet it has often been known that a stranger, immediately on his or her arrival in our midst, has trampled on our most cherished ideals, and has posed as being in a very much better position to tell us what we ought to do than we have ourselves learned by hard and long experience. In connection with this we all know that to be dogmatic is not always to be convincing, and that the possession of a good tool is not always a criterion of good workmanship on the part of the owner. I would suggest to you that the aim you have in view would be furthered by more social intercourse between yourselves and the communities in which you reside, and by an abandonment of that suggestion or allegation of superiority which, however unconscious it may be, is so often evidenced in the demeanour of foreigners in this country. At this moment we are in a hall belonging to the Chinese Y.M.C.A. Has it ever struck anyone that Jesus Christ did not differentiate one jot between the races or nations. This is the head quarters of a Young Men's *Christian* Association; why place Chinese before it?

Again, missionaries are often deficient in their knowledge of the Confucian classics, and consequently appear illiterate to the Chinese. This lessens the respect for the missionary in a very marked degree. The common mistake is made that a person can learn sufficient Chinese in two or three years to equip him or her for work amongst the people, whereas it requires many years of study and practice. The better way would be for the learned missionary to transfer his knowledge of spiritual creeds and faith to a competent Chinese scholar, who in his turn would teach individuals able to form an opinion and choose for themselves.

Thus a proper understanding, brought about by efficient study, would emphasize such facts as, that neither Confucian nor Ancestral worship, so called, is considered as worship, in the Western sense of the term, by the Chinese. We do not bow down to or worship our ancestors. Each family has its own forebears, and our respect and admiration for them is a simple expression of filial piety. Similarly our expression of reverence for the great Confucius—which is wrongly termed worship—is performed more out of respect to the learned sage. We ask no favours such as protection either from our ancestors or from him. We do this solely to God.

Every man is entitled to his own opinions and his own belief, and Confucianism, embodying as it does respect for ancestors, filial piety, and brotherly love, conduces to morality, obedience to the law, and brotherhood amongst the masses of the population. Consequently a proper consideration for the religious susceptibilities of the people as a whole would conduce not only to the creation and maintenance of good relationships between the missionary and the authorities of this country, but it would also enable the missionary to assist China, and China to assist the missionary. Thus, although we may be Confucianist or Christian, and although we may again be divided into sections, sects and denominations of belief, we can still do our best to pull together in that spirit of charity which is common to, yet above, all creeds, and thus effect some good amongst the races of men.

Dr. Gibson said there was nothing they welcomed more heartily than that the representative of the Chinese Government should speak to them with such perfect frankness from his own point of view. On behalf of the Conference he wished to return to H. E. Tong their hearty thanks for his presence amongst them and for his excellent speech, and also for the perfect frankness with which he had spoken. The Conference wished him, in their name, to return to the officials of the Imperial Government, whom he represented, their cordial thanks for sending him as their representative.

Resolution III.

The discussion was then resumed, and Dr. Mateer moved the adoption of Resolution III.

Mr. D. E. HOSTE, in seconding the resolution, said the committee did not for a moment wish to imply that there were any members of the missionary body who desired to encourage plotting against the Government. On the contrary they, of course, recognised that all missionaries would discountenance, so far as they knew of it, conduct of this kind. At the same time they felt that as they were as a Conference expressing their opinion in regard to current public events, it was becoming that they should record their opinion in respect to this particular subject. Recognising practical difficulties and real dangers, lest unwittingly they should countenance seditious conduct, they thought it well to draw attention to the point. It was possible for a missionary, without intending to do so, to virtually countenance conduct that was disloyal. Some of them had had practical experience of it. For instance, a man who had been plotting against the government in some district might come and join them in the character of an earnest, interested inquirer, and they, not knowing his position, were liable to receive this man. They could not be blamed for it because they acted in ignorance, and later on it came out that this man was not a genuine enquirer, but was rather seeking the protection of the missionary in order to shield him from the vengeance of the law. He knew a case that occured in one of their stations not very long ago. A man of this kind presented himself. He seemed a man of some degree of sincerity, and very naturally the missionary took him in. Not long afterwards that man committed suicide on the premises of the mission, to escape being arrested, as a rebel, by the Government.

Again was there not need of care, in connection with the Course of Study in some institutions, lest the students should, in their reading of modern works on political and social matters, be led into an attitude of active hostility towards the existing form of government in this country?

Rev. G. DOUGLAS (U. F. C. S. M., Liaoyang) said he was in sympathy with the aims of the resolution, but he thought the wording of it was unfortunate. In its present form it seemed to imply that this kind of thing was going on at the present time. He also thought the reference to the protection given to Christians by the Chinese Government was unfortunate, and he proposed, as a substitute, that the resolution should read as follows :—

III.—Resolved, that we recommend all missionaries to be vigilant lest in the present national awakening the Christian Church should in any way be made use of for revolutionary ends, or lest Chinese Christians under their rcae should, through ignorance, confusion of thought, or misdirected zeal, be led into acts of disloyalty against the Government.

Archdeacon Moule proposed that the words "at the present time" be left out of the resolution.

Dr. Mateer and Mr. Hoste agreed to accept the substitute resolution as proposed.

Rev. W. H. Watson suggested that they should leave out all after the words "or lest."

Rev. G. G. Warren moved that the words "under their care" be omitted. This was agreed to by Mr. Douglas.

The substitute for Resolution III, as amended, was then carried.

Resolution IV.

Dr. Mateer moved the adoption of Resolution IV.

Rev. G. F. Fitch, D.D., (A.P.M., Shanghai) in seconding the resolution, said that some of them might have thought that the China Missionary Alliance was moribund, but it was not. It was still in good working order, and ready for any task that might properly be imposed upon it. It had accomplished valuable work in the past, and it was the only organization of the kind that was in a position to reach the missionary body as a whole, or that could act in a fairly representative manner for that body. He trusted it had a wide sphere of usefulness before it, and he was pleased to have it commended by this Conference.

Rev. J. E. Shoemaker proposed, as an amendment, that "until the organisation of the National Council of Federation be effected" be added to the resolution.

Rev. W. N. Bitton thought there was no necessity for the resolution, seeing that the resolutions proposed the preceding day had been carried.

Mr. Shoemaker's amendment was then carried, and the amended resolution (IV) was adopted.

Resolution V.

Dr. Mateer moved Resolution V. After a short discussion, it was decided to lay the Resolution on the table.

AFTERNOON SESSION, May 7th, 1907

Resolution VI.

Dr. MATEER moved the adoption of Resolution VI, with the exception of the last sentence which should be deleted.

Rev. G. REID, D.D., (Imperial Institute, Shanghai) said:—It seems to me that the Chinese Government hardly needs to be instructed as to Chinese phraseology, and for us to tell them that they are using wrong Chinese is going a little too far. I move, as an amendment, that this section (clause 2) be omitted.

There was no seconder to Dr. Reid's amendment.

Rev. F. OHLINGER (M. E. C. M., Shanghai) said:—I do hope this resolution will be adopted as I speak from practical experience of work among the Chinese.

Clause (2) was then put to the meeting and adopted.

Dr. MATEER:—I now move the adoption of clause (3) (which was numbered 2).

Rev. Wm. ASHMORE, Jr., D.D., (A. B. M. U., Swatow) on seconding the motion, said:

The resolution to which I am asked to speak deals with a subject that is confessedly a delicate one. And yet it is one that seems to force itself on our attention. To borrow a phrase used by one recently President of the United States, we are confronted by a condition. We cannot ignore it. We must meet it. The fact that the subject is treated not only in the paper prepared by the chairman of this committee, but also by Dr. Gibson in his paper on the "Chinese Church," goes to show that the matter is one of no small importance.

We desire to approach it in a kindly spirit. We make no charges, we make no reflections. We merely state the *fact* that there is a difference, and it is a very great difference between Roman Catholics and Protestants, both in doctrine and in practice. The difference is one that all recognize, they no less than we; in fact, they would probably emphasize it even more than we.

One striking difference was very clearly set forth on one side by Mr. Foster in his opening remarks. The Protestant missionaries here met in Conference invite the utmost publicity and the closest scrutiny of all our proceedings both here and elsewhere. We are accustomed to preach to all who will come to hear, in street chapels, on the streets, anywhere, everywhere. We do no injustice to the Roman Catholic missionaries; we merely state a fact, when we say that their method is entirely different.

To mention only one other point known to all, the different views entertained in respect to the relation of the missionary to the government officials. The Roman Catholic missionaries have sought and have had accorded to them an official status, with grades of rank, in their dealings with the officials; so they deal as official with official. On the other hand, the Protestant missionaries have with one mind declined to accept such official status, even when pressed upon them, and when they meet with the officials of the Chinese government, it is as private individuals and as friend with friend. The consequences of this difference of attitude are wide and far-reaching. The common people of China and the government officials have already to a large degree, come to recognize the fact.

We desire at this time, as a Conference, to make note of this fact, to call the attention of the Chinese government to the fact, and at the same time to petition the government so to shape its treatment as to meet the state of the case. We hold that it is fair, no less to the Roman Catholics than to the Protestants. We have no reason to believe that they have any desire to be confounded with us. Rather every reason to the contrary. We hold, therefore, that the resolution proposed does them no injustice whatever. No invidious distinction is asked or implied, only such difference of treatment as the difference in the cases to be treated would make natural and called for. We hope the resolution will commend itself to the judgment of the Conference.

Rev. J. C. GIBSON, D.D., (E. P. M., Swatow) I am very sorry to differ from the views of Dr. Ashmore, and I move that this resolution be removed entirely, and for this reason, that it seems to me to recommend what we do not really desire.

I believe that this whole Conference desires that in all cases of litigation, religious distinction be removed. We do not wish to go to the Chinese government and call attention to our differences. All that we wish in such cases is that the facts be inquired into, and that the law be carried out whether the parties be Protestants or Roman Catholics. My own experience is that the government is aware of the difference. Our yamens have plenty of cases coming from the Roman Catholic church.

Rev. E. MORGAN seconded the motion to strike out clause (3), which when put to the meeting was carried.

Dr. MATEER moved the adoption of clause (4) which was previously numbered (3).

Rev. J. ENDICOTT moved that the words "against all accusations and insinuations to the contrary" be deleted.

Dr. DUBOSE seconded the motion, and it was adopted as amended.

Dr. MATEER moved that clause (5) be put in the hands of the committee.

Rev. D. T. HUNTINGDON moved that clause (5) be omitted.

A delegate in seconding the motion, said: I should be sorry to see this clause adopted, as it would create serious difficulties. The government schools are not very efficient, and ours are; and the former will do their utmost to keep our scholars out of official positions.

Clause (5) was accordingly struck out by vote of the Conference.

RESOLUTIONS AS ADOPTED

I.—That the Protestant Missionary Body desire to express their deep sense of obligation to the Chinese government for the large measure of protection afforded to Christian missionaries and converts, and do hereby publicly record their grateful acknowledgement of the same.

II.—RESOLVED:—That while the time has not come when all the protection to Christian converts provided in the treaties can safely be withdrawn, yet we trust that equal protection to Christian and non-Christian Chinese alike may be so given by the local Chinese authorities that any intervention of missionaries in such matters may speedily become wholly unnecessary. We therefore exhort all missionaries to urge upon Chinese Christians the duty of patience and forbearance under persecution for Christ's sake, and also to make every possible effort to settle matters privately, an appeal to the authorities being the last resort, and then, only after full and careful inquiry into the real facts of the case, so that the privileges secured by treaty to Chinese Christians may not be abused, or the purity of the Christian Church corrupted and its good name prejudiced.

III.—RESOLVED:—That we recommend all missionaries to be vigilant, lest, in the present national awakening, the Christian Church should, in any way be made use of for revolutionary ends, and lest Chinese Christians should, through ignorance, confusion of thought, or misdirected zeal, be led into acts of disloyalty against the government.

IV.—Resolved:—That we commend to all missionaries the China Missionary Alliance, organized in 1900, for the purpose of representing the missionary body in public matters of common interest, and that we urge the Alliance to keep its organization in working order until the organization of the National Council of Federation be effected, and so fulfil the purpose for which it was organized.

V.—Resolved:—(*a*) That we congratulate the Chinese government on the efforts they are now making in the direction of reform, and assure them of our hearty sympathy and prayer to God for their success.

(*b*) That we request that in all official documents and communications the use of the terms 敎民 be avoided, for the reason that it gives the false impression that Christian Chinese are not 民 in the same sense as other Chinese, and further, that the term 敎民 be not used to designate Chinese Christians, seeing that Buddhists, Taoists, and Mahommedans are also 敎民.

(*c*) That we affirm that we, as Protestant missionaries, have no political aims of any kind either for ourselves or for our converts, that our mission is wholly moral and spiritual, and that we have no desire to interfere in any way with the functions of the government; that we teach and enjoin on all converts the duty of loyalty to the powers that be; and that in fact there are no more loyal subjects of the Empire than the Chinese Christians.

Memorials

For the text of the Memorials presented, the reader is referred to pages 353—405

TUESDAY AFTERNOON SESSION, May 7th, 1907.

Rev. A. FOSTER (L.M.S., Wuchang), as chairman of the Committee on Memorials, presented the report of his committee, and in referring to the Memorial to the Chinese Government asking for complete religious liberty for all classes of Chinese Christians, remarked that they desired the Chinese Government to feel that all that was done was done openly and above board, and not in the dark. Continuing, Mr. Foster said, there was one God, who was a righteous God, and in the first memorial to the Chinese Government the aim was to point out to the Chinese where Christians agreed, and where they differed with them. There were, he declared, thinking Chinese who desired to get the secret of Western ideas. He moved the adoption of Memorial I, a declaration to the Government respecting the spiritual and philanthropic object of Christian missions. (Printed as IV on page 393)

Enplanatory declaration to the Government

Rev. GILBERT REID, D.D., (Chinese Imperial Institute Shanghai) said:—I do not see how we, as a body of foreigners, can memorialise the Imperial Government or their Majesties the Emperor and Empress Dowager. If any memorial should go in at all, it should be presented to the Foreign Office. This is my first objection to the proposal. But more than that, I am not quite in favour of the wording and tenor of this first memorial. It will impress every one I think as a dogmatic statement, as a new kind of creed, and being dogmatic, it will stir up the dogmatic spirit of the Chinese Government. This kind of a dogmatic, creedal statement of Christianity is not what we are called upon to present to the Chinese Government, asking whether they approve or disapprove. The Government as such, if the Conference wishes to secure religious liberty from it, can make no distinction between one religion and another. It simply stands as an outside party to permit one and all of these religions. We can hardly present to the Chinese Government a dogmatic statement of what we believe to be the truth, and then ask the Government to give religious liberty, implying that this statement is what we ask the Government to endorse.

This statement is beyond the purview of the Imperial Government. A creed is for the Chinese as individuals to consider and accept and believe, and not for the Chinese Government; and the more dogmatism we put into our memorial, the more dogmatism will the Chinese Government give us in its response.

Rev. C. W. MATEER, D.D., (A.P.M., Wiehsien) said that instead of criticising the memorials before the Conference, he desired to make a motion that they be referred to a special committee composed of three members of the Public Questions Committee, three of the Memorial Committee, and one other, to be digested and placed in their complete final form in Chinese. This he declared was in accordance with the action of the two committees which had met in the morning by order of the Conference to consult on this subject of Memorials. This action was better than debating on them, when it was taken into consideration that the details covered all the points on which the Conference was agreed, and the committee suggested could bring them into harmony so as to be acceptable to all.

Rev. G. G. WARREN (W.M.S., Hankow) said:—I think this memorial should not be put into the hands of a few men composing the committee, and I hope the proposition will not be accepted.

Rev. G. DOUGLAS (U.F.C.S.M., Liaoyang) said:—We can surely take a vote as to whether we shall accept this memorial, and after that decide as to whether we shall refer it to a committee or not. It seems to me that this memorial is one of the most important, and, I think, states exactly the faith that we missionaries have. We want to make a dogmatic statement to the Chinese government, and we could not present it in a better way than it is presented by Mr. Foster. I should like to move, as a substitute, "whether or not we shall accept this memorial, and afterwards how we shall dispose of it."

Mr. D. E. HOSTE (C.I.M., Shanghai) said:—My views are the same as those expressed by Mr. Douglas. Surely the time has come when it is well for us to state plainly and clearly to the government and officials of China, what we stand for in our teaching, not that we thereby ask the Chinese government to become Christians. Mr. Foster's memorial appears to me admirably adapted for this purpose. I therefore support the motion that this declaration be adopted.

Memorial I (see page 393) was then put to the Conference and adopted by a large majority.

Memorial on Religious Liberty

Rev. J. H. WORLEY, Ph.D., (M.E.C.M., Foochow) moved the adoption of the second memorial to the Chinese government, asking for complete religious liberty for all classes of Chinese Christians. (See page 403.)

Mr. E. J. COOPER (C.I.M., Hungtung) said:—We ought to be very careful as to how we decide to present this memorial to the Chinese Government. I do not think the time has yet come for that. The reactionary party in China are too strong. I should like to hear some discussion as to the advisability of this memorial going forward at the present time.

Dr. MATEER thought this memorial should be referred to the committee on Public Questions. In his judgment this was too large a memorial to present at this time. The more elaboration put to it, the more they prejudiced the cause.

Dr. GILBERT REID said:—I confess that I am not in the position to vote for this memorial, though I am very willing to acknowledge that Mr. Arnold Foster has taken a great amount of time and shown much skill in the preparation of these memorials. This memorial does not emanate from this Conference, but from Mr. Arnold Foster. Two of the gentlemen on the committee have just stated they never saw the memorial till two days before the Conference, and the rest of us have not seen the memorials till within the last day or two. Of course, all of you have read the memorials over very carefully, and know what you are voting for, but I, in my ignorance, am placed in the position of opposing, and quite likely in the position of a feeble minority. The memorial may be the most appropriate document in argument and in expression that this Conference has to offer to the Chinese Government on the question of religious liberty, but it is just possible that it is not the most appropriate. If this memorial is presented to the Chinese Government, it will go as having all the authority of the Centenary Missionary Conference, but as a matter of fact the memorial will only represent a small number of this Conference. I think it would be safer, if we appointed a committee to draw up and present a memorial which should be known as coming merely from that committee, and not binding this whole Conference, present or not present, with eyes open or in ignorance. A representative committee would have all the weight that is needed, and we would not be compelled to favour a memorial which we have not had time to consider.

Rev. A. FOSTER said the memorial had already been fully discussed by the committee.

Dr. REID :—Then I move, as an amendment, that this memorial be submitted to a committee of twelve to prepare a statement on religious liberty to be submitted to the Chinese government, as coming from that committee and not from the Conference.

Rev. J. C. GARRITT, D.D., (A.P.M., Nanking) spoke on Dr. Mateer's motion as to a committee, and said :—The memorial should be given over for final arrangement and consideration to a committee. That committee, however, should not be permitted to make any general changes. My opinion is that this memorial had better be either adopted or amended, and further that other subjects be considered, and they, together with this memorial, be submitted to this committee, which would have a right to change and adjust, and then submit for consideration.

Rev. T. RICHARD, D.D., (C.L.S., Shanghai) said :—As I understand the situation, it is this : two committees were asked to combine ; that was the order of yesterday. This morning we met, and considered what was to be done, and we found one very great difficulty. We had not been able to see the memorials owing to the difficulty of obtaining copies of them. That is the reason why we ask that a committee sufficiently large should take charge of them. I cannot vote "yes" or "no" because I have not seen the memorials.

Dr. REID said :—I have moved that a committee be appointed to prepare a statement on this question, as coming from the committee and not from this Conference. If it goes from the committee we shall all be satisfied with it.

Dr. GIBSON (*Chairman*) said : I wish to remind the Conference that the course which Dr. Reid has advised is precisely what was adopted at the last Conference. I think perhaps the better way would be to refer it to a committee, and not in any way restrict that committee in making proper changes. Give, if you will, a general approval, and let the committee attend to any minor details. That is the safest course to adopt.

Dr. GARRITT moved, as a substitute to Dr. Reid's amendment, the following:—

"That this Memorial No. II be approved for substance, and that a committee of seven, consisting of three each from the Committee on Public Questions and on Memorials, with one other missionary, be appointed to prepare and present to the Chinese Government a memorial embracing such other points as to the Conference may appear desirable."

Dr. Garritt's motion was then put to the meeting and adopted, when Dr. Gibson announced that other motions fell through.

Memorial to the Home Churches

Rev. Arnold Foster then moved the adoption of the Letter to the Home Churches (page 364) and of the Letter to the Chinese Church (page 353). Having read extracts, Mr. Foster said:—In drawing up this memorial I have aimed at embodying the recommendations received from all my friends and those in influence in China to whom I wrote. This memorial is addressed to the churches in connection with which are people deeply interested in mission work. I do not think the Letter to the Home Churches is too long, as some have hinted; indeed, many who suggested changes, wanted something more added about the work in which they themselves were deeply interested. I received many letters on the subject, and I want to tell you they gave me a great inspiration in preparing these letters. I believe it will be found that they are worth putting into the hands of the people. I believe that nothing could give to our friends at home a better idea of the conditions in China than our sending to them the letter we have addressed to the Chinese Church. What we are trying to do is to raise the whole tone of the life of the Chinese Church, and I ask that this letter, as it now stands, may be adopted and printed. You will see that recognition is given to the faithful members, given to men who are working under conditions under which we have not worked. I therefore move the adoption of the Letter to the Home Churches. (See pages 364-386.)

The motion was carried unanimously, without discussion.

Letter to the Chinese Church

Mr. Foster moved that the Letter to the Chinese Church be adopted. (See pages 353-363.)

The memorial was passed unanimously.

Memorial and Resolutions on Opium

The Memorial on Opium (see page 387) was presented and adopted.

Dr. FOSTER said :—We were asked to draw up resolutions on the opium question. It is very important for people at home to have something said on this subject, and I, therefore, beg leave to propose the first resolution (see page 391) as follows :

That this Conference in the light of the wider experience and ever accumulating evidence that the past thirty years have brought as to the baneful effects of the consumption of opium upon the Chinese people, maintains the same attitude of unflinching opposition to, and unhesitating condemnation of, the opium trade that was taken by the Missionary Conference of 1877 and reaffirmed by the Conference of 1890.

The motion was unanimously adopted.

Mr. FOSTER, in moving the adoption of the second resolution, intimated that some friends in England are anxious to set apart the 30th day of May as a special day of prayer. (See page 392.)

That this Conference, while hailing with deep thankfulness such indications as are now apparent (a) of a desire and intention on the part of the Chinese Government to suppress the cultivation and sale of opium and morphia in China for any but strictly medicinal purposes, and (b) of a desire on the part of the British Government to aid China in this great and important undertaking, by withdrawing from the export of Indian opium to China, desires to impress on all friends of missions, of China and of the cause of humanity, the importance of still doing all that can be done by prayer, personal influence and effort to strengthen the hands of those on whom must rest the burden of carrying out the arduous and costly work of national reformation.

The resolution was adopted.

Recommendation for observance of Peace Sunday

Rev. T. RICHARD, D.D., who said he had been asked to propose the following resolution, spoke of the increasing armaments in the world :—

That this Conference recommends to the Christian churches throughout China the observance of the Sunday before Christmas as Peace Sunday.

Mr. J. G. ALEXANDER (London) said :—I desire to call the attention of this Conference to what appears to me to be a reproach on the name of Christ, and claims the serious attention of all followers of the Prince of Peace. In a recent series of "Letters from the Far East" by Sir Charles Elliot, K. C. M. G., published in the Westminster Gazette, the following passage occurs under date, December 11, 1906 :—

"The other most noticeable change is the growth of a military spirit and the improvement in the training and equipment of the troops. The Chinese, as opposed to their Manchu and Mongol conquerors, are not a military nation. There is no military aristocracy, no glamour about the profession of arms, and no fighting spirit. Though the Manchus were a warlike race, in this, as in other matters, Chinese ideas have gained the upper hand, and the military class have had to accept the position which popular sentiment assigned to them. But in the last few years the Chinese have come to understand that they must be a military nation if they are to be an independent nation. The common-sense of Confucius taught that it is unworthy of a civilized people to keep a standing army and expend enormous sums on a machine which is only rarely used; but now all Europe cries in many languages, 'If you don't learn how to fight I'll eat you up.' That is the real Gospel of the West. The Far East does not take Christian missions very seriously. It has come to the not altogether unnatural conclusion that Christianity is a part of European politics, not a detached system, like Buddhsim. But it does believe the Powers of Europe when their every action says, 'As long as we exist, there shall be no safety in the world for unarmed nations,' and it is putting the message into practice."

Whatever criticism may be made on Sir C. Elliott's statement of the Chinese attitude to Christian missions, I think no one will venture to call in question the significance of the other statement. Ought Christian missionaries to be silent as to the representation of Christ's teaching given to China and Japan by the professed Christian nations of the West? I think not. Tolstoi tells us that, while he was learning Hebrew from a Jewish rabbi, they went through the Sermon on the Mount in a Hebrew New Testament. At every fresh precept in that wonderful sermon, the rabbi would say: "This is from the Talmud," quoting some passage in support of his contention. When they came to the words: "But I say unto you, Love your enemies, and pray for them that persecute you," the rabbi was silent; so Tolstoi asked him: "Does this also come from the Talmud?" "No," was the reply; "but do Christians keep this command?"

The early Christians, during the first two centuries or more, held war to be irreconcilable with faithfulness to Christ. We all know from what source the Apostle James says that wars and fighting come. More than one died rather than take up arms, saying: "I am a Christian, therefore I cannot fight."

I think it was Tertullian who said: "We Christians think it better to be killed than to kill," and who replied to the objection that Christians would not take up arms for the Roman Empire, that Christians by their prayers and by their beneficent lives were more useful to the Empire than those who fought on its behalf. But when the Empire adopted Christianity, Christians had already largely forgotten their Master's teaching on this subject, and Christian legions came into existence.

I notice in the paper which introduces this discussion a statement that "Christianity, notwithstanding a vast amount of submission, was stamped out of North Africa and Asia Minor, and Protestantism was in the same manner stamped out in Bohemia and Spain, and nearly so in France. It was not stamped out in Holland because the people decided to assert their rights." I have not studied the history of the other nations referred to, but I have read the principal French and English histories of the Reformation in France, and I know no more striking verification of Our Lord's solemn warning: "All they that take the sword shall perish by the sword." Baird's history of the Huguenots quotes a remarkable letter from the Venetian ambassadors at the French court written to their own government when the religious war broke out. It is to the effect that France was rapidly becoming Protestant, notwithstanding the severest persecution, until the war began; but the outbreak of war saved France for Catholicism. Admiral Coligny, one of the noblest figures in the history of France, or indeed of any country, conceived it to be his duty, though he did so with the utmost reluctance, to draw the sword in defence of his King, his country, and his religion, against the despotism of the Guises. From that moment France was ranged into two companies; there were soon outrages on both sides; the Reformed Faith was stained by its connection with deeds of violence; and conversions, which had been frequent and even wholesale, became very rare. As to the case of Holland it must be remembered that the result of the long struggle for freedom in the once united provinces, for nearly two centuries, was to leave one half of them bound in the chains of superstition and deprived of religious liberty; and to this day, though Belgium has complete religious liberty by law, and in the French speaking colliery and industrial districts a great movement towards Protestantism has taken place, the rest of the country is one of the most difficult in all Europe to evangelize.

The late Pastor Yen, whose memory must always be cherished in this Conference, told my wife and myself that the slowness of China to accept the Gospel was, according to his profound conviction, largely due to the fact that its entrance had been forced upon her as the result of war. Doubtless God has used war to bring about His purposes; He is doing so beyond all question as a result of the awful slaughter in the Russo-Japanese war; but surely we dare not conclude from this that war is in itself right. The end can never justify the means.

I fear that many here will not have been able to follow me thus far; but let me point out that it is not necessary to go to the full extent of these views in order to be persuaded that it is our duty, as Christians, to strive for the promotion of peace and for the fulfilment of those ancient prophecies which foretell that the nations shall not even learn war any more. The late Bishop Westcott, whilst holding that war is sometimes necessary and justifiable, points out that "What we see at present in societies and in men is not the Divine plan, which we could have no wish to alter, but the Divine plan marred by sin," and that "the evil nature is to be fought against in societies no less than in individuals, and in the name of God it is to be subdued." We must "not acquiesce in the present state of things," but "labour unceasingly for peace." And he points out that "the history of Christendom from the Fall of the Roman Empire is the history of the preparation of the nations for international peace."

I close by supporting the practical suggestion that the Sunday before Christmas which has for some years past been observed as "Peace Sunday" in many churches, in Great Britain and America, and in the Continent of Europe, be also adopted in China. This will give opportunity to enforce in our churches the teachings of Jesus Christ and His apostles on the subject of that "peace on earth" which was the burden of the angels' song.

Dr. W. A. P. MARTIN spoke in favour of the resolution, as he believed a day should be set apart for prayer. He, however, was in favour of Christian nations having heavy armaments, as such preserved peace, and without such armaments, they as Christians would not be here to attend the Conference.

The resolution recommending the observance of the Sunday before Christmas as "Peace Sunday" was adopted by the Conference.

MEMORIALS AND RESOLUTIONS AS ADOPTED

Memorials

I.—The first division, in the form of a "Declaration to the Government respecting the Spiritual and Philanthropic Object of Christian Missions," was generally approved and adopted as printed. (See Memorials, page 393.)

II.—The Memorials on Religious Liberty for Chinese Christians was adopted in the following motion: "Moved that this Memorial be adopted for substance; and that a Committee of seven, consisting of three each from the Committees on Public Questions and on Memorials, with one other missionary, be appointed to translate and present it to the Chinese Government, incorporating such other points as may later be adopted for the purpose by the Conference." (See Memorials, page 403.)

III.—The Committee's letter to the Home Churches was adopted. (See Memorials, page 364.)

IV.—The Committee's letter to the Chinese Church was adopted. (See Memorials, page 353.)

V.—OPIUM. (See Memorials, page 387.)

Resolutions

1.—That this Conference in the light of the wider experience and ever accumulating evidence that the past thirty years have brought as to the baneful effects of the consumption of opium upon the Chinese people, maintains the same attitude of unflinching opposition to, and unhesitating condemnation of, the opium trade, that was taken by the Missionary Conference of 1877 and that was re-affirmed by the Conference of 1890.

2.—That this Conference, while hailing with deep thankfulness such indications as are now apparent (*a*) of a desire and intention on the part of the Chinese Government to suppress the cultivation and sale of opium and morphia in China for any but strictly medical purposes, and (*b*) of a desire on the part of the British Government to aid China in this great and important undertaking, by withdrawing from the export of Indian opium to China, desires to impress on all friends of missions of China, and of the cause of humanity, the importance of still doing all that can be done by prayer and by personal influence and effort to strengthen the hands of those on whom must rest the burden of carrying out the arduous and costly work of national reformation.

Supplementary Resolutions

PRESENTED BY THE BUSINESS AND OTHER
COMMITTEES AND ADOPTED BY THE
CENTENARY MISSIONARY CONFERENCE

I. CHINESE CHURCH IN JAPAN

1. Resolved:—That this Conference send its cordial Christian greetings to the Chinese Union Church of Tokyo, and express deep interest in, and sympathy with, its membership in thus publicly identifying themselves with the body of Christ in the world; that we pledge ourselves to remember them in earnest prayer, that under conditions of serious temptation and danger they may keep themselves faithful to their solemn convenant in Christ and throughout life may honour the name of their Divine Master.

2. Resolved:—(a) That to the end that this Church may grow into a vigorous and permanent body, which shall both develop the life of its members in Tokyo and commend them to the fellowship of some particular church in the place to which they return in China, it is our judgment that it should be associated with some strong mission in China which shall act on behalf of all the missions and churches represented in this Conference.

(b) That this Conference appoint Bishop L. H. Roots, Dr. S. R. Hodge, and Rev. W. N. Bitton as a Committee of Fellowship to represent the various Protestant mission organizations labouring in China in promoting relations of sympathy between them and the Chinese Church of Christ in Tokyo.

3. Whereas, the Young Men's Christian Association, at the request of the Shanghai Missionary Association has already started a fruitful work among the Chinese students in Tokyo, who present a field of emergency and opportunity, therefore,

Resolved:—That we recommend that a few missionaries and Chinese workers should be temporarily loaned, when possible, to the Young Men's Christian Association as it may request assistance for work among the Chinese students in Tokyo.

II. CHINESE EMIGRANTS

Resolved:—(1) That this Conference rejoices at the good work being done among Chinese emigrants in other lands by devoted Christian workers, and assures, especially such as preach the Gospel to these Chinese in their own language, that it gratefully recognizes them as true missionaries to the Chinese.

(2) That we warn clergymen in those countries that marriage ceremonies should not be performed for such emigrants without careful investigation of facts, as in almost every case these men leave wives behind them in China.

(3) That, in view of the large and ever increasing number of Chinese who are emigrating to the Straits Settlements and elsewhere, especially from the southern ports of China, this Conference desires to call the attention of those churches which have missionaries working among the Chinese in other fields to the importance of establishing some organized system by which the names of all Christians and inquirers going to. and returning from, foreign lands may be registered and communicated to missionaries in the various places.

(4) That, in order to keep in touch with Christians connected with churches not represented in those foreign lands, the Conference resolves to appoint an Emigration Committee consisting of one missionary for each of the following ports, namely, Foochow, Hinghua, Amoy, Swatow, Canton, Hongkong, Hoihow, Singapore and Borneo. This committee shall take such action as they think best for the purpose of keeping in touch with Christian and other emigrants in order that they may be introduced to the Christian churches at the various places to which they may go.

(5) That the Committee on the care of Chinese Emigrants be continued as a Permanent Committee, with power to fill vacancies and to add to its numbers, and shall elect a corresponding secretary.

(6) That handbills be prepared by the committee for free distribution among intending emigrants, giving as complete a directory as possible of all the Chinese churches and preaching places at the various points to which emigrants are going; these handbills to be sent to all missionaries in those parts of China from which emigration is going on, with the request that they be distributed to intending emigrants.

(7) That we request the Young Men's Christian Association at Singapore and the various other ports, to and from which there is Chinese emigration, to co-operate with this committee in carrying out their plans.

(8) That we suggest to the missionary societies working in North China the advisability of sending a Mandarin-speaking missionary to work among the emigrants in South Africa.

(9) Whereas, it is most desirable in the interests of Christian mission work in China that most friendly feelings continue between China and other nations, and with a view to decreasing possible causes of irritation occasioned by the restrictions placed on Chinese immigration to other lands,

Resolved:—That this Conference urge the Christian people in the lands where these restrictions are in force, to do all in their power to promote a more kindly and friendly treatment of the Chinese who come to these countries.

III. CONFERENCE COMMITTEES

Executive Committee

Resolved:—That we recommend that the present Executive Committee be continued in office till the business of the Conference has been completed, all accounts paid and resolutions and memorials duly forwarded as directed. The committee shall then publish a general and a cash statement in the *Chinese Recorder* and, after nominating a Permanent Committee of seven members, be discharged.

Permanent Conference Committee

Resolved:—That the Permanent Committee of seven appointed as above, shall be authorized to appoint its own officers to take charge of the Conference funds, and when it is necessary, to make arrangements for the next Conference, add to its numbers and correspond with those interested. Vacancies in this committee of seven shall be filled by the Shanghai Missionary Association.

Publication Sub-Committee

Resolved:—That the Publication Sub-Committee, with the addition of Rev. A. S. Mann and Mr. J. Stark, be continued until Records of the Conference and other publications ordered by the Conference are published, when they shall report to the Executive Committee and be discharged.

Standing Committees

Resolved:—That all Standing Committees be empowered to fill vacancies as occasion requires, except where otherwise provided for.

IV. EDUCATION: GENERAL

1. Resolved:—That a General Education Committee of at least forty be appointed, which shall have the following duties: (see Abstract of Minutes, May 7.)

(*a*) To study the whole field of education in China;

(*b*) To make representations regarding these matters to the Christian public in the home lands, especially in regard to the pressing need of strengthening and extending the work of our secondary schools and colleges.

2. Resolved:—That this committee elect from their own number an Executive Committee of eleven.

3. Resolved:—That this Executive Committee be given full power to confer with the Executive Committee of the Educational Association and, if it seem wise, to relate itself to that organization.

4. Resolved:—That we recommend that those in charge of educational institutions, by leading Christian students to take part in different lines of evangelistic work seek to direct their minds to the ministry of the Gospel.

V. EDUCATION OF MISSIONARIES' CHILDREN

Resolved:—That this Conference call the attention of the Boards and their constituencies at home to the urgent need there is in China for thoroughly equipped Primary and High Schools for the children of missionaries.

And further, we request our Boards and individual friends of missions to give their serious consideration to plans which may be submitted to them for the establishment and endowment of such institutions, and that the committee be continued.

VI. EDUCATIONAL ASSOCIATION

1. Whereas, the work of the Educational Association of China has increased to such an extent that it can no longer be carried on efficiently by the voluntary service of missionaries already overburdened with the many responsibilities of their respective missions; and, Whereas, the time has come for pushing forward the work of the Association in such a way as will make it a more efficient agency in serving the whole body of missionaries engaged in educational work;

Resolved:—(*a*) That steps be taken to procure as speedily as possible a fund sufficient to place at the disposal of the Executive Committee, a sum of not less than ten thousand dollars gold, or two thousand pounds, per annum, thus enabling the committee to secure the services of two foreign secretaries and two Chinese assistants, to rent a suitable office, to publish two educational periodicals, one in English and one in Chinese, and to render more efficient service to the cause of Christian education.

(*b*) That we request the American Presbyterian Mission Board to lend the services of the Rev. J. A. Silsby for a period of five years, and that if no other way can be provided for his support, we request his Mission Board to continue his salary as before, believing that, in this way, he can render a very helpful and necessary service to the whole missionary body, and to the cause of Christ throughout the Empire.

(*c*) That the Conference, realizing how great has been the usefulness to the Church of Christ of the literature in Romanized Chinese, which has been prepared in many places, and feeling that such literature affords one of the most direct ways of reaching the minds of the illiterate, records its gratitude that the Educational Association has prepared its system of Mandarin Romanization, and that the various Bible and Tract Societies, and the Educational Association have already issued literature in this system. It commends the system to the attention of the missionaries who use the Mandarin dialect, and urges the publishers to proceed as speedily as practicable with the issue of literature in this system.

2. Resolved:—That the Conference confirms the action of the Conference of 1890 and gives to the Educational Association of China the full ownership of and rights over the books, maps, blocks and other assets turned over to the Association by the Conference of 1890.

VII. EVANGELIZATION OF CHINA

Whereas, no reliable estimate of the number of additional Chinese and foreign labourers, and of the funds required for the speedy evangelization of China, can be made before the adjournment of this Conference,

Resolved:—(*a*) That the Conference requests each mission to prepare, at the earliest opportunity, an official estimate for the field in which it is working.

(*b*) That these estimates, while contemplating primarily the evangelization of the field, should include the additional labourers and funds necessary to the efficient maintenance of the expanded work.

(*c*) That the Evangelistic Committee appoint two of its members in each province to collect and tabulate the estimates thus prepared.

VIII. OPIUM TRAFFIC

1. Whereas: (1) Foreign nations with oriental responsibilities are showing signs of dissatisfaction with their relation to the traffic in opium, and the various regulations governing the use of opium and its alkaloids, especially of morphia;

(2) The problem by virtue of its nature cannot be settled by individual effort, but is such as demands for its satisfactory solution concerted study and action;

(3) The Chinese Empire, through its official head, has expressed its desire and purpose to rid itself from the evils of the opium traffic;

Resolved :—(*a*) That this Conference, in view of these facts and encouraged by the announcement that the expediency of creating an International Commission on the opium question is already under consideration in the state Departments of America, Great Britain and Japan, express its conviction that the moment is ripe for an international movement of this character.

(*b*) That it is the duty of the brotherhood of nations to contribute their united wisdom and support to aid China to prosecute with all sincerity her good intention of opium reform until a successful issue is attained.

(*c*) That the attention of the approaching Peace Conference at the Hague be drawn to this subject as being a moral question affording a basis for common action, making for peace and tending to cement the nations of East and West in a union aiming at the promotion of the welfare of mankind.

2. Resolved :—That this Conference joins in the great petition which asks all civilized governments to prohibit through separate laws and co-operative treaties, the sale of opium, and intoxicants among non-Christian races in mission fields, and the Chairman and Secretary are hereby authorized to so attest.

IX. PEACE SUNDAY

Resolved :—That this Conference recommends to Christian churches throughout China the observance of the Sunday before Christmas as "Peace Sunday."

X. PAPERS BY CHAIRMEN OF CONFERENCE COMMITTEES

Resolved :—That while the papers by Chairmen of Conference Committees are printed as contributions to the consideration of the subjects touched on, the Conference assumes no responsibility for the views expressed in these papers, but only for the Resolutions which have been adopted by the Conference as a whole.

XI. PRAYER

Resolved :—That, in order to keep in memory and continue the blessed spiritual unity revealed in this Conference, we, the members of the Conference, do hereby agree to devote some part of every Saturday to prayer, in prayer-meetings or privately, for all our fellow-workers and all Chinese Christians, and especially that the Holy Spirit may be abundantly poured out upon them; and we exhort all missionaries in China to do the same.

XII. RESOLUTIONS OF THANKS

1. Resolved:—That, in the closing hours of this Conference, we offer our thanks

To Almighty God, our Gracious Heavenly Father, through whose great mercy and providential care we have been brought from our homes and far off lands to meet in this Centenary Conference to celebrate the completion of one hundred years of Protestant missionary work in this Empire, who led those who have gone before through many disappointments, perils, and persecutions, to a glorious consummation of their labours, and hath given to us wide-open doors and unparalleled opportunities to carry forward the evangelization of this the mightiest non-Christian nation in the world, and to whom, with increased faith, we renew our consecration as we begin the work of the new century.

2. Resolved further,—That we unite in heartfelt and profound thanks:—

(1) To the Municipal Council of Shanghai for generously placing the Town Hall at the disposal of this Conference for its public meetings.

(2) To the secretaries and officers of the Young Men's Christian Association for their great efforts, working night and day, to prepare the Martyr's Memorial Hall in time for this meeting, and for their successful provision for the comfortable and expeditious transaction of the business of this Conference and its various committees; and to the Rev. J. A. Heal for preparing a list of the delegates.

(3) To the ladies and gentlemen who have devoted so much time and have rendered such valuable services in the Conference office, to the ushers, to the organist at the morning and evening meetings, to the Rev. W. N. Bitton for arranging so successfully the service of praise in the Town Hall, and to the organist and choir of the Union Church for their willing assistance.

(4) To the Dean and organist of the Cathedral for arranging the organ recital in the Cathedral, and to the Rev. C. E. Darwent and Dean Walker for the concert given in the Union Church Hall.

(5) To the Steamship Companies for the special terms granted missionaries attending the Conference.

(6) To the Chinese Imperial Postal Authorities for opening a Post Office in the building, which has proved such a great convenience and has greatly facilitated our business and correspondence.

(7) To the Shanghai Press which has given such liberal space to our daily proceedings, for the full and accurate reports, and for the courteous and friendly tone of all the editorials and notices of the Conference and the important interests it represents.

(8) To the visitors and representatives of the Home Churches for their lectures, and their helpful and inspiring addresses at our morning meetings, and for presiding over the large gatherings at the Town Hall.

(9) To the Commercial Press for the tiffin given to members of the Conference.

(10) To the International Institute for the reception given to the Conference where they had the privilege of receiving the greetings of five of the great Viceroys of China, and of meeting other high officials who expressed in most friendly terms their appreciation of the work being done by missionaries in their country.

(11) To the Laymen for their reception at the Astor House, and for their most encouraging assurance that this recent movement means a new and enlarged interest among the laymen of Europe and America in the evangelization of the world in this generation.

(12) To the Chairmen for their unfailing courtesy and impartiality in presiding over the sessions of the Conference, and for the manifestation of that fraternal spirit and sympathy that have contributed so largely to the success and harmony of our deliberations and conclusions.

(13) To the Secretaries who have so ably and faithfully performed the laborious task to which they were called by the Conference.

(14) To all our generous hosts in Shanghai, whose homes have been ours, for their unbounded hospitality which has filled our mouths with good things and our hearts with grateful and delightful friendships and memories that will last while life endures.

(15) To the Committee of the Union Church for the use of the church for prayer-meetings and rooms in the Hall buildings for committee purposes.

(16) To the City Hall authorities, Hongkong, for the loan of Morrison's MS. and other most valuable exhibits.

(17) To the Shanghai Missionary Association for the reception given in the Town Hall which was such an auspicious opening of the Conference, and in which such a hearty welcome to the city was extended to us.

(18) To the Rev. D. MacGillivray, M. A., for the prolonged and patient labour which he has devoted to the collection and editing of the Historical Summaries, and for the volume in which the results of this labour are embodied. The volume will be a permanent record of the highest value, greatly enriching the authoritative literature on the methods and results of mission effort in China during its first century.

(19) To Mr. Ebe Murray of Chefoo for the excellent wall map of China made by him and hung in the Conference Hall, the map having greatly helped in the discussions.

(20) To the Harbour Master for his kind arrangements for the anchorage of houseboats during the Conference.

PART III.

STATISTICS AND DIRECTORY

STATISTICS

of the work of

PROTESTANT MISSIONS IN CHINA

for the year ending

1905.

The following tables have been prepared from the Table of Statistics compiled by the Rev. W. Nelson Bitton of Shanghai for "A Century of Missions in China."

LIST OF THE SOCIETIES FURNISHING STATISTICS

	NAME OF SOCIETY.	Date of entering Field.	Abbreviation used in the following Tables.
	British Societies		
1	Baptist Missionary Society	1859	E.B.M.
2	Bible Christian Methodist Mission	1885	B.C.M.S.
3	China Inland Mission with Associate Societies. Swedish Mission in China. Swedish Holiness Union. Scandinavian China Alliance. Norwegian Mission in China. German China Alliance. Finnish Free Church Mission.	1866	C.I.M.
4	Christians' Mission, Ningpo	1893	C.M.N.
5	Church of England Missionary Society	1844	C.M.S.
6	Church of England Mission to North China (S. P. G.)	1863	S.P.G.
7	Church of Scotland Mission to China	1878	C.S.M.
8	Irish Presbyterian Church Mission	1869	I.P.M.
9	London Missionary Society	1807	L.M.S.
10	Methodist New Connexion	1860	E.M.M.
11	Presbyterian Church of England	1847	E.P.M.
12	Society of Friends Foreign Mission	1884	S.F.F.M.
13	United Free Church of Scotland Mission	1862	U.F.C.S.M.
14	United Methodist Free Church	1864	U.M.F.C.M.
15	Wesleyan Missionary Society	1852	W.M.S.
16	British and Foreign Bible Society	1812	B.&F.B.S.
17	National Bible Society of Scotland	1863	N.B.S.S.
18	Religious Tract Society	1815	R.T.S.
	British Colonial Societies		
19	Canadian Methodist Mission	1891	C.M.M.
20	Canadian Presbyterian Mission	1872	C.P.M.
21	Presbyterian Church of New Zealand	1901	P.C.N.Z.
	American Societies		
22	Advent Christian Mission	1897	A.C.M.
23	Baptist Missionary Union	1834	A.B.M.U.
24	Bible Mission	1904	B.M.
25	Board of Commissioners for Foreign Missions	1847	A.B.C.F.M.

LIST OF THE SOCIETIES FURNISHING STATISTICS

	NAME OF SOCIETY.	Date of entering Field.	Abbreviation used in the following Tables.
26	Christian Catholic Church in Zion . . .	1899	C.C.C.Z.
27	Christian and Missionary Alliance . . .	1888	C. & M.A.
28	Cumberland Presbyterian Mission. . . .	1897	C.P.M.
29	Foreign Christian Missionary Society . .	1886	F.C.M.
30	Friends' Mission	1887	F.F.M.
31	Gospel Mission	1892	G.M.
32	Hauges' Synodes Mission	1891	H.S.M.
33	Methodist Episcopal Mission	1847	M.E.C.M.
34	Methodist Episcopal Mission, South. . .	1848	M.E.M.S.
35	Presbyterian Board of Foreign Missions .	1844	A.P.M.
36	Presbyterian Church Mission, South . .	1867	A.P.M.S.
37	Protestant Episcopal Church Mission . .	1835	A.P.E.C.M.
38	Reformed Church in America	1842	A.R.M.
39	Reformed Church in United States . . .	1899	R.C.U.S.
40	Reformed Presbyterian Mission.	1895	R.P.M.
41	Scandinavian American Free Church . .	1888	S.A.F.C.
42	Seventh Day Adventist Mission.	1902	S.D.A.M.
43	Seventh Day Baptist Mission.	1842	S.D.B.M.
44	Southern Baptist Convention.	1834	A.S.B.
45	South Chihli Mission	1896	S.C.M.
46	Swedish American Missionary Covenant .	1890	S.A.M.C.
47	Swedish Evangelical Lutheran Mission of North America	1905	S.E.L.M.A.
48	United Brethren in Christ	1889	U.B.C.
49	United Evangelical Church Mission . .	1900	U.E.C.M.
50	Women's Missionary Union	1868	W.M.U.
51	American Bible Society	1843	A.B.S.
52	International Y.M.C.A.	1895	Y.M.C.A.
	Continental Societies		
53	Basel Missionary Society.	1846	Bas. M.S.
54	Berlin Missionary Society	1850	Ber. M.S.
55	Danish Lutheran Society	1896	D.L.S.
56	Finland Missionary Society	1898	F.M.S.
57	Norwegian Lutheran Mission.	1891	N.L.M.
58	Norwegian Missionary Society	1902	N.M.S.
59	Rhenish Missionary Societies.	1847	R.M.S.
60	Swedish Missionary Society	1896	S.M.S.
61	Independent and Unconnected Workers . . .		Uncon.
	Educational Societies		
62	Allgemeines Evangelische Protestantischer	1884	A.E.P.
63	Christian College in China	1884	C.C.C.
64	Yale University Mission	1904	Y.U.M.

TABLE 1.—FOREIGN MISSIONARIES AND STATIONS

BRITISH AND COLONIAL

	NAME OF SOCIETY	FOREIGN MISSIONARIES.						STATIONS.	
		Total Staff.				Medical Staff.			
		Men.	Single Women.	Wives.	Total Foreign Staff.	Men.	Women.	With resident Foreign Missionary.	Total No. of Stations.
1	E. B. M.	28	9	18	55	7	1	6	332
2	B. C. M. S.	6	3	5	14	1	1	2	7
3	C. I. M.	335	294	220	849	18	1	205	837
4	C. M. N.	. .	10	. .	10	. .	. .	1	4
5	C. M. S.	97	108	70	275	17	3	58	300
6	S. P. G.	18	7	9	34	1	. .	8	23
7	C. S. M. C.	5	5	5	15	2	1	1	13
8	I. P. M.	15	4	8	27	6	2	10	130
9	L. M. S.	60	23	48	131	20	11	21	294
10	E. M. M.	9	1	8	18	4	. .	5	97
11	E. P. M.	43	32	24	99	11	4	11	290
12	S. F. F. M.	11	6	10	27	2	1	5	22
13	U. F. C. S. M.	14	9	12	35	4	3	10	120
14	U. M. F. C. M.	10	1	6	17	2	. .	2	195
15	W. M. S.	42	12	28	82	7	3	19	80
16	B. & F. B. S.	14	. .	11	25	. .	. .	. .	. .
17	N. B. S. S.	7	. .	6	13	. .	. .	. .	. .
18	R. T. S.	1	. .	. .	1	. .	. .	. .	. .
19	C. M. M.	13	10	10	33	5	5	4	36
20	C. P. M.	18	14	7	39	4	2	5	81
21	P. C. N. Z.	2	. .	2	4	. .	. .	1	5
		748	548	507	1803	111	38	374	2866

TABLE 2.—FOREIGN MISSIONARIES AND STATIONS

AMERICAN

	NAME OF SOCIETY	FOREIGN MISSIONARIES.						STATIONS.	
		Total Staff.				Medical Staff.			
		Men.	Single Women.	Wives.	Total Foreign Staff.	Men.	Women.	With resident Foreign Missionary.	Total No. of Stations.
22	A. C. M.	2	4	2	8	. .	. .	2	9
23	A. B. M. U.	41	15	34	90	7	4	16	240
24	B. M.	2	4	1	7	. .	. .	1	1
25	A. B. C. F. M.	39	32	35	106	8	4	16	200
26	C. C. C. Z.[1]	3	. .	3	6	. .	. .	. .	. .
27	C. & M. A.	34	21	21	76	. .	. .	21	60
28	C. P. M.	4	3	1	8	1	. .	2	6
29	F. C. M.	15	6	14	35	3	. .	5	19
30	F. F. M.	2	6	1	9	1	1	2	6[3]
31	G. M.	8	2	7	17	. .	. .	3	9
32	H. S. M.	6	3	6	15	1	. .	4	12[3]
33	M. E. C. M.	67	66	63	196	13	14	30	562
34	M. E. M. S.	16	16	16	48	4	2	7	48
35	A. P. M.	112	68	85	265	23	12	28	400
36	A. P. M. S.	19	15	17	51	4	1	6	42
37	A. P. E. C. M.	40	23	21	84	5	2	11	55
38	A. R. M.	6	11	5	22	2	1	4	54
39	R. C. U. S.	7	4	7	18	3	1	2	2
40	R. P. M.	4	2	2	8	1	2	1	1
41	S. A. F. C.[1]	. .	. .	. .	. .	. .	. .	. .	. .
42	S. D. A. M.	7	5	6	18	4	3	6	10[3]
43	S. D. B. M.	2	2	2	6	. .	1	2	3
44	A. S. B.	37	18	33	88	6	. .	13	105
45	S. C. M.	17	19	9	45	. .	. .	11	20[3]
46	S. A. M. C.	7	3	4	14	1	2	2	7
47	S. E. L. M. A.[1]	. .	. .	. .	. .	. .	. .	. .	. .
48	U. B. C.	6	2	5	13	2	1	2	14
49	U. E. C. M.[1]	. .	. .	. .	. .	. .	. .	. .	. .
50	W. M. U.	. .	6	. .	6	. .	3	1	3
51	A. B. S.	8	. .	7	15	. .	. .	. .	. .
52	Y. M. C. A.	15	1	14	30	. .	. .	. .	. .
		526	357	421	1304	89	54	198	1888

---

[1] No returns. [3] Approximate figures.

TABLE 3.—FOREIGN MISSIONARIES AND STATIONS

CONTINENTAL, UNCONNECTED AND EDUCATIONAL

	NAME OF SOCIETY	FOREIGN MISSIONARIES.						STATIONS.	
		TOTAL STAFF.				MEDICAL STAFF.			
		Men.	Single Women.	Wives.	Total Foreign Staff.	Men.	Women.	With resident Foreign Missionary.	Total No. of Stations.
	Continental								
53	Bas M. S.	31	1	16	48	1	. .	16	68[3]
54	Ber. M. S.	20	5	17	42	. .	.	14	202
55	D. L. S.	7	1	7	15	. .	. .	. .	. .
56	F. M. S.	4	1	2	7	. .	. .	2	7
57	N. L. S.	12	7	8	27	. .	. .	9	19
58	N. M. S.	7	2	3	12	1	1	4	12
59	R. M. S.	18	2	12	32	3	. .	7	25
60	S. M. S.	12	4	8	24	. .	. .	5	12[3]
61	Uncon.	41	35	32	108	. .	. .	. .	. .
	Educational								
62	A. E. P.	4	1	2	7	1	. .	1	1
63	C. C. C.	10	. .	2	12	. .	. .	1	1
64	Y. U. M.	3	. .	1	4	1	. .	1	1
		169	59	110	338	7	1	60	348

---

[3] Approximate figures.

TABLE 4.--CHINESE WORKERS AND CHINESE CHURCH

BRITISH AND COLONIAL SOCIETIES

NAME OF SOCIETY	Chinese Workers.						Chinese Christian Church.				
	Ordained Pastors.	Unordained Church Workers.	Bible-women.	Hospital Assistants.	School Teachers.	Total Chinese Staff.	No. of Congregations.	Baptized Christian Community.*	Catechumen.	Total Christian Community.	Contributed by Chinese for Church Work.
											Mex. $
E.B.M.	. .[1]	41	12	8[3]	111	172	. . .	4,403	. .[1]	4,403	. . .[1]
B.C.M.S.	.	12	2	. .	5	19	. . .	232	1,214	1,346	1,000
C.I.M.	18	965[6]	130	5	169	1,287	476	14,078	. . .[1]	14,078	17,881
C.M.N.	1	. .	. .	. .	6	7	. . .	. . .	. .	. . . .	. . . . .
C.M.S.	37	389	108[3]	27[2]	477	1,038	. . .	16,096	2,567	18,663	19,002
S.P.G.	3	49	3	4	15[3]	74	. . .	1,138	453	1,091	160[2]
C.S.M.	. .	19	1	4	8	32	9	1,187	347	1,534	76
I.P.M.	. .	162	17	7	38	224	85	6,443	1,663	8,106	23,540
L.M.S.	13	242	48	50	161	514	196	14,386	12,385	26,771	53,380
E.M.M.	. .	153[6]	10	4	10	177	97	2,710	1,643	4,353	. . . .[1]
E.P.M.	33	32	13	18	153	249	184	14,197	. .[1]	14,197	8,550
S.F.F.M.	. .	37	7	2	16	62	20	56	753	809	195
U.F.C.S.M.	2	124	23	6	26[3]	181	75	6,960	1,402	8,362	17,622
U.M.F.C.M.	. .	220[6]	11	6	55	292	167	3,883	6,435	10,318	2,133
W.M.S.	7	142[6]	7[3]	10[3]	59	225	80	3,449	730	4,179	1,300
C.M.M.	. .	12	3	6[3]	14	35	37	302	500	802	138
C.P.M.	. .	68	14	6	8[3]	96	54	4,798	647[2]	5,445	2,614
P.C.N.Z.	. .	4	. .	. .	5	9	4	59	. . .	59	. . . .[1]
TOTALS	114	2,671	409	163	1,336	4,693	1,484	94,377	30,739	125,116	147,591

---

[1] No returns. [2] Incomplete returns.

[3] Approximate figures. [6] Including local preachers.

* In some returns this is inclusive of baptised children.

TABLE 5. CHINESE WORKERS AND CHINESE CHURCH

AMERICAN SOCIETIES

	NAME OF SOCIETY	CHINESE WORKERS.						CHINESE CHRISTIAN CHURCH.				
		Ordained Pastors.	Unordained Church Workers.	Bible-women.	Hospital Assistants.	School Teachers.	Total Chinese Staff.	No. of Congregations.	Baptized Christian Community.*	Catechumen.	Total Christian Community.	Contributed by Chinese for Church Work.
22	A.C.M.	3	18	3	. .	14	38	9	350	215	565	1,500
23	A.B.M.U.	10	173	37	10[3]	55	285	112	4,709	10,800	15,509	16,956
24	B.M.	.	. .	. .	. .	. .	. .	1	38	. . .	38	140
25	A.B.C.F.M.	19	297	45	12[3]	217	590	307	9,573	17,242	26,815	21,084
26	C.C.C.Z.[1]	.	. .	. .	. .	. .	. .	. .	. . .	. . .	. . .	. . .
27	C. & M.A.	.	75	13[3]	. .	18	106	. .	1,483	160	1,643	844[1]
28	C.P.M.	.	2	. .	1	1	4	4	25	. . .	25	. . .[1]
29	F.C.M.	.	31	6	3	20	60	. .	834	. . .	834	3,839[1]
30	F.F.M.	.	4[1]	7	6	7	24	2	117	97	214	. . .
31	G.M.	.	. .	. .	. .	. .	. .[1]	. .	100	. . .	100	100
32	H.S.M.	.	. .[1]	. .	. .	15	15	. .	130	. . .	130	. . .[1]
33	M.E.C.M.	112	1,007	171	45	350[3]	1,685	286	15,216	12,141	27,357	41,173
34	M.E.M.S.	16	38	20	12	89	175	39	1,754	1,515	3,269	5,378
35	A.P.M.	31	723[7]	75	50[3]	. .	879	139	16,972	. .[1]	16,972	35,050
36	A.P.M.S.	1	23	10	27	19	80	. .	1,447	1,752	3,199	1,721
37	A.P.E.C.M.	15	53	25	12[2]	107	212	42	4,821	1,187	6,008	4,539
38	A.R.M.	.	86[7]	4	2	. .	92	. .	1,597	828	2,425	5,445
39	R.C.U.S.	.	. .[1]	. .[1]	. .[1]	7	7	2	70	. . .	70	. . .[1]
40	R.P.M.	.	1	. .	1	1	3	1	40	. . .	40	117
41	S.A.F.C.	.	. .	. .	. .	. .	. .	. .	. . .	. . .	. . .	. . .
42	S.D.A.M.	.	15	3	3	10	31	. .	66	. . .	66	. . .[1]
43	S.D.B.M.	.	. .	2	1	9	12	3	65	. . .	65	. . .[1]
44	A.S.B.	14	79	26	5[2]	50	174	54	5,049	. . .	5,049	3,918
45	S.C.M.	.	. .	. .	. .	. .	. .[1]	. .	342	. . .	342	. . .
46	S.A.M.C.	2	11	6	5	14	38	. .	167	150	317	. . .[1]
47	S.E.L.M.A.[1]	.	. .	. .	. .	. .	. .	. .	. . .	. . .	. . .	. . .
48	U.B.C.	.	8	5	. .	14	27	14	235	470	705	149
49	U.E.C.M.	.	. .	. .	. .	. .	. .	. .	. . .	. . .	. . .	. . .
50	W.M.U.	.	. .	3	4	3	10	3	136	. . .	126	. . .
	TOTALS	223	2,644	461	199	1,020	4,547	1,018	65,336	46,557	111,883	141,953

---

[1] No returns. [2] Incomplete returns.

[3] Approximate figures. [7] Including school teachers.

* In some returns this is inclusive of baptized children.

TABLE 6.—CHINESE WORKERS AND CHINESE CHURCH

CONTINENTAL AND EDUCATIONAL SOCIETIES

	NAME OF SOCIETY	CHINESE WORKERS.						CHINESE CHRISTIAN CHURCH				
		Ordained Pastors.	Unordained Church Workers	Bible-women.	Hospital Assistants.	School Teachers	Total Chinese Staff.	No. of Congregations.	Baptized Christian Community.*	Catechumen.	Total Christian Community.	Contributed by Chinese for Church Work.
	Continental											
53	Bas. M.S.	1	109	4	2	87	203	. .	8,530	. .[1]	8,530	. .[1]
54	Ber. M.S.	5	181	2	. .	77	265	123	7,529	1,076	8,605	9,452[2]
55	D.L.S.	.	. .	.	. .	. .	. .[1]	. .	119	. .	119	. .[1]
56	F.M.S.	.	. .	.	. .	3	3[2]	. .	15	. .	15	. .
57	N.L.S.	.	29	6	. .	5	40	. .	204	. .[1]	204	60
58	N M.S.	.	17	.	. .	4	21	. .	63	. .	63	. .[1]
59	R.M.S.	2	32	.	2	30[3]	66	. .	1,488	156	1,644	2,207
60	S.M.S.	.	39	5	. .	13	57	. .	600	. .[1]	600	. .[1]
	Educational											
62	A.E P.	.	. .	.	1	8	9	. .	. . .	. . .	. . .	. . .
	TOTALS	8	407	17	5	227	664	123	18,548	1,232	19,780	11,719

[1] No returns. [2] Incomplete returns.

[3] Approximate figures. [6] Including local preachers.

* In some returns this is inclusive of baptised children.

TABLE 7.—EDUCATIONAL WORK

BRITISH AND COLONIAL SOCIETIES

	NAME OF SOCIETY	Day or Primary Schools.				Intermediate and High Schools and Colleges.			
		No. of Schools.	No. of Scholars, Boys.	No. of Scholars, Girls.	Total.	No. of Institutions.	No. of Students, Male.	No. of Students, Female.	Total.
1	E.B.M.	53	894	268	1,162	4	86	60	146
2	B.C.M.S.	3	110	30	140	1	25	. .	25
3	C.I.M.	122	1,831[4]	. .	1,831	66	1,166[4]	. .	1,166
4	C.M.N.	1	20	2	22	1	26	4	30
5	C.M.S.	366	3,298	3,497	6,795	40[3]	411[2]	175	586
6	S.P.G.	12	180[4]	. .	180	. .	. .	. .	. .
7	C.S.M.	9	130	129	259	2	29	30	59
8	I.P.M.	42[5]	389	147	536	. .	. .	. .	. .
9	L.M.S.	166	3,088	1,020	4,108	15	700	200	900
10	E.M.M.	44	458	53	511	4	83	. . .	83
11	E.P.M.	117	1,301	429	1,730	15	390	322	712
12	S.F.F.M.	13	205	104	309	2	17	13	30
13	U.F.C.S.M.	24[5]	271	187	458	. .	. .	. .	. .
14	U.M.F.C.M.	29	582[4]	40	622	3	265	. .	265
15	W.M.S.	27[2]	328	226	554	2[2]	63	69	132
19	C.M.M.	7	148	55	203	4	93	40	133
20	C.P.M.	3	30	5	35	3	83	. .	83
21	P.C.N.Z.	4	83	. .	83	1	3	. .	3
	Totals	1,042	13,346	6,192	19,538	163	3,440	913	4,353

---

[2] Incomplete returns.

[3] Approximate figures. [4] Including girls.

[5] Including high school and college figures.

TABLE 8.—EDUCATIONAL WORK

AMERICAN SOCIETIES

	NAME OF SOCIETY	Day or Primary Schools.				Intermediate and High Schools and Colleges.			
		No. of Schools.	No. of Scholars, Boys.	No. of Scholars, Girls.	Total.	No. of Institutions.	No. of Students, Male.	No. of Students, Female.	Total.
22	A.C.M.	10	264[4]	. .	264	. .	. .	. .	. .
23	A.B.M.U.	50	695	106	801	8[2]	236	114	350
24	B.M.	. .	. . .	. .	. .	. .	. .	. .	. .
25	A.B.C.F.M.	188	3,271[4]	. .	3,271	29	966[4]	. .	966
26	C.C.C.Z.[1]	. .	. . .	. .	. .	. .	. .	. .	. .
27	C.&.M.A.	16[2]	174	124	298	5[2]	30	80	110
28	C.P.M.	1	. . .	16	16	. .	. .	. .	. .
29	F.C.M.	12	279[4]	. .	279	3	120[4]	. .	120
30	F.F.M.	2	40	. .	40	2	29	40	69
31	G.M.[1]	. .	. . .	. .	. .	. .	. .	. .	. .
32	H.S.M.	9	262[4]	. .	262	4	46	52	98
33	M.E.C.M.	263	6,950[4]	. .	6,950	36	2,429[4]	. .	2,429
34	M.E.M.S.	18	253	167	420	21	1,107[4]	. .	1,107
35	A.P.M.	237	3,180[4]	. .	3,180	37	1,058	869	1,927
36	A.P.M.S.	5	74	19	93	6	98	71	169
37	A.P.E.C.M.	60	1,507[4]	. .	1,507	11	730[4]	. .	730
38	A.R.M.	17	343[4]	. .	343	7	430[4]	. .	430
39	R.C.U.S.	. .[1]	. . .	. .	. .	2	40	14	54
40	R.P.M.	1	. . .	13	13	. .	. .	. .	. .
41	S.A.F.M.[1]	. .	. . .	. .	. .	. .	. .	. .	. .
42	S.D.A.M.	5	20	65	85	1	15	. .	15
43	S.D.B.M.	4	144[4]	. .	144	1	23	. .	23
44	A.S.B.	43	1,214[4]	. .	1,214	9	273	159	432
45	S.C.M.	. .[1]	. . .	. .	. .[1]	2	19	7	26
46	S.A.M.C.	12	300[4]	. .	300	. .	. .	. .	. .
47	S.E.L.M.A.[1]	. .	. . .	. .	. .	. .	. .	. .	. .
48	U.B.C.	8	69	255	324	1	. .	32	32
49	U.E.C.M.[1]	. .	. . .	. .	. .	. .	. .	. .	. .
50	W.M.U.	5	. . .	80	80	2	. .	43	43
	Totals	966	19,039	845	19,884	187	7,649	1,481	9,130

---

[1] No returns. [2] Incomplete returns.

[4] Including girls.

TABLE 9.—EDUCATIONAL WORK

CONTINENTAL AND EDUCATIONAL SOCIETIES

NAME OF SOCIETY	Day or Primary Schools.				Intermediate and High Schools and Colleges.			
	No. of Schools.	No. of Scholars, Boys.	No. of Scholars, Girls.	Total.	No. of Institutions.	No. of Students, Male.	No. of Students, Female.	Total.
Continental								
53 Bas. M.S.	56	919[4]	. .	919	21	826[4]	. .	826
54 Ber. M.S.	74	1,101[4]	. .	1,101	10	203	316	519
55 D.L.S.[1]	. .	. . .	. .	. .	. .	. . .	. .	. .
56 F.M.S.	4	70[4]	. .	70	1	40[4]	. .	40
57 N.L.S.	4	68[4]	. .	68	3	23	31	54
58 N.M.S.	4	38[4]	. .	38	. .	. . .	. .	. .
59 R.M.S.	30[5]	507[4]	. .	507	. .	. . .	. .	. .
60 S.M.S.	12	196	131	327	. .	. . .	. .	. .
Educational								
62 A.E.P.	4	94[4]	. .	94	3	130	20	150
63 C.C.C.	. .	. . .	. .	. .	1	65	. .	65
64 Y.U.M.	. .	. . .	. .	. .	. .	. . .	. .	. .
Totals	188	2,993	131	3,124	39	1,287	367	1,654

---

[1] No returns. [4] Including girls.

[5] Including high school and college figures.

TABLE 10.—MEDICAL WORK

BRITISH AND COLONIAL SOCIETIES

NAME OF SOCIETY		Medical Work.			
		No. of Hospitals.	No. of Dispensaries.	In-patients.	Out-patients.
1	E.B.M.	5	4	331	20,401
2	B.C.M.S.	1	. . .	. . . . .	650
3	C.I.M.	7	138	366	49,809[2]
4	C.M.N.	. .	. . .	. . . . .	. . . . . .
5	C.M.S.	15	9[2]	7,260	166,215
6	S.P.G.	. .[1]	. . .	. . . . .	. . . . . .
7	C.S.M.	1	. . .	419	11,131
8	I.P.C.M.	5	. . .[1]	1,051	18,860
9	L.M.S.	24	15	4,850	103,738
10	E.M.M.	1	1	184	3,279
11	E.P.M.	12	. . .[1]	8,300	24,345
12	S.F.F.M.	1	. . .[1]	16	1,423
13	U.F.C.S.M.	4	. . .[1]	1,231	66,757
14	U.M.F.C.M.	1	. . .[1]	740	17,370
15	W.M.S.	5[1]	. . .	. . . . .	. . . . . .
	——				
19	C.M.M.	4	. . .	. . . . .	. . . . . .
20	C.P.M.	4[2]	4	705	5,768
21	P.C.N.Z.	. .	. . .	. . . . .	. . . . . .
	Totals	90	171	25,453	489,746

---

[1] No returns.

[2] Incomplete returns.

TABLE 11.—MEDICAL WORK

AMERICAN SOCIETIES

NAME OF SOCIETY		Medical Work			
		No. of Hospitals.	No. of Dispensaries.	In-patients.	Out-patients.
22	A.C.M.	. .	. . .	. . . .	. . . . .
23	A.B.M.U.	7	9	1,493	28,801
24	B.M.	. .	. . .	. . . .	. . . . .
25	A.B.C.F.M.	8[2]	13	644	72,134
26	C.C.C.Z.[1]	. .	. . .	. . . .	. . . . .
27	C. & M.A.	. .	. . .	. . . .	. . . . .
28	C.P.M.	1	. . .	150	6,000
29	F.C.M.	2	. . .	337	17,218
30	F.F.M.	2	. . .	424	9,942
31	G.M.	. .	. . .	. . . .	. . . . .
32	H.S.M.	1[1]	. . .	. . . .	. . . . .
33	M.E.C.M.	8	. . .	1,724	24,301
34	M.E.M.S.	2	1	687	30,137
35	A.P.M.	23	21	. . . .[1]	177,978
36	A.P.M.S.	3	4	546	19,313
37	A.P.E.C.M.	5	4	1,275[2]	29,274
38	A.R.M.	2	2	. . . .[1]	17,826
39	R.C.U.S.	. .[1]	. . .	. . . .	. . . . .
40	R.P.M.	. .	1	. . . .	672
41	S.A.F.C.	. .	. . .	. . . .	. . . . .
42	S.D.A.M.	. .	3	. . . .	1,080
43	S.D.B.M.	. .	1	. . . .	1,986
44	A.S.B.	4	5	. . . .[1]	13,764
45	S.C.M.	. .	. . .	. . . .	. . . . .
46	S.A.M.C.	1	1	227	2,987
47	S.E.L.M.A.	. .	. . .	. . . .	. . . . .
48	U.B.C.	. .	1	. . . .	13,695
49	U.E.C.M.[1]	. .	. . .	. . . .	. . . . .
50	W.M.U.	1	1	151	45,700
		70	67	7,658	512,808

---

[1] No returns.

[2] Incomplete returns.

TABLE 12.—MEDICAL WORK

CONTINENTAL AND EDUCATIONAL SOCIETIES

	NAME OF SOCIETY	MEDICAL WORK			
		No. of Hospitals.	No. of Dispensaries.	In-patients.	Out-patients.
	Continental				
53	Bas. M.S.	1	. . .	279	4,329
54	Ber. M.S.	. .	. . .	. . . .	. . . . .
55	D.L.S.	. .	. . .	. . . .	. . . . .
56	F.M.S.	. .	. . .	. . . .	. . . . .
57	N.L.S.	. .	. . .	. . . .	. . . . .
58	N.M.S.	1[1]	. . .	. . . .	. . . . .
59	R.M.S.	2	1	711	19,232
60	S.S.M.	. .	1	. . . .	6,533
	Educational				
62	A.E.P.	2	1	1,200	11,200
63	C.C.C	. .	. . .	. . . .	. . . . .
64	Y.U.M.	. .	. . .	. . . .	. . . . .
	TOTALS	6	3	2,190	41,294

---

[1] No returns.

TABLE 13.—SUMMARY OF TABLES 1-6.

(Foreign Missionaries, Stations, Chinese workers and Chinese Church.)

SOCIETIES	FOREIGN MISSIONARIES.						STATIONS.		CHINESE WORKERS.						CHINESE CHRISTIAN CHURCH.				
	TOTAL STAFF				MEDICAL STAFF														
	Men.	Single Women.	Wives.	Total Foreign Staff.	Men.	Women.	With resident Foreign Missionary.	Total No. of Stations.	Ordained Pastors.	Unordained Church Workers.	Bible-women.	Hospital Assistants.	School Teachers.	Total Chinese Staff.	No. of Congregations.	Baptized Christian Community.	Catechumen.	Total Christian Community.	Contributed by Chinese for Church Work.
British	715	524	488	1,727	102	31	364	2,744	114	2,587	392	151	1,309	4,553	1,389	89,218	29,592	118,810	144,839
British Colonial	33	24	19	76	9	7	10	122	.	84	17	12	27	140	95	5,159	1,147	6,306	2,752
American	526	357	421	1,304	89	54	198	1,888	223	2,644	461	199	1,020	4,547	1,018	65,336	46,557	111,883	141,953
Continental	111	23	73	207	5	1	57	345	8	407	17	4	219	655	123	18,548	1,232	19,780	11,719
Unconnected	41	35	32	108	. .	. .	. .	. . .	.	. .	.	.	. .	. .	. .	. . .	. . .	. . .	. . .
Educational	17	1	5	23	2	. .	3	3	.	. .	.	1	8	9	. .	. . .	. . .	. . .	. . .
TOTALS	1,443	964	1,038	3,445	207	93	632	5,102	345	5,722	887	367	2,583	9,904	2,625	178,261	78,528	256,779	301,263

TABLE 14.—SUMMARY OF TABLES 7-12.

(Educational and Medical Work.)

SOCIETIES	EDUCATIONAL WORK.								MEDICAL WORK.			
	DAY OR PRIMARY SCHOOLS.				INTERMEDIATE AND HIGH SCHOOLS AND COLLEGES.							
	No. of Schools.	No. of Scholars, Boys.	No. of Scholars, Girls.	Total.	No. of Institutions.	No. of Students, Male.	No. of Students, Female.	Total.	No. of Hospitals.	No. of Dispensaries.	In-patients.	Out-patients.
British	1,028	13,085	6,132	19,217	155	3,261	873	4,134	82	167	24,748	483,978
British Colonial	14	261	60	321	8	179	40	219	8	4	705	5,768
American	966	19,039	845	19,884	187	7,649	1,481	9,130	70	67	7,658	512,808
Continental	184	2,899	131	3,030	35	1,092	347	1,439	4	2	990	30,094
Unconnected Educational	4	94	. . .	94	4	195	20	215	2	1	1,200	11,200
TOTALS.	2,196	35,378	7,168	42,546	389	12,376	2,761	15,137	166	241	35,301	1,043,848

Conference Directory

	Name	*Station or Headquarters*	*Mission or Board*
s.	Adams, J.S.	Hanyang	A.B.M.U.
v.	Adams, Mrs. J.S.	Hanyang	A.B.M.U.
v.	Adams, Miss E.L.	Hangchow	A.B.M.U.
v.	Adams, Miss Jean	Foochow	M.E.C.M.
r.	Adriani, Dr. J.H.	Utrecht, Holland	Dutch Ref.
	Ahlstrand, G.	Kiencheo	Sca.All.C.I.M.
	Ahlstrand, Mrs.	Kiencheo	Sca.All.C.I.M.
	Aitken, Dr. I.	Liao-yang	U.F.C.S.M.
r.	Alexander, J. G.	London	S.F.F.M.
s.	Allen, Y. J., LL.D.	Shanghai	M.E.M.S.
s.	Allen, Mrs.	Shanghai	M.E.M.S.
s.	Ament, W. S., D.D.	Peking	A.B.C.F.M.
	Anderson, C. J.	Si-an-fu	Sca.All.C.I.M.
s.	Anderson, D. L., D.D.	Soochow	M.E.M.S.
	Anderson, J. N.	Canton	S.D.A.M.
v.	Anderson, Roy	Soochow	M.E.M.S.
	Appleton, C. F.	Yangtse	A.F.M.M.
s.	Archibald, John	Hankow	N.B.S.S.
r.	Armstrong, J. C.	St. Louis	Baptist.
s.	Ashmore, Wm. Jr., D.D.	Swatow	A.B.M.U.
s.	Ashmore, Mrs.	Swatow	A.B.M.U.
v.	Ashmore, Miss	Swatow	A.B.M.U.
v.	Avison, O. R., M.D.	Seoul	A.P.M.
v.	Avison, Mrs.	Seoul	A.P.M.
v.	Baart, de la Faille Miss H.	Holland	Y.W.C.A.
v.	Bakeman, P. R.	Hangchow	A.B.M.U.
v.	Bakeman, Mrs.	Hangchow	A.B.M.U.
r.	Backhouse, B. H.	London	S.F.F.M.
v.	Bailey, Miss J.E.	Rochester, N.Y.	..
v.	Baird, G. B.	Chucheo	F.C.M.
s.	Baller, F.W.	Chefoo	C.I.M.
s.	Banister, Ven. Arch.	Hongkong	C.M.S.
v.	Banister, Mrs.	Hongkong	C.M.S.
v.	Barber, E.O.M.	I-cheng	C.I.M.
v.	Bartlett, Miss C.M.	Ngucheng	M.E.C.M.
r.	Barton, J.L., D.D.	Boston, Mass.	A.B.C.F.M.
	Barton, H.	Shaohsing	C.M.S.
	Bashford, Rt.Rev. J.W., D.D.	Shanghai	M.E.C.M.
v.	Bashford, Mrs.	Shanghai	M.E.C.M.
v.	Batty, Miss L.	Shanghai	C.I.M.
r.	Beach, Prof. H.P.	Yale Univ.	Y.U.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Beach, Mrs. H.P.	New Haven	Cong. W. Bo.
v.	Beals, Z.C. and Mrs.	Wuhu	A.C.M.
	Beard, W. L., B.A.	Foochow	Y.M.C.A.
	Beattie, Jas.	Amoy	E.P.M.
v.	Beauchamp, Mrs. E.B.	Pakhoi	C.M.S.
v.	Beck, S.A.	Seoul	M.E.C.M.
	Beebe, R.C., M.D.	Nanking	M.E.C.M.
	Beech, J.	Chentu	M.E.C.M.
	Beech, Mrs.	Chentu	M.E.C.M.
v.	Begg, T. D.	Shanghai	B. & F.B.S.
	Behrents, Dr. O.S.	Chosan	S.E.L.M.A.
v.	Bell, J.W.A.	Calcutta	Ind. S.S.U.
	Benham, Miss E.	Amoy	L.M.S.
v.	Bennett, A.A.	Yokohama	A.B.M.U.
v.	Bennett, Mrs.	Yokohama	A.B M.U.
v.	Benoit, P. de	Berne	Swiss Vol.M.
	Berg, Aug.	Yüncheng	S.M.S.
v.	Berg, Mrs. A.	Huangchow	S.M.S.
	Bergling, A.R.	Hancheng	S.M.S.
v.	Bernsten, B.	Linmingkuan	S.C.M.
	Bertrand, Capt. Alfred	Ginève	Paris Miss. Soc.
v.	Bertrand, Mrs. A.	Ginève	Paris Miss. Soc.
v.	Best, C.	Lai-an	C.I.M.
v.	Best, Mrs. C.	Lai-an	C.I.M.
v.	Bevan, H.L.W.	Shanghai	L.M.S.
v.	Bevan, Mrs. H.L.W.	Shanghai	L.M.S.
v.	Bevan, Ll., D.D.	Melbourne	L.M.S.
v.	Bevan, Mrs. Ll.	Melbourne	L.M.S.
v.	Bevan, Miss	Melbourne	L.M.S.
v.	Bible, F.W.	Hangchow	A.P.M.
v.	Bible, Mrs. F.W.	Hangchow	A.P.M.
v.	Birch, Miss E.S.	Shanghai	C.I.M.
	Birrel, M.B.	Changsha	C. & M.A.
	Bitton, W.N.	Shanghai	L.M.S.
	Black, Miss Eleanor	Swatow	E.P.M.
v.	Blain, J.M.	Kashing	A.P.M.S.
	Blain, Mrs.	Kashing	A.P.M.S.
v.	Blair, H.E.	Korea	A.P.M.
v.	Blois, A.K. de, D.D.	Chicago	A.B.M.U.
	Boggs, J.J.	Canton	A.P.M.
	Boggs, Mrs. J.J.	Canton	A.P.M.
	Boileau, Miss	Ning-taik	C.M.S.
	Bois, Prof. Henri, D.D.	Montauban	Paris Miss. Soc.
v.	Bolton, W.	London	L.M.S.
	Bolwig, C.	Takushan	Dan. Luth.
v.	Bolwig, Mrs.	Takushan	Dan. Luth.
	Bond, Miss E.M.	Hinghwa	C.E.Z.M.S.
s.	Bondfield, G.H.	Shanghai	B. & F.B.S.
	Bone, C.	Hongkong	W.M.S.
v.	Bonnell, Miss C.L.	Shanghai	Door of Hope

	Name	*Station or Headquarters*	*Mission or Board*
s.	Bonsey, A.	Hankow	L.M.S.
s.	Boone, W.H., M.D.	Shanghai	A.P.E.C.M.
s.	Boone, Mrs. W.H.	Shanghai	A.P.E.C.M.
v.	Bosshard, J.	Hongkong	B. & F.B.S.
	Bostick, G.B.	Pochow	G.M.
v.	Bostick, Miss A.L.	Pochow	G.M.
v.	Bosworth, Prof. E.J. & Mrs.	U.S.A.	Ober. Theo.S.
v.	Bovyer J.W.	Shanghai	C.C.C.Z.
v.	Bowen, A.C.	Sung Kiang	M.E.M.S.
	Bowen A.J.	Nanchang	M.E.C.M.
v.	Bowman, A.R.	Shanghai	
v.	Bowser, Miss H.	Shanghai	C.L.S.
	Box, E.	Shanghai	L.M.S.
v.	Boydstun, I.G.	Changteh	C.P.M.
v.	Boyer, Miss M.	Shanghai	Independent
v.	Boynton, C.L.	Shanghai	Y.M.C.A.
	Brackbill, Miss S.C.	Chentu	C.M.M.
v.	Brent, Rt. Rev. Bishop, D.D.	Manila	A.P.E.C.M
	Brewster, W.N.	Hinghua	M.E.C.M.
v.	Brewster, Mrs.	Hinghua	M.E.C.M.
	Bridge, A.H.	Weichen	L.M.S.
	Britton, T.C.	Soochow	A.S.B.
v.	Britton, Mrs. T.C.	Soochow	A.S.B.
r.	Brokenshire, Miss S.R.	Milton, Mass.	A,S.B.
	Brock, J.	Cheokiakou	C.I.M
	Brockman, F.S.	Shanghai	Y.M.C.A.
	Brockman, W.W.	Soochow	M.E.M.S.
	Brockman, Mrs. W. W.	Soochow	M.E.M.S.
v.	Brooks, Miss I. L.	Shanghai	Meth. Press
	Brown, F.	Tientsin	M.E.C.M.
r.	Brown, Mrs. M.	New York	M.E.C.
	Bryan, R.T., D.D.	Shanghai	A.S.B.
v.	Bryan, Mrs. R.T.	Shanghai	A.S.B.
	Bryer Miss	Kienning	C.E.Z.M.S.
s.	Bryson, T.	Tientsin	L.M.S.
s.	Bryson, Mrs. T.	Tientsin	L.M.S
v.	Buck Miss F.M.	Shanghai	Independent
v.	Bullen, W.B.	Sendai, Japan	A.B.M.U.
	Burdick, Miss S.M.	Shanghai	S.D.B.M.
v.	Burges, R.	Jubbulpore	S.S. Union
	Burgess, Mrs. O.	Hsingan	C.I.M.
	Burke, W.B.	Soochow	M.E.M.S.
v.	Burke, Mrs.	Soochow	M.E.M.S.
	Butchart, Dr. Jas.	Luchowfu	F.C.M.
v.	Butler, Miss E. H.	Nanking	F.F.M.
	Cajander, Miss C.	Iong-sin	C. I. M
v.	Caldwell, H.R.	Ngucheng	M. E. C. M.
v.	Caldwell, E.B.	Foochow	M. E. C. M.
v.	Caldwell, R.A.	Australia	S. D. A. M.
v.	Calvert, Miss E.E.	Wuchang	L. M. S.

	Name	*Station or Headquarters*	*Mission or Board*
	Cameron, A.N.	Changsha	B. Tract Press
v.	Cameron, W.M.	Shanghai	Independent
v.	Cameron, Mrs. W.M.	Shanghai	Independent
v.	Campbell, Mrs. J.P.	Seoul	M.E.M.S.
s.	Campbell, W.	Taiwan,	E.P.M.
v.	Campbell, Miss	Taiwan,	E.P.M.
s.	Cardwell, J.E.	Shanghai	C.L.S.
r.	Carman, A., D.D.	Toronto	C.M.M.
	Carleton, Miss M.E., M.D.	Mingchiang	M.E.C.M.
	Carlyle, Miss L.	Tonghsiang	C.I.M.
	Carr, Dr. S.H.	K'aifengfu	C.I.M.
s.	Carson, Jas.	Newchwang	I.P.M.
v.	Carson, S.	Hinghwa	M.E.C.M.
v.	Carter, E.E.	Calcutta	Y.M.C.A.
v.	Carver, W.J.	Richmond, U.S.A.	Baptist
	Cassels, Rt. Rev. Bishop	Paoningfu	C.I.M.
v.	Castleton, A.G.	Shantung	E.B.M.
v.	Cattell, Miss F.F., M.D.	Soochow	A.P.M.
r.	Cecil, Lord Wm. G.	Hatfield, England	Ch. Em. Com.
r	Cecil, Lady Florence	Hatfield, England	Ch. Em. Com.
	Chambers, R.E., D.D.	Canton	A.S.B.
v.	Chambers, Mrs	Canton	A.S.B.
v.	Chen, H.C.	Soochow	M.E.C.M.
v.	Chen, Wei Ping	Peking	M.E.C.M.
s.	Christie, Dr. D.	Moukden	U.F.C.S.M.
	Churchill, Dr. H.M.	Kienningfu	C.M.S
v.	Claiborne, Miss E.	Shanghai	M.E.M.S.
v.	Clancy, R.	Mutra, India	M.E.C.M.
v.	Clark, Miss N.	Nanking	F.C.M.
	Clarke, Miss I.S.	Shaohsing	C.M.S.
	Clarke, Miss J.C.	Ning Taik	C.M.S.
s.	Clarke, S.R.	Kweiyang	C.I.M.
s.	Clarke, Mrs. S R.	Kweiyang	C.I.M.
	Claxton, A.E.	Chungking	L.M.S.
v.	Claxton, Mrs. A.E.	Chungking	L.M.S.
	Clayson, W.W.	Canton	L.M S.
	Clayton, G A.	Wusueh	W.M.S.
r.	Clement Prof. E.W.	Tokyo	A.B.M.U.
r.	Clement Mrs. E.W.	Tokyo	A.B.M.U.
	Cline, J. W.	Shanghai	M.E.M.S.
v.	Cline, Mrs. J.W.	Shanghai	M.E.M.S.
	Clinton, T.A.P.	Changteh	C.I.M.
	Clinton, Mrs. T.A.P.	Changteh	C.I.M.
r	Cobb, Mrs. J.B.	Nashville, U.S.A.	M.E.M.S.
	Cochrane, T., Dr.	Peking	L.M.S.
v.	Collan, S.	Chingshi	F.M.S
v.	Conde, Miss B.	New York	Y.W C.A.
v.	Connell, Miss H.	Tamsui,	C.P M.
v.	Conyers, Miss D.H.	Shanghai	C.I M.
	Cooper, E.J.	Hungtung	C.I.M.

	Name	*Station or Headquarters*	*Mission or Board*
	Cooper, F.C.	Shanghai	A.P.E.C.M.
v.	Cooper, Mrs. F. C.	Shanghai	A. P. E. C. M.
	Cooper, Miss A. R.	Lo Nyuong	C. E. Z. M. S.
s.	Copp, A	Chefoo	B. F. B. S.
v.	Copp, Miss L.	Chefoo	B. F. B. S.
v.	Coppock, Miss G.	Shanghai	Y. W. C. A.
s.	Corbett, H., D.D.	Chefoo	A. P. M.
	Corbin Paul H.	Taiku	A. B. C. F. M.
v.	Corbin, Mrs. P. H.	Taiku	A. B. C. F. M.
v.	Corner, Miss A.	Taiku	Unconnected
	Cory A. E.	Wuhu	F. C. M.
	Couling, S.	Chingchowfu	E. B. M.
s.	Coulthard, J. J.	Kiukiang	C. I. M.
v.	Cousland, Dr. P. B.,	Shanghai	E. P. M.
v.	Cousland, Mrs. P B.	Shanghai	E. P. M.
v.	Cowen, Mrs. A. K.	. . . .	A. B. M. U.
v.	Cowman, C. E	Tokyo	Orient. M. So.
r.	Crafts, W. F , D.D.	Washington	Int. Ref. Bur.
	Crafts, Mrs.	Washington	Int. Ref. Bur.
r.	Cranston Rt. Rev. Bishop	New York	M. E. C. M.
v.	Cranston, Mrs.	New York	M. E. C. M.
	Crawford, O. C.	Soochow	A. P. M.
v.	Crawford, Mrs. O. C.	Soochow	A. P. M.
s.	Crawford, Mrs. M. F.	Taianfu	G. M.
r.	Creegan, C. C., D.D.	New York	A. B. C. F. M.
v.	Crummer, Miss L.	Shanghai	A. P. E. C. M.
v.	Crouse, F. C.	Kiukiang	A. B. S.
	Cunningham, A. M.	Peking	A. P. M.
v.	Cunningham, W. D.	Tokyo	Unconnected
v.	Dale, Miss E.P.	Wuhu	F.C.M.
v.	Daniel, Dr. T.H.,	Kunsan, Corea	A.P.M.S.
v.	Darling, Miss	Shanghai	C.I.M.
v.	Darroch, Miss	Shanghai	C.I.M.
s.	Darroch, J.	Shanghai	Unconnected
s.	Davenport, Dr. C.J.	Shanghai	L.M.S.
	Davidson, A.W.	Chungking	F.F.M.S.
	Davidson, Mrs. A.W.	Chungking	F.F.M.S.
	Davies, L.J.	Tsingtau	A.P.M.
s.	Davis, D. H., D.D.	Shanghai	D.B.M.S.
s.	Davis, Mrs. D.H.	Shanghai	D.B.M.S.
v.	Davis, Miss B.E.	Mandalay	A.B.M.U.
v.	Davison, J C., D D.	Japan	M.E.CM.
	Dawes, J.V.	Taianfu	Gospel Miss.
v.	Dearborn Miss H.	Shanghai	Independent
v.	Dearing, J.L.	Yokohama	A.B.M.U.
v.	De Silva, J.S.	Ceylon	W.M.S.
	De Vol, Dr. G.F.,	Luho	F.F.M.
	Dickie, F.	Kinhwa	C.I.M.
v.	Dickie, Mrs. F.	Kinhwa	C.I.M.
v.	Dickie, Miss E.C.	Ningpo	A.P.M.

	Name	*Station or Headquarters*	*Mission or Board*
	Dildine, H.G.	Ingchung	M.E.C.M.
v.	Dildine, Mrs.	Ingchung	M.E.C.M.
v.	Dobson, G.F.C.	Shanghai	C.M.S.
v.	Dobson, Mrs.	Shanghai	C.M.S.
v.	Dodge, C E.	Wakefield, Mass.	Independent
	Dodson, Miss S.L.	Shanghai	A P.E.C.M.
	Doherty, W.J.	Hsinchang	C.I.M.
	Doherty, Mrs. W,J.	Hsinchang	C.I M.
	Douglas, G.	Liaoyang	U.F.C.S.M.
v.	Douglas, Mrs. G.	Liaoyang	U.F.C.S.M.
v.	Doust, Miss	Shanghai	Door of Hope
v.	Dow, Miss Dr. J.,	Changteh	C.P.M.
v.	Drake, Miss E.	Hsuting	C.I.M.
v.	Dresser, Miss E.E.	Nanking	A.P.M.
	Dreyer, F.C.H.	Luanfu	C.I M.
	Drummond, W.J.	Nanking	A.P.M.
s.	DuBose, H.C., D.D.	Soochow	A.P M.S.
s.	DuBose, Mrs.	Soochow	A.P.M.S.
	Duffy, A.	Wuhu	C.I.M.
v.	Duffy, Mrs A.	Wuhu	C.I.M.
v.	Duncan, Miss M.B.	Ningpo	A.P.M.
v.	Duncan, Miss J.	India	C.P.M.
v.	Dunkerly, Mrs. E.C.	Shanghai	W.M.U.
v.	Duryee, Miss A.	Chiangchiu	A.R.M.
v.	Duryee, Miss L.N.	Tongan	A.R.M.
s.	Dyer, Mrs. S.	Shanghai	Unconnected
	Ebert, W.	Hongkong	Bas. M.S.
	Eckerson, F.	Amoy	A.R.M.
	Edmunds, Dr. Agnes	Chungking	M.E.C.M.
v.	Edmunds, Miss M.J.	Seoul	M.E.C.M.
	Edwins, A.W.	Hsücheo	Ang. Sy. Miss.
v.	Elliot, H.S.	Shanghai	M.E.M.
	Elterich, W.O., Ph. D.	Chefoo	A.P.M.
v.	Elwin, Miss R.M.	Shanghai	A.P.E.C.M.
	Emslie, W.	Chüchow	C.I.M.
	Endicott, J.	Chentu	C.M.M.
v.	Engström, Miss S.	Honanfu	S.M.S.
	Entwistle, D.	Hankow	W.M.S.
v.	Erdman, W. C.	Corea	A.P.M.
	Ericsson, Miss A.W	Canton	S.A.F.C.
v.	Erwin, Miss C.	Corea	M.E.M.S.
v.	Espey, J.M.	Shanghai	A.P.M.
v.	Estes, W.A.	Shanghai	M.E.M.S.
v.	Estes, Mrs. W.A.	Shanghai	M.E.M.S.
v.	Etchells, Miss E.	Dongsi	Grace Miss.
v.	Eubank, Dr. M.D.,	Huchow	A.B.M.U.
	Evans, A.E.	Shuenching	C.I.M.
	Evans, Mrs. A.E.	Shuenching	C.I.M.
v.	Evans, Ed.	Shanghai	Unconnected
v.	Evans, Mrs. Ed.	Shanghai	Unconnected

	Name	*Station or Headquarters*	*Mission or Board*
	Evans, Dr.P.S, Jr.	Yangchow	A.S.B.
	Ewing, C.E.	Tientsin	A.B.C.F.M.
	Eyre, Miss	Hongkong	C.M.S.
v.	Faris, P.P.	Ichowfu	A.P.M.
v.	Faris, Mrs. P.P.	Ichowfu	A.P.M.
s.	Farnham, J.M.W., D.D.	Shanghai	A.P.M.
s.	Farnham, Mrs.	Shanghai	A.P.M.
v.	Farquhar, J.N.	India	Y.M.C.A.
v.	Fearon, Miss J.	Michigan, U.S.A.	. . .
	Fee, J.E.	Kwaiping	C. M.A.
v.	Felgate, Mrs. F.L.	Shanghai	. . .
v.	Fell, Miss	Sydney	. . .
	Fenn, C.H., D.D.	Peking	A.P.M.
	Ferguson, H.S.	Taiho	C.I M.
	Fergusson, W.N.	Chentu	B. F.B.S.
v.	Fergusson, Mrs.	Chentu	B. F.B.S.
v.	Fikes, P.	Franklin, U.S.A.	. . .
v.	Finn, Miss E.N.	Shanghai	Unconnected
s.	Fishe, C.T.	Wuhu	C.I.M.
v.	Fisher, A.J.	Canton	A.P.M.
v.	Fisher, Mrs.	Canton	A.P.M.
s.	Fitch, G.F., D.D.	Shanghai	A.P.M.
s.	Fitch, Mrs. G.F.	Shanghai	A.P.M.
	Fleming, Miss H.B.	Anren	C.I.M.
	Fleming, Miss K.	Anren	C.I.M.
v.	Fletcher, Miss M.C.	Shanghai	Unconnected
v.	Ford, Miss A	Shanghai	L.M.S.
v.	Forsyth, R.C.	Chouts‘un	E.B.M.
r.	Foss, Rt. Rev. Bishop C.D.	Philadelphia	M.E.C.M.
r.	Foss, Mrs.	Philadelphia	M.E.C.M.
s.	Foster, Arnold	Wuchang	L.M.S.
s.	Foster, Mrs. A.	Wuchang	L.M.S.
	Foucar, H.E.	Ningkwofu	C.I.M.
	Fowler, Dr. H.	Hsiaokan	L.M.S.
r.	Fox, J., D.D.	New York	A.B.S.
r.	Fox, F.W.	London	Ch.Em.Com.
	Fredén, S.M.	Wuchang	Swed.M.S
v.	Fredericks, Mrs L.P.	Shanghai	A.P.E.C.M.
v.	Freeman, F.W.	Kansas, U.S.A.	. . .
	Freeman, Mrs. F.W.	Kansas, U.S.A.	. . .
	French, Miss E.	Huochow	C.I.M.
v.	French, Miss E.B.	Hangchow	A.P.M.S.
v.	Frey, Miss L.E.	Seoul	M.E.C.M.
r.	Fries, Karl, Ph.D.	Stockholm	S.M.C.
v.	Fries, Mrs. K.	Stockholm	S.M.C.
v.	Fritz E.H.	Fukuoka	M.E.C.M.
v	Frykholm, H.	South India	Swed.Ch.
v.	Fuller, R E.	New York	Y.P.M.M.
s.	Fulton, A.A., D.D.	Canton	A.P.M.
	Fulton, T.C.	Moukden	I.P.M.

	Name	*Station or Headquarters*	*Mission or Board*
	Funk, Miss M.A.	Wuhu	C.M.A.
v.	Gaither, Mrs. J.A.	Sungkong	M.E.M.S.
	Gammon, C. F.	Shanghai	A.B.S.
s.	Gammon, Mrs.	Shanghai	A.B S.
	Garland, Miss S.J.	Tsinchow	C.I.M.
	Garrett, F.	Nanking	F.C.M.
	Garritt, J.C., D.D.	Nanking	A.P.M.
v.	Garritt, Mrs. J.C.	Nanking	A.P.M.
v.	Gauntlett, Miss E.	Taning	C.I.M.
v.	Gaynor, Dr. Lucy A.	Taning	F.F.M.
v.	Gee, Prof. N.G.	Soochow	M.E.M.S.
s.	Genähr, I.	Hongkong	R.M.S.
v.	Genähr, Mrs. I.	Hongkong	R.M.S.
v.	Gerdener, G.B.A.	South Africa	...
v.	Gerdine, J.L.	Corea	M.E.M.S.
	Gibb, G.W.,	Hweichowfu	C.I.M.
s.	Gibson, J.C., D.D.	Swatow	E.P.M.
s.	Gibson, Mrs. J.C.	Swatow	E.P.M.
	Giess, H.	Kuchuk	Bas.M.S.
v.	Gilbert, Miss	Taichow	C.M.S.
v.	Gill, Miss	Shanghai	C.M.S.
v.	Gillett, Miss S.	Seoul	M.E.M.S.
	Gillison, Dr. T.	Hankow	L.M.S.
	Gilman, F.P.	Hainan	A.P.M.
v.	Gilman, Mrs. F.P.	Hainan	A.P.M.
	Glass, W.B.	Laichowfu	S.B.C.
v.	Glassburner, Miss M.	Haitang	M.E.C.M.
v.	Glevsteen, W.H.	Peking	A.P.M.
	Glover, Miss. E.E.	Changli	M.E.C.M.
	Glover, Dr. R.H.,	Wuchang	C.M.A.
s.	Goddard, J.R., D.D.	Ningpo	A.B.M.U.
v.	Goddard, Mrs. J.R.	Ningpo	A.B.M.U.
v.	Goddard, Miss A.K.	Ningpo	A.B.M.U.
	Goldie, Miss	Foochow	C.M.S.
s.	Goodrich, C., D.D.	Peking	A.B.C.F.M.
s.	Goodrich, Mrs.	Peking	A.B.C.F.M.
v.	Gordon, Hon. Mrs. E.A.	London	...
	Gotteberg, J.A.O.	Changsha	N.M.S.
v.	Gotteberg, Mrs.	Changsha	N.M.S.
v.	Goucher, J.F., LL.D.	Baltimore	M.E.C.M.
v.	Goucher, Miss E.	Baltimore	M.E.C.M.
v.	Goucher, Miss Eleanor	Baltimore	M.E.C.M.
v.	Goucher, Miss Janet	Baltimore	M.E.C.M.
	Gowdy, J.,	Foochow	M.E.C.M.
v.	Gracie, Mrs. A.	Iongk'ang	C.I.M.
	Graham, Miss	Liaoyang	U.F.C.S.M.
v.	Grant, Dr. J.S.	Ningpo	A.B.M.U.
v.	Grant, W.H.	New York	Canton C.Col.
v.	Grant, W.H.	Weihweifu	C.P.M.
s.	Graves, Rt. Rev. Bishop	Shanghai	A.P.E.C.M.

	Name	*Station or Headquarters*	*Mission or Board*
s.	Graves, Mrs F.R.	Shanghai	A.P.E.C.M.
s.	Graves, R.H., D.D.	Canton	A.S.B.
v.	Graves, Mrs. R.H.	Canton	A.S.B.
v.	Greene, D.C., D.D.	Tokyo	A.B.C.F.M.
	Greene, G.W.; D.D.	Canton	A.S.B.
v.	Greene, Mrs.	Canton	A.S.B.
v.	Greene, S., D.D.	Seattle, U.S.A.	Cong.S.S.So.
	Grieg, Dr. J.A.	Kirin	I.P.M.
	Grierson, R.	Pingyang	C.I.M.
v.	Griffith, M.L.	Shuntehfu	C.I.M.
v.	Groesbeck, A.F.	Swatow	A.B.M.U.
v.	Gunning, T.W.	Holland	...
	Hager, Dr. C.R.	Hongkong	A.B.C.F.M.
v.	Haldeman, Miss I.	Changsha	C. M.A.
v.	Hall, Mrs. C.W.	Nanking	M.E.C.M.
v.	Hall, Mrs. R.S., M.D.	Pingyang, Corea	A.P.M.
v.	Hallock, H.G.C., Ph.D.	Shanghai	Unconnected
v.	Hamilton, Dr. A.I.	Shanghai	W.M.U.
	Hamilton, W.B.	Tsinan	A.P.M.
v.	Hamilton, Mrs.	Tsinan	A.P.M.
v.	Hammond, A.	Yenchow	C.I.M.
v.	Hancock, C.F.	Chinkiang	A.P.M.S.
v.	Hanson, P.O.	Taianfu	M.E.C.M.
	Hardman, M.	Shanghai	C.I.M.
v.	Hardman, Mrs. M.	Shanghai	C.I.M.
	Harmon, Frank	Chinanfu	E.B.M.
v.	Harmon, Mrs.	Chinanfu	E.B.M.
v.	Harrington, C.K., D.D.	Yokohama	A.B.M.U.
v.	Harris, Rt. Rev. Bishop	Tokyo	M.E.C.M.
	Hart, Dr. E.H.	Wuhu	M.E.C.M.
s.	Hartwell, J.B., D.D.	Hwanghien	A.S.B.
v.	Hartwell, Miss A.B.	Hwanghien	A.S.B.
r.	Haskell, Col. E.H.	Newton, Mass.	A.B.M.U.
r.	Haslam, J.H., D.D.	Philadelphia	A.B.M.U.
v.	Hawk, J.C.	Changchow	M.E.M.S.
v.	Hawk Mrs. J C.	Changchow	M.E.M.S.
s.	Hayes, J.N., D.D.	Soochow	A.P.M.
s	Hayes, Mrs.	Soochow	A.P.M.
	Heal, J.A.	Shanghai	P.T.C.A.
v.	Hearn, T.A.	Huchow	M.E.M.S.
v.	Hearn, Mrs. T.A.	Huchow	M.E.M.S.
v.	Henderson, Miss M.T.	Soochow	A.P.E.C.M.
v.	Hendry, J.L.	Huchow	M.E.M.S.
v	Hendry, Mrs. J.L.	Huchow	M.E.M.S.
	Henry, Miss A.	Yangchow	C.I.M.
v.	Henry, Miss A.J., M.D.	Chentu	C.M.M.
r.	Henson, L.L., D.D.	Povidence, U.S.A.	A.B.M.U.
v.	Herring, D.W.	Tsining	G.M.
v.	Herriott, C.D.	Hangchow	A.P.M.
v	Herriott, Mrs.	Hangchow	A.P.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Hersey, R.M.	Tientsin	Y.M.C.A.
v.	Hersey, Mrs. R.M.	Tientsin	Y.M.C.A.
	Heywood, J.W.	Ningpo	U.M.F.C.
v.	Hicks, W.W.	Paotingfu	A.P.M.
v.	Higgs, Miss E.	Chiehhsiu	C.I.M.
v.	Hill, G.W.	Shimonoseki	A.B.M.U.
v.	Hill, Miss M.A.	Shanghai	A.P.E.C.M
v.	Hilty, Miss E.	Wanchi	C. M.A.
	Hinman, G.W.	Foochow	A.B.C.F.M
v.	Hinman, Mrs. G.W.	Foochow	A.B.C.F.M.
	Hipwell, W.E.	Shiuhing	C.M.S.
r.	Hitchcock, A.N.	Chicago	A.B.C.F.M.
s.	Hoag, Miss Lucy, M.D.	Chinkiang	M.E.C.M
	Hobart, W.T., D.D.	Tientsin	M.E.C.M.
	Hodge, Dr. S.R.	Hankow	W.M.S.
v.	Hodges, Miss O.J.	Yokohama	Meth.Prot.M.
v.	Hodnefield, Miss O.	Fancheng	H.S.M.
	Hodous, L.	Foochow	A.B.C.F.M.
v.	Hodous, Mrs.	Foochow	A.B.C.F.M.
	Hogg, Dr. A.	Chefoo	C.I.M.
	Hogg, Mrs. A.	Chefoo	C.I.M.
	Hollander, T.J.	Shanghai	C.I.M.
v.	Hollander, Mrs.	Shanghai	C.I.M.
v.	Holm, Miss K.	Chenping	N.L.M.
v.	Holme, Miss M.A.	Luhhoh	F.F. M.
	Holmes, T.D.	Kinhua	A.B.M.U.
v.	Holy, Miss	Tatong	C.M.A.
v.	Honsinger, Miss	Nanchang	M.E.C.M.
	Hook, Miss	Foochow	C.M.S.
	Horne, W.S.	Kanchow	C.I.M.
	Horne, Mrs. W.S.	Kanchow	C.I.M.
v	Hornby, Miss E.	Shanghai	Med.M.S.
v.	Hoskin, Miss E.H.	Shanghai	C.C.C.Z.
	Hoste, D.E.	Shanghai	C.I.M.
	Hoste, Mrs. D.E.	Shanghai	C.I.M.
	Houlding, H.W.	Taimingfu	S.C.M.
s.	Howe, Miss G.	Nanchang	M.E.C.M.
s.	Howell, Geo.	Shanghai	C.I.M.
v.	Howell, Mrs. G.	Shanghai	C.I.M.
	Hoy, W.E., D.D.	Yochow	A.R.M.
v.	Hu Ching-fe.	Kuangning	I.P.M.
	Hubbard, Mrs. G.H.	Pagoda Anchorage	A.B.C.F.M.
	Hudson, W.H.	Kashing	A.P.M.S.
	Hudson Mrs. W.H.	Kashing	A.P.M.S.
v.	Hume, Dr. E.H.,	Changsha	Y.U.M.
	Hunter, G.W.	Lanchow	C.I.M.
	Hunter, W.	Kuangning	I.P.M.
	Huntington, D.T.	Ichang	A.P.E.C.M.
v	Hunton, W.A.	New York	Y.M.C.A.
v.	Huntoon, Miss C.M.	Shaohsing	A.B.M.U.
v.	Hyde, Hon. J.	Washington	A.B.C.F.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Hyde, Miss J.A.	Nankin	A.P.M.
s.	Hykes, Dr. J.R.	Shanghai	A.B.S.
s.	Hykes, Mrs. J.R.	Shanghai	A.B.S.
	Iliff, Rt. Rev. Bishop G.D.	Taianfu	S.P.G.
	Inglis, J. W.	Kaiyuan	U.F.C.S.M.
v.	Inglis, Mrs. J.W	Moukden	U.F.C.S.M.
v.	Ingman, Miss E.E.	Iongsin	C.I.M.
v.	Irvine, Miss E.	Shanghai	W.M.U.
v.	Irvine, Miss M.J.	Shanghai	W.M.U.
v.	Irwin, J.P.	Tungchow	A.P.M.
v.	Ivey, Miss M.	Korea	M.E.M.S.
	Jack, M.	Tamsui	C.P.M.
s.	Jackson, Jas.	Wuchang	A.P.E.C.M.
s.	Jackson, Mrs.	Wuchang	A.P.E.C.M.
v.	Jacobson, J.W.	Siangyang	S.A.M.C.
	Janzon, Miss A.	Honanfu	C.I.M.
v.	Jeffres, M.J.	Shantung	A.B.M.U.
v.	Jefferys, Dr. W.H.	Shanghai	A.P.E.C.M.
s.	Jenkins, H.M., D.D.	Shaohsing	A.B.M.U.
s.	Jenkins, Mrs.	Shaohsing	A.B.M.U.
v.	Jenkins, Miss M.L.	Shanghai	Unconnected
v.	Jensen, C.J.	Hsianfu	C.I.M.
v.	Jewell, Miss C.I.	Foochow	M.E.C.M.
v.	Jewell, Miss M.H.	Shanghai	Unconnected
v.	Johnson, J.	Nantungchow	F.C.M.
v.	Johnson, Miss.	Arkansas, U.S.A	. . .
v.	Johnson, Miss C.	Shanghai	W.M.U.
v.	Jones, E.E.	Ningpo	A.B.M.U.
v.	Jones, Mrs.	Ningpo	A.B.M.U.
v.	Jones, E.H.	Tokyo	. . .
v.	Jones, Miss L. F.	Wanchi	C.M.A.
v.	Jones, Miss S. E.	Hsinchang	C.I.M.
v.	Jones, Mrs L.	Hankow	C.I.M.
v.	Joseland, Mrs. F. P.	Amoy	L.M.S.
v.	Jouralman, Miss R.	Kiangyin	A.P.M.S.
	Joyce, F. S.	Hsiangcheng	C.I.M.
	Joynt, Miss D. C.	Hangchow	C.M.S.
v.	Judd, C. H., Jun.	Shanghai	C.I.M.
s.	Judson, J. H.	Hangchow	A.P.M.
s.	Judson, Mrs.	Hangchow	A.P.M.
v.	Judy, Miss V.	Shanghai	A.P.E.C.M.
	Karlsson, A.	Tatung	C.I.M.
	Karr, Mrs. E. L.	Taimingfu	S.C.M.
	Kearney, T. R.	Ichang	C.S.M.
v.	Kelly, Miss M.	Nanking	F.C.M.
v.	Kelly, Miss W.H.	Shanghai	A.S.B.
v.	Kelly, T. R.	. .	. . .
	Kempf, J.	Takingchow	R.P.M.
	Kennedy, Alex.	Dongsi	Unconnected
v.	Kennedy, Mrs.	Dongsi	Unconnected

	Name	*Station or Headquarters*	*Mission or Board*
s.	Kerr, Mrs. J.G.	Canton	A.P.M.
v.	Kilbourne, E.A.	Japan	Orient.M.S.
	Kilborn, Dr. O.L.	Chentu	C.M.M.
	Kilborn, Mrs., M.D.	Chentu	C.M.M.
v.	King, Miss I.	Sungkiang	M.E.M.S.
v.	Kinkead, G.B.	Beloit, U.S.A.	. . .
v.	Kinkead, Miss	Poughkeepsie, N.Y.	. . .
v.	Kinney, Miss J.	Tamsui	C.P.M.
s.	Kip, Mrs. H.C.	Amoy	A.R.M.
r.	Kittredge, J.E., D.D.	Rochester, U.S.A.	A.P.M.
	Kittredge, Mrs. J.E.	Rochester, U.S.A.	A.P.M.
	Klein, H.	Songiang	C.I.M.
v.	Kneas, S.	. .	A P.M.
	Kohler, Miss L.E.	Kweiyang	C.I.M.
v.	Kolfrat, Miss E.	Siangtan	A.P.M.
v.	Koskenmemi, E.	Japan	Evan. Luth.
v.	Krause, O.J.	Tientsin	M.E.C.M.
	Krause, Mrs. O.J.	Tientsin	M.E.C.M.
	Krienke, G.F.A.	Chienchang	C.I.M.
	Krienke, Mrs.	Chienchang	C.I M.
v.	Kristensen, L.	Kuncheo	N.L.M.
s.	Kupfer, C.F., Ph.D.	Kiukiang	M.E.C.M.
s.	Kupfer, Mrs.	Kiukiang	M E.C.M.
	Kuyendall, I.	Changteh	C.M.A.
s.	Lacy, W.H., D.D.	Shanghai	M.E.C.M.
v.	Lacy, Mrs.	Shanghai	M.E.C.M.
	Lagerquist, A.W.	Laohok'eo	C.I.M.
v.	Laird, C. N.	Canton	C.C.C.
v.	Lake, J.	Canton	A.S.B.
	Lambert, Miss C.J.	Foochow	C.M.S.
r.	Lambuth, W.R. D.D.	Nashville, U.S.A.	M.E.M S.
v.	Lane, Miss	. . .	B.M.S.
v.	Lanman, Miss E.T.	Shanghai	A.P.M.
	Larson, F.A.	Kalgan	B.F.B.S.
	Latimer, J.V.	Huchow	A.B.M.U.
v.	Latimer, Mrs.	Huchow	A.B.M U.
s	Laurence, Miss	Hangchow	Unconnected
v.	Lavers. C.H.	Boston, U.S.A.	. . .
	Lawson, D.	Yuwu	C.I M.
	Lawson, Mrs. D.	Yuwu	C.I.M
	Lawson, J.	Yuanchow	C.I.M.
	Lawton, W.W.	Chenchow	A.S.B.
v.	Layer, Miss M.	Shanghai	Unconnected
v.	Layton, Dr E.A.	Nantungchow	F.C.M.
s.	Leaman, C.	Nankin	A.P.M.
s.	Leaman, Mrs. C.	Nankin	A P.M.
v.	Leaman, Miss	Nanking	A.P.M.
	Leaman, Miss M.	Nanking	A.P.M.
v.	Leas, D P.	Philadelphia, U.S.A.	A.B.M.U.
	Lecky, Miss H.	Amoy	E.P.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Lee, E.J.	Anking	A.P.E.C.M.
v.	Lee, Dr. Y.S.	Shanghai	Unconnected
v.	Lee, Miss V. M.D.	Hangchow	A.P.M.S.
	Leggat, Miss B.	Chenchow	C.I.M.
v.	Lenwood, F.	Oxford	L.M.S.
v.	Lenwood, Mrs.	Oxford	L.M.S.
v.	Leonard, A.B., D.D.	New York	M.E.C.M.
v.	Lerrigo, Dr. P.H.J.	Capiz, Phil. Is.	A.B.M.U.
v.	Lerrigo, Mrs.	Capiz, Phil. Is.	A.B.M.U.
	Leuschner, F.W.	Shiuchowfu	Ber. M.S.
v.	Lester, Miss	Soochow	M.E.M.S.
s.	Lewis, R.E.	Shanghai	Y.M.C.A.
v.	Lewis, Mrs.	Shanghai	Y.M.C.A.
s.	Lewis, Spencer	Nanking	M.E.C.M.
v.	Lewis, Dr. S.C.	Chenchow	A.P.M.
	Lindberg, J.E.	Chuchêng	S.M.S.
v.	Lindholm, Miss E.	Shanghai	A.P.M.
	Lingle, W.H.	Siangtan	A.P.M.
	Lingle, Mrs.	Siangtan	A.P.M.
	Littell, S.H.	Hankow	A.P.E.C.M.
	Littell, L.L.	Kiangyin	A.P.M.S.
v.	Liu, K.C.	Peking	M.E.C.M.
s.	Lloyd, Ll.	Foochow	C.M.S.
v.	Lobenstine, E.C.	Hwaiyuen	A.P.M.
	Lobenstine, Mrs. E.C.	Hwaiyuen	A.P.M.
	Lockwood, W.W.	Shanghai	Y.M.C.A.
v.	Lockwood, Mrs. W.W.	Shanghai	Y.M.C.A.
	Loher, G.R.	Shanghai	M.E.M.S.
v.	Longden, W.C.	Chinkiang	M.E.C.M.
v.	Loomis, H.	Japan	A.B.S.
v.	Loveless, Miss	Shanghai	C.I.M.
v.	Lovett, W.A.	Chungking	M.E.C.M.
v.	Lovett, Mrs.	Chungking	M.E.C.M.
v.	Lowder, Mrs. J.F.	Japan	Ch. of Eng.
v.	Lowe, J.W.	Laichowfu	A.S.B.
v.	Lowe, Mrs.	Laichowfu	A.S.B.
v.	Lower, T.E.	Hsinchow	E.B.M.
s.	Lowrie, J.W., D.D.	Paotingfu	A.P.M.
s.	Lowry, H.H., D.D.	Peking	M.E.C.M.
	Lucas, B.D	Soochow	M.E.M.S.
v.	Lucas, Miss G.M.	Nankin	A.P.M.
	Luce, H.W.	Weihsien	A.P.M.
v.	Ludlow, Dr. A.	Cleveland, U.S.A.	Pres.
	Lutley, A.	Hungtung	C.I.M.
v.	Lutley, Mrs. A.	Hungtung	C.I.M.
s.	Lyall, Dr. A.	Swatow	A.P.M.
v.	Lyell, J.W., D.D.	Camden, N. J.	A.B.M.U.
v.	Lynch, Miss G.D.	Weihsien	A.P.M.
	Lyon, D. Willard	Shanghai	Y.M.CA.
v.	Lyon, Mrs.	Shanghai	Y.M.CA.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Lyon, Miss L. D.	Hangchow	A.P.M.
	Lyon, Miss E. A.	Nankin	F.C.M.
v.	Lyttle, W.	Ningpo	E.M.M.
v.	Mabie, Dr C. L.	India	A.B.M.U.
r.	Mabie, H. C., D.D.	Boston	A.B.M.U.
r.	Macalister, Prof. A.	Cambridge, Eng.	E.P.M.
v.	Macdonald, Dr. J. A.	Macao	C.P.M.
	Macfarlane, A. J.	Hankow	L.M.S.
s.	MacGillivray, D.	Shanghai	C.L.S.
v.	MacGillivray, Mrs.	Shanghai	C.L.S.
s.	Macgowan, J.	Amoy	L.M.S.
	Machle, Dr. E. C.	Lienchow	A.P.M.
v.	Mack, Miss L., M.D.	Canton	A.P.M.
r.	Mackay, R. P., D.D.	Toronto	C.P.M.
v.	Mackenzie, M.	Changtefu	C.P.M.
v.	Mackenzie, Miss J. K.	Yangchow	A.S.B.
v.	Mackinnon, H.	Shanghai	. . .
	Mackinnon, Mrs. H.	Shanghai	. . .
	Macklin, Dr. W. E.	Nankin	F.C.M.
s.	Maclagan, Miss G. J.	Amoy	E.P.M.
	Maclagan, P. J., Ph.D.	Swatow	E.P.M.
v.	Maclay, Miss B. C.	Kuala Lumpor	Brethren.
v.	Macpherson, A. K.	Fenghua	C.I.M.
v.	MacWillie, Dr. J.	Wuchang	A.P.E.C.M.
v.	Madden, M. B.	Japan	Christian.
s.	Main, Dr. Duncan	Hangchow	C.M.S.
s.	Main, Mrs. D.	Hangchow	C.M.S.
	Malone, G. H.	Nankin	A.C.M.
v.	Malone, Mrs. G. H.	Nankin	A.C.M.
v.	Malpas, E. J.	Shanghai	L.M.S.
v.	Mann, A. S.	Shanghai	A.P.E.C.M.
r.	Mantle, J. Gregory	London	W.M.S.
v.	Manus, Miss S.	Shanghai	M.E.C.M.
v.	Marshall, G. W.	Yeungkong	A.P.M.
v.	Martin, A. W.	Nankin	M.E.C.M.
	Martin, J.	Foochow	C.M.S.
v.	Martin, Miss	Penang	M.E.M.S.
s.	Martin, W. A. P., LL.D.	Peking	A.P.M.
v.	Maruyama, D.	Newchwang	Y.M.C.A.
v.	Maslin, T. P.	Wuhu	A.P.E.C.M.
v.	Mason, Miss P. C.	Shanghai	A.S.B.
	Massey, Miss R., M.D.	Wuchang	L.M.S.
s.	Mateer, C. W., LL.D.	Weihsien	A.P.M.
s.	Mateer, Mrs.	Weihsien	A.P.M
	Mattox, E. L.	Hangchow	A.P.M.
v.	Mattox, Mrs. E. L.	Hangchow	A.P.M.
	Maxwell, Dr. J. L.	Taiwan	E.P.M.
	Maxwell, Dr. J. P.	Eng-chun	E.P.M.
v.	MacAll, Dr. P. L.	Hankow	L.M.S.
v.	McAll, Mrs.	Hankow	L.M.S.

	Name	*Station or Headquarters*	*Mission or Board*
v.	McCord Miss M.	Bangkok	. . .
v.	McCormick, Mrs. M.P.	Soochow	A.P.M.S.
v.	McCrea, T. F.	Chinkiang	A.S.B.
	McCulloch, Miss F. E.	Hok‘eo	C.I.M.
	McDaniel, C. G.	Soochow	A.S.B.
	McIntosh, G.	Shanghai	A.P.M.
v.	McIntosh, Mrs. G.	Shanghai	A.P.M.
	McIntosh, Miss M.	Chengtefu	C.P.M.
s.	McIver, D.	Wukingfu	E.P.M.
	McKay, W. R.	Macao	C.P.M.
r.	McLaren, D.	Edinburgh	U.F.C.S.M.
r.	McLaren, Mrs.	Edinburgh	U.F.C.S.M.
	McMordie, Miss E.	Chinchow	I.P.M.
	McMullan, Jas.	Chefoo	Industrial
v.	McMullan, Mrs.	Chefoo	Industrial
	McNeur, Geo. H.	Canton	P.C.N.Z.
v.	McRae, C. F.	Shanghai	A.P.E.C.M.
	McRoberts, W.A.	Fenghua	C.I.M.
	McRoberts, Mrs. W.A.	Fenghua	C.I.M.
v.	Meadows, Dr. J.G.	Wuchow	A.S.B.
v.	Meadows, Mrs. J.G.	Wuchow	A.S.B.
v.	Meadows, Miss J.	Wuchow	A.S.B.
s.	Meadows, J.J.	Shaohsing	C.I.M.
s.	Meech, S.E.	Peking	L.M.S.
s.	Meigs, F.E.	Nankin	F.C.M.
v.	Mendenhall, F.	Chuchow	F.C.M.
	Menzies, J.	Honan	C.P.M.
	Merrill, Miss C.E.	Kiukiang	M.E.C.M.
	Millard, W.H.	Hangchow	A.B.M.U.
	Miller, J.A.	Shuntefu	A.P.M.
v.	Miller, Miss O.	Chiangchiu	L.MS.
v.	Miller, Miss B.	Shanghai	M.M.U.
v.	Millican, Miss L.E.	Chengchow	A.F.M.M.
v.	Milligan, E.	Shanghai	Door of Hope
v.	Mills, C.F.	Ningpo	. . .
v.	Mills, Mrs. C.F.	Ningpo	. . .
	Mills, D.J.	Kiukiang	C.I.M.
	Mills, Mrs. A.T.	Chefoo	Deaf & D.S.
	Milsum, W.B.	Pingyao	C.I.M.
	Milsum, Mrs.	Pingyao	C.I.M.
	Miner, G.S.	Foochow	M.E.C.M.
	Miner, Miss L.	Peking	A.B.C.F.M.
v.	Minnis, Miss La Verne.	Hingwha	A.B.M.U.
v.	Mitchell, Miss E.E.	Shanghai	Unconnected
v.	Mitchell, Miss K.	Soochow	M.E.M.S.
v.	Mitchell, Miss M.	Shanghai	M.E.M.S.
v.	Monsen, Miss M.	Nanyangfu	N.L.M.
v	Moore, Dr. J.P.	Tokyo	A.R.M.
r.	Moore, Prof. E.C., D.D,	Cambridge, Mass.	A.B.C.F.M.
v.	Moorman, Miss M.E.	Yangchow	A.S.B.

	Name	*Station or Headquarters*	*Mission or Board*
	Morgan, E.	Shanghai	C.L.S.
v.	Morgan, Mrs. E.	Shanghai	C.L.S.
v.	Morgan, E.L.	Chefoo	. . .
v.	Morgan, Mrs. E.L.	Chefoo	. . .
v.	Morton, Miss A.R.	Ningpo	A.P.M.
v.	Morton, Miss M.D.	Ningpo	A.P.M.
v.	Morris, Miss	Shanghai	Door of Hope
r.	Morse, R.C.	New York	Y.M.C.A.
v.	Morse, Mrs.	New York	A.P.M.
	Mosher, G.F.	Wusih	A.P.E.C.M.
v.	Mosher, Mrs.	Wusih	A.P.E.C.M.
s.	Moule, Rt. Rev. Bishop	Hangchow	C.M.S.
s.	Moule Ven. Arch. A.E.	Ningpo	C.M.S.
	Muir, Miss G.M.	Shanghai	C.I.M.
	Müller, J.	Hongkong	Ber. F.H.
v.	Mungeam H.J.	Ngankin	C.I.M.
v.	Murray, Miss E.	Soochow	A.P.M.
	Murray, Miss M.	Yangchow	C.I.M.
s.	Murray, J.	Tsinanfu	A.P.M.
s.	Murray, W.H.	Peking	Miss. to Blind
v.	Murray, Mrs.	Peking	. . .
v.	Myers, C.M.	Shanghai	A.P.M.
v.	Myers, Miss T.	Shanghai	Unconnected
v.	Myers, Miss Dr. A.M.	Shanghai	A.P.E.C.M.
v.	Myers, H.V.S., D.D.	Shanghai	A.S.B.
v.	Myers, Mrs. H.V.S	Shanghai	A.B.S.
	Nance, W.B.	Soochow	M.E.M.S.
v.	Napier, A.Y.	Yangchow	A.S.B.
v.	Napier, Mrs. A.Y.	Yangchow	A.S.B.
v.	Naylor, Miss E E.	Shanghai	C.I.M.
	Newton, Miss E.J.	Foochow	A.B.C.F.M.
	Newton, W C.	Tengchow	A.B.C.F.M.
	Newton, Miss G	Pao-ting-fu	A.P.M.
v.	Newell, H.B.	Matsuyama	A.B.C.F.M.
v.	Newell, Miss, M.D.	Shanghai	W.M.U.
	Nichols, H.S.	Nanlinghuen	C.M.A.
s.	Nichols, J.W.	Shanghai	A P.E.C.M.
v.	Nicolaisen, Miss M.	Singiu	M.E.C.M.
v.	Nilson D.	Sinyangcheo	Am. Luth M.
	Nilsson, Miss M.	Chentu	C I.M.
v.	Noble, W A.	Pingyang, Corea	M E C.M.
s.	Noyes, Dr. H.V.	Canton	A.P M.
s.	Noyes, Miss H.	Canton	A.P.M.
v.	Noyes, D R.	New York	A.P.M.
	Norris, F.L.	Peking	C.M.S.
	Oakeshott, Miss R.	Kienping	C.I.M.
s.	Ohlinger, F	Shanghai	M.E.C.M.
s.	Ohlinger, Mrs.	Shanghai	M.E.C.M.
v.	Oliver, Miss E D.	Nankin	F.F.M.
v.	O'Neill, F.W.S.	Fukamen	I.P M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	O'Neill, Mrs	Fakumen	I.P.M.
	Onyon, Miss	Shanghai	C.M.S.
	Osborne, Miss H.L.	Foochow	A.B.C.F.M
v.	Osborne, Mrs. E.E.	Shanghai	Ch. Tract Soc.
v.	Osgood, E.S.	Chicago, U.S.A.	. . .
v.	Osgood, Mrs. E.S.	Chicago, U.S.A.	. . .
s.	Ost, J.B.	Chuki	C.M.S.
s.	Ost, Mrs.	Chuki	C.M.S.
	Owen, J.C.	Pingtu	A.S.B
v.	Owen, Mrs. J.C.	Pingtu	A.S.B.
v.	Owen, T.B.	Hinghwa	M.E.C.M.
	Paddock, Miss A.E.	Shanghai	Y.W.C.A.
v.	Paine, Miss	Soochow	A.P.E.C.M.
v.	Palmborg, Miss, M.D.	Shanghai	S.D.B.M.
v.	Palmer, Miss C.	Shanghai	A.P.E.C.M.
s.	Park, Dr. W.H.	Soochow	M.E.M.S.
s.	Parker, A.P., D.D.	Shanghai	M.E.M.S.
v.	Parker, Mrs. A.P.	Shanghai	M.E.M.S.
v.	Parker, R.A.	Changchow	M.E.M.S.
v.	Parker, Mrs. R.A.	Changchow	M.E.M.S.
	Parmenter, Miss M.	Nanlinghien	C.M.A.
v.	Parrott, Dr. A.G.	Shanghai	Unconnected
v.	Parrott, Mrs.	Shanghai	Unconnected
v.	Parshley, W.B.	Yokohama	A.B.M.U.
v.	Parson, Miss R.	New York	Y.W.C.A.
s.	Paton, W.	Swatow	E.P.M.
	Patton, C.E.	Yeungkong	A.P.M.
v.	Peacock, Miss N.L.	Shanghai	M.E.M.S.
s.	Pearse, E.	Raochowfu	C.I.M.
s.	Pearce, T.W.	Hongkong	L.M.S.
v.	Pederson, Miss I.	Runing Fu	Am. Luth. M.
v.	Peters, Miss Alice	Nankin	M.E.C.M.
v.	Peters, Miss S.	Nankin	M.E.C.M.
v.	Peters, Miss M.	Mingchiang	M.E.C.M.
v.	Peterson, Miss E.	Chenüen	S.A. (C.I.M.)
v.	Pettus, W.B.	Shanghai	Y.M.CA.
	Phillips, A.A.	Miencheo	C.M.S.
v.	Phillips, Mrs.	Miencheo	C.M.S.
v.	Pierson, G.P.	Japan	A.P.M.
v.	Pierson, Mrs. G.P.	Japan	A.P.M.
v.	Pilley, E.	Huchow	M.E.M.S.
	Pilley, Mrs. E.	Huchow	M.E.M.S.
	Pitcher P.W.	Amoy	A.R.M.
	Plummer, Dr. W.E.	Wenchow	U.M.F.C.M.
v.	Plummer, Mrs.	Wenchow	U.M.F.C.M.
v.	Poate, Mrs. W.H.	Shanghai	. . .
	Polhill, Cecil	Tatsienlu	C.I.M.
	Polhill, A.T.	Shuting	C.I.M.
v.	Pollock, J.C.	Australia	W.M.S.
v.	Porter, Miss I.	Tsingpoo	A.P.E.C.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Posey, Miss M.A.	Shanghai	A.P.M.
s.	Pott, F.L.H., D.D.	Shanghai	A.P.E.C.M.
s.	Pott, Mrs F.L.H.	Shanghai	A.P.E.C.M.
r.	Pourtales, Le Comte de	Paris	Union. Chretinne de. Jeunes. Gens de Paris
	Preston, T.J.	Changteh	Cum. Pres. M.
	Price, P.F.	Dongshang	A.P.M.S.
v.	Price, Mrs.	Dongshang	A.P.M.S.
	Price, Rt. Rev. Bishop	Foochow	C.M.S.
v.	Priest, Miss S.	Shanghai	C.M.S.
	Proctor, J.T.	Huchow	A.B.M.U.
v.	Proctor, Mrs.	Huchow	A.B.M.U.
v.	Provence, H.W.	Shanghai	A.S.B.
v.	Provence, Mrs.	Shanghai	A.S.B.
s.	Pruitt, C.W.	Hwanghien	A.S.B.
v.	Pyle, Miss M.E.	Soochow	M.E.M.S.
v.	Quisenberry, W.Y.	Alexandria, U.S.A.	A.S.B.
	Ramsey, Miss L.E.	Chinchiu	E.P.M.
v.	Ramsten, Miss	Honanfu	C.I.M.
	Rankin, Miss L.	Huchow	M.E.M.S.
v.	Rawlings, Miss H.M.	Huchow	A.B.M.U.
v.	Rawlinson, F.	Shanghai	A.S.B.
v.	Rawlinson, Mrs. F.	Shanghai	A.S.B.
	Redfern, H.S.	Ningpo	E.M.M.
v.	Reed, H.T. and Mrs.	Songkiang	M.E.M.S.
	Rees, W.H.	Hsiaochang	L.M.S.
r.	Reid, J. Christie	Chiselhurst, Eng.	E.P.M.
r.	Reid, Mrs.	Chiselhurst	E.P.W.S.
s.	Reid Gilbert, D.D.	Shanghai	Unconnected
	Reid, J.T.	Takut'ang	C.I.M.
	Reifsnyder, Miss, M.D.	Shanghai	W.M.U.
	Renius, V.	Li-tsüen	S.A.(C.I.M.)
	Reusch, G.	Chongkangkong	Bas.M.S.
v.	Reynolds, W.D.	Seoul	A.P.M.S.
v.	Rhind, Miss J.P.	Wanchi	C.M.A.
s.	Richard, T., Litt, D.	Shanghai	C.L.S.
	Richardson, Miss H.L.	Shanghai	M.E.M.S.
v.	Richmond, Miss A.B.	Shanghai	A.P.E.C.M.
v.	Ricketts, Miss J.	Hangchow	A.P.M.
	Rieke, H.	Kangpui	R.M.S.
	Ridgely, L.B.	Wuchang	A.P.E.C.M.
v.	Ridgely, Mrs.	Wuchang	A.P.E.C.M.
v.	Rinell, J.A.	Kiauchow	Swed. Bapt.
	Ririe, B.	Kiating	C.I.M.
	Ririe, Mrs.	Kiating	C.I.M.
r.	Ritson, J.H.	London	B.F.B.S.
	Ritzman, M.E.	Liling	U.E.C.
v.	Roach, B.P.	Yingtak	A.S.B.
	Robertson, W.W.	Ningpo	C.I.M.
v.	Rodd, Miss	Kienning	C.E.Z.M.
v.	Rodger, J.	Montreal, Can.	C.M.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Rodger, Mrs. J.	Montreal, Can.	C.M.M.
v.	Rogers, Miss M.	Soochow	M.E.M.S.
	Röhm, R.	Chinyun	C.I.M.
v.	Rollestone, Miss L.M.	Ningpo	A.P.M.
	Romig, H.G.	Chiningchow	A.P.M.
	Rönning, H.	Fancheng	H.S.M.
	Roots, Rt. Rev. Bishop	Hankow	A.P.E.C.M.
v.	Rosenberg, A.	Shanghai	M.E.C.M.
v.	Rosenberg, Mrs.	Shanghai	M.E.C.M.
v.	Rossiter, Dr. S.B.	Manila	A.P.M.
v.	Rossiter, Mrs. S.B.	Manila	A.P.M.
v.	Rouse, Miss R.	London	W.S.C.F
v.	Royall, F.M.	Shanghai	C.C.C.Z.
v.	Royall, Mrs. F.M.	Shanghai	C.C.C.Z.
s.	Rudland, W.D.	Taichow	C.I.M.
v.	Rudland, Miss R.	Taichow	C.I.M.
v.	Rugh, A.	Shanghai	Y.M.C.A.
v.	Rugh, Mrs. A.	Shanghai	Y.M.C.A.
v.	Russell, F.H.	Dhar, India	C.P.M.
v.	Russel, Mrs.	Dhar, India	C.P.M.
	Rydberg, A.E.	Shanghai	S.C.A. (C.I.M.)
	Rydberg, Mrs.	Shanghai	S.C.A. (C.I.M.)
v.	Sallee, Miss M.	Chenchow	A.S.B.
	Sama, O.M.	Laohok'eo	N.L.M.
v.	Sama, Mrs.	Laohok'eo	N.L.M.
v.	Sauer, Miss	Tsingtau	Ber.M.S.
	Saunders, A.R.	Yangchow	C.I.M.
	Saunders, Mrs.	Yangchow	C.I.M.
v.	Saunders, J.R.	Yingtak	A.S.B.
v.	Schmitz, Miss H.	Kowloon	R.M.S.
	Schrack, Miss B.Z.	Taimingfu	S.C.M.
v.	Scott, C.E.	Tsingtau	A.P.M.
s.	Scott, Rt. Rev. Bishop	Peking	S.P.G.
v.	Scudder, Miss I.S.	Vellore, India	Ref. Church.
	Seabury, W.B.	Changsha	Y.U.M.
	Seelhorst, Miss A. von.	Hongkong	Miss. to Blind
	Selden, Dr. Ch.	Canton	Ref. for Insane
v.	Settlemeyer, C.S.	Nankin	F.C.M.
r.	Severance, L.H.	U.S.A.	A.P.M.
	Seville, G.H.	Wenchow	C.I.M
	Seyffarth, H.	Laohok'eo	N.L.M.
v.	Seyffarth, Mrs.	Laohok'eo	N.L.M.
v.	Seymour, Dr W.F.	Tengchowfu	A.P.M.
	Shackleton, Dr. W.	Yangchow	C.I.M.
v.	Sharman, A.H.	Wenchow	U.M.F.C.M.
v.	Sharman, Mrs. A.H.	Wenchow	U.M.F.C.M
v.	Sharp, W.A.S.	Burma	A.B.M.U.
v.	Shaw, H.P.	Shanghai	F.C.M.
v.	Shaw, Mrs. H P.	Shanghai	F.C.M.
	Shaw, Miss E.C.	Nankin	M.E.C.M.

	Name	*Station or Headquarters*	*Mission or Board*
	Shaw, J.A.	. . .	S.C.M.
v.	Shaw, Miss M.V.	Shanghai	Y.M.C.A.
s.	Sheffield, D.Z., D.D.	Tungchow	A.B.C.F.M.
s.	Sheffield, Mrs.	Tungchow	A.B.C.F.M.
	Shellabear, W.G.	Malacca	M.E.C.M.
v.	Shellabear, Mrs. W.G.	Malacca	M.E.C.M.
v.	Shellabear, Miss F.E.	Malacca	M.E.C.M.
v.	Shellabear, Miss M.	Malacca	M.E.C.M.
v.	Sheppard, Miss	New York	Y.W.C.A.
v.	Shields, Dr. R.T.	Dongshang	A.P.M.S.
v.	Shields, Mrs. R.T.	Dongshang	A.P.M.S.
v.	Shimer, Mrs. H.	Nanking	F.F.M.
	Shoemaker, J.E.	Ningpo	A.P.M.
v.	Shoemaker, Mrs.	Ningpo	A.P.M.
	Shorrock, A.G.	Sianfu	E.B.M.
v.	Sia, Miss Ruby	Foochow	M.E.C.M.
	Sibree, Miss A., M.D.	Hongkong	L.M.S.
v.	Signor, Miss A.	Shanghai	Unconnected
	Sihvonen, E.	Chingshih	F.M.S.
v.	Silsby, J.A.	Shanghai	A.P.M.
v.	Silver, Miss E.	Shanghai	A.P.M
r.	Simpson, Sir Alex. R.	Edinburgh	U.F.C.S.M.
r.	Simpson, H.L.	Scotland	U.F.C.S.M.
v.	Singh, Miss L.	India	M.E.C.M.
v.	Sites, C.M. Lacey	Foochow	M.E.C.M.
	Sites, Mrs. Lacey	Foochow	M.E.C.M.
v.	Sites, Miss E.M.	Foochow	M.E.C.M.
	Sjöquist, Dr. J.	Siangyang	S.A.M.C.
	Skinner, Dr. J.E.	Iongbing	M.E.C.M.
v.	Sköld, J.	Wuchang	S.M.S.
r.	Sleman, J.B	Washington	Lay. Mov.
r.	Sloan, W.B.	London	C.I.M.
	Sloan, Miss A.	Soochow	A.P.M.S.
v.	Smale, J.	Los Angeles, Cal.	N.T.C.M.
v.	Smalley, Miss R.L.	Shanghai	C.I.M.
v.	Smart, R.	Soochow	M.E.M.S.
v.	Smart, Mrs. R.	Soochow	M.E.M.S.
s.	Smith, Arthur H., D.D.	Pangchuang	A.B.C.F.M.
s.	Smith, Mrs.	Pangchuang	A.B.C.F.M.
v.	Smith, F.A.	Haddonfield, N.J.	A.B.M.U.
	Smith, H.M.	Dongshang	A.P.M.S.
v.	Smith, Mrs. H.M.	Dongshang	A.P.M.S.
	Smith, Jas.	Wuhu	C.M.A.
v.	Smith, Miss B.	Shanghai	Door of Hope
r.	Smyth, Geo. B., D.D.	California	M.E.C.M.
v.	Snuggs, E.T.	Shiuhing	A.S.B.
	Soothill, W.E.	Wenchow	U.M.F.C.M.
v.	Soothill, Mrs.	Wenchow	U.M.F.C.M.
v.	Soowan, Miss	Bangkok	Siam. Ch. M.
r.	Soutter, Em.	Paris	Paris M. Soc.

	Name	*Station or Headquarters*	*Mission or Board*
	Speicher, J.	Keihyang	A.B.M.U.
v.	Spencer, Mrs. E.S.	New Mex., U.S.A.	. . .
v.	Spencer, Miss C.	London	Y.W.C.A.
s.	Sprague, W.P.	Kalgan	A.B.C.F.M.
v.	Spurling, Miss E.	Shanghai	Unconnected
r.	Staley, Dr. T.F.	U.S.A.	Lay. Mov.
v.	Standring, W.H.	Soochow	A.P.E.C.M.
	Stark, J.	Shanghai	C.I.M.
v.	Steadman, F.W.	Chifu, Japan	A.B.M.U.
v.	Steger, Miss C.E.	Shanghai	M.E.M.S.
v.	Steiger, G.W.	Shanghai	A.P.E.C.M.
	Stelle, W.B.	Peking	A.B.C.F.M.
v.	Stelle, Miss	Swatow	. . .
v.	Stevens, H.E.	London	C.M.S.
v.	Stevens, Mrs.	London	C.M.S.
v.	Stevens, E.S.	Japan	Christian
v.	Stephens, Mrs. S.E.	Hwanghien	A.S.B.
s.	Stevenson, J.W.	Shanghai	C.I.M.
	Stewart, H.B.	Hankow	C.C.T.S.
v.	Stickney, Miss J.H.	Singapore	A.B.M.U.
v.	Stobie, W.R.	Wenchow	U.M.F.C.M.
v.	Stobie, Mrs.	Wenchow	U.M.F.C.M.
v.	Stockings, H.M.	Burmah	S.P.G.
v.	Stokke, K.S.	Runing Fu	Am. Luth.
s.	Stott, Mrs.	Wenchow	C.I.M.
s.	Stuart, J.L.	Hangchow	A.P.M.S.
s.	Stuart, Mrs. J.L.	Hangchow	A.P.M.S.
	Stuart, Dr. G.A.	Nanking	M.E.C.M.
v.	Sundahl, Miss E.	Chungking	M.E.C.M.
r.	Sutherland, A., D.D.	Toronto	C.P.M.
	Swan, Dr. J.M.	Canton	C.M.M.
v.	Swan, Mrs. J.M.	Canton	C.M.M.
s.	Sydenstricker, H.	Chinkiang	A.P.M.S.
	Sydenstricker, Mrs.	Chinkiang	A.P.M.S.
	Sykes, Mrs. A.	Kiangyin	A.P.M.S.
	Symons, C.J.F.	Shanghai	C.M.S.
	Symons, Mrs. C.J.F.	Shanghai	C.M.S.
s.	Taft, M.L., D.D.	Tientsin	M.E.C.M.
v.	Taft, Mrs. M.L.	Tientsin	M.E.C.M.
v.	Talbott, C.C.	Changsha	U.E.C.M.
v.	Talbott, Mrs.	Changsha	U.E.C.M.
v.	Talbot, Miss E.	Kashing	A.P.M.S.
	Talbot, Mrs.	Chenchow	C.I.M.
v.	Tarrant, Miss M.M.	Soochow	M.E.M.S.
v.	Taylor, Dr. A.S.	Yangchow	M.E.M.S.
v.	Taylor, Mrs. A.S.	Yangchow	M.E.M.S.
s.	Taylor, Dr. B. Van S.	Hinghua	C.M.S.
s.	Taylor, H.H.	Kwangteh	C.I.M.
v.	Taylor, Mrs. H.H.	Kwangteh	C.I.M.
	Taylor, Wm.	Chian	C.I.M.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Taylor, Mrs. Wm.	Chian	C.I.M.
v.	Taylor, Miss H.	New York, U.S.A.	Y.W.C.A.
v.	Taylor, S. Earl.	New York	M.E.C.M.
v.	Thomas, Miss H.L.	Shanghai	C.I.M.
	Thompson, E.	Taichow	C.M.S.
v.	Thompson, Miss E.B.	Hwanghien	A.S.B.
v.	Thompson, Miss I.	Canton	S.D.B.M.
r.	Thompson, R.W.	London	L.M.S.
v.	Thompson, Mrs. R.W.	London	L.M.S.
s.	Thomson, Ven. Arch.	Shanghai	A.P.E.C.M.
v.	Thomson, Mrs. E.H.	Shanghai	A.P.E.C.M.
	Thomson, Chas.	Hwangyen	C.I.M.
r.	Thomson, R.A.	Kobe	A.B.M.U.
	Thwing, E.W.	Honolulu	Hawaiian E. As.
v.	Ting, G.A.	Shanghai	Y.M.C.A.
v.	Tipton, W.H.	Wuchow	A.S.B.
	Tjäder, C.H.	Hsiaicheo	S.M.C.(C.I.M.)
s.	Tomalin, E.	Chefoo	C.I.M.
v.	Tonking, Miss R.L.	Shanghai	F.C.M.
v.	Tooker, Dr. F.J.	Siangtan	A.P.M.
v	Tooker, Mrs.	Siangton	A.P.M.
v.	Töppar, O.S.W.	Tsingtau	Ber. M.S.
v.	Tracy, Miss M.E.	Yokohama	W.M.U.
	Tribe, Dr. Ethel	Amoy	L.M.S.
v.	Trickett, H.M.	Shanghai	Mis. to Sea.
v.	Trickett, Mrs.	Shanghai	Mis. to Sea.
v.	Trindle, J.R.	Yangchow	M.E.C.M.
	Trimble, Miss L.A.	Ngucheng	M.E.C.M.
	Troxel, C.	Kaifengfu	S.C.M.
v.	Tseng, K.C.	Laoting	M.E.C.M.
v.	Tucker, Dr. A.W.	Shanghai	A.P.E.C.M.
	Turnbull, Miss M.E.	Ningpo	C.M.S.
	Turner, F.B.	Tongshan	E.M.M.
v.	Turner, Rt. Rev. Bishop	Korea	S.P.G.
	Vale, Miss E.	Melbourne	Ch. of Eng.
v.	Vandyke, H.	Wuhu	C.M.A.
v.	Vaughan, J.G.	New York, U.S.A.	M.E.C.
v.	Venable, Mrs. W.H.	Kashing	A.P.M.S.
	Verity, G.W.	Taianfu	M.E.C.M.
r.	Vickery, C.V.	New York, U.S.A.	Y.P. M. Mov.
v.	Viloudaki, N.A.	Yokohama	. . .
v.	Viloudaki, Mrs. N.A.	Yokohama	. . .
	Von Gunten, Miss E.	Wuhu	C.M.A.
	Voskamp, C.J.	Tsingtau	Ber. M.S.
	Varney, Miss E.	Hinghwa	M.E.C.M.
v.	Wainwright, S.H.	Kobe	M.E.M.S.
v.	Waite, W.H.	Providence, R. I.	A.B.M.U.
v.	Wakefield, W.P.	Nanking	F.C.M.
	Wakefield, Mrs.	Nanking	F.C. M.
r.	Waldenstrom, P.P., Ph.D.	Sweden	S.M.S.

	Name	*Station or Headquarters*	*Mission or Board*
v.	Waldenstrom, Mrs.	Sweden	S.M.S.
s.	Walker, J.E., D.D.	Shaowu	A.B.C.F.M.
v.	Walker, Prof. M.P.	Shanghai	A.P.E.C.M.
v.	Walker, Miss B.K.	Taianfu	G.M.
v.	Wallace, J.H.E.	Nankin	Y.M.C.A.
	Wallace, W.J.	Taichow	C.M.S.
v.	Warder, Miss Amy	Chicago, U.S.A.	. . .
v.	Ware, Miss G.M.	Shanghai	Y.M.C.A.
s.	Ware, Jas.	Shanghai	F.C.M.
v.	Ware, Mrs.	Shanghai	F.C.M.
	Ward, E.B.	Samsui	U.B.C.
	Warnshuis, A.L.	Siokhe	A.R.M.
v.	Warnshuis, Mrs. A.L.	Siokhe	A.R.M.
	Warr, Miss N.	Nanchang	Unconnected
v.	Warren, C.M.	Japan	A.B.C.F.M.
	Warren, G.G.	Hankow	W.M.S.
	Warren, W.H.	Shaohsing	C.I.M.
v.	Waters, Miss A.G.	Sungkong	M.E.M.S.
v.	Watkins, Miss J.	Soochow	M.E.M.S.
v.	Watson, C.H.	Boston, U.S.A.	. . .
s.	Watson, J.	Amoy	E.P.M.
v.	Watson, Mrs. J.	Amoy	E.P.M.
	Watson, W.H.	Changsha	W.M.S.
v.	Webb, Mrs. M.A.	Korea	A.P.M.
v.	Weber, Miss S.	Tsinkiangpu	C.I.M.
s.	Webster, Jas.	Newchwang	U.F.C.S.M.
v.	Webster, Mrs. J.	Moukden	U.F.C.S.M.
v.	Weir, Dr. H.H.	Chemulpo	S.P.G.
v.	Weir, Mrs.	Chemulpo	S.P.G.
v.	Wells, Miss A.M.	Bristol	L.M.S.
	Wells, M.A. (Miss)	Ningpo	C.M.S.
v.	Werthem, Baron, E. von	Kiel, Germany	S.V.M.U.
v.	West, M.C.	U.S.A.	. . .
v.	West, W.F.	U.S.A.	. . .
	Westwood, W.	Nganking	C.I.M.
s.	Wherry, J., D.D.	Peking	A.P.M
s.	Whilden, Miss L.F.	Canton	A.S.B.
	White, F. J.	Shaohsing	A.B.M.U.
v.	White, Mrs. F.J.	Shaohsing	A.B.M.U.
v.	White, Miss M.L.	Huchow	M.E.M.S.
v.	White, Miss M.C.	Soochow	M.E.M.S.
	White, W.C.	Longuong	C.M.S.
	Whitman, G.E.	Kiaying	A.B.M.U.
s.	Whitney, Dr. H.T.	Foochow	A.B.C.F.M.
v.	Wikander, Miss I.	Sweden	S.W.M.M.
v.	Wilcox, Mrs. J.W.	Hankow	C.I.M.
v.	Wilcox, Miss V.M.	Yeungkong	A.P.M.
	Wilder, G.D.	Tungchow	A.B.C.F.M.
	Wilhelm, R.	Tsingtau	A.E.P.
v.	Wilhelm, Mrs.	Tsingtau	A.E.P.

	Name	*Station or Headquarters*	*Mission or Board*
	Wilkins, Miss J.	Sihua	C.I.M.
	Wilkinson, Dr. J.R.	Soochow	A.P.M.S.
v.	Willeford, Miss, M.D.	Laichowfu	A.S.B.
	Willet, T.G.	Chefoo	C.I.M.
	Williams, Mrs. P.H.	Yingtak	A.S.B.
	Williams, J.E.	Nankin	A.P.M.
v.	Williams, Miss O.P.	Poughkeepsie, N.Y.	. . .
v.	Wills, Dr. J.H.	Korea	A.P.M.
s.	Wills, W. A.	Chouping	E.B.M.
r.	Wilson, Rt. Rev. Bishop	U.S.A.	M.E.M.S.
r.	Wilson, Mrs.	U.S.A.	M.E.M.S.
s.	Wilson, J.W.	Changsha	L.M.S.
v.	Wilson, Mrs.	Changsha	L.M.S.
v.	Wilson, Miss R.	Dongshang	A.P.M.S.
v.	Wilson, J.W.	Shihtao	Unconnected
v.	Wilson, Mrs.	Shihtao	Unconnected
	Wilson, R.C.	Soochow	A.P.E.C.M.
	Wilson, Mrs. R.C.	Soochow	A.P.E.C.M.
v.	Winn, T.C.	Dalny	A.P.M.
	Winn, Mrs. T.C.	Dalny	A.P.M.
	Wisner, O.F., D.D.	Canton	C.C.C.
v.	Wombold, Miss	Seoul	A.P.M.
v.	Wong, Dr. B.Y.	Shanghai	Beulah Ch.
v.	Woo, H.N.	Kiangwan	A.P.E.C.M.
	Wood, Miss M.A.	Chian	C.I.M.
v.	Woodberry, Mrs. J.	Shanghai	C.M.A.
v.	Woodberry, E.	Shanghai	. . .
s.	Woodbridge, S.I.	Shanghai	A.P.M.S.
	Woods, T.B.	Kucheng	C.M.S.
	Woods, J.B.	Tsingkiangpu	A.P.M.S.
v.	Woodward, Dr. E.L.	Anking	A.P.E.C.M.
v.	Woodward, Miss S.N.	Shanghai	A.P.E.C.M.
r.	Woodward, S.W.	Washington	A.B.M.U.
v.	Worley, Dr. R.E.	Swatow	A.B.M.U.
s.	Worley, J. H., Ph.D.	Kucheng	M.E.C.M.
v.	Worth, G.C.	Kiangyin	A.P.M.S.
v.	Worth, Mrs. G.C.	Kiangyin	A.P.M.S.
v.	Wright, E. Mc. W.	Shanghai	A.P.M.
v.	Wuorinen, Judge H.	Finland	. . .
	Young, Miss F.	Wenchow	C.I.M.
v.	Young, Dr. A.	Hsianfu	E.B.M.
v.	Young, Mrs. A., M.D.	Hsianfu	E.B.M.
v.	Yui, Miss Dora	Shanghai	A.M.C.S.

Delegates (elected) . . . . 367 } voting members 509
Delegates (*ex-officio* and service) 141 }
Representatives of Home Boards, etc. 63
Visitors 615

Total 1,186

The voting Members of Conference were from the various Provinces of China, the great majority of the visitors (436) were also missionaries on the field; others represented the following countries:—

Africa,
Australia,
Burma,
Canada,
Ceylon,
China,
Finland,
Formosa,
France,
Germany,
Great Britain,
Holland,
Honolulu,
India,
Italy,
Japan,
Macao,
Manchuria,
Norway,
Phillipine Islands,
Siam,
Straits Settlements,
Sweden,
Switzerland,
United States of America.

The total differs slightly from the figures given in the Introduction, as on reading the proofs, a number of entries "and wife" were discovered: in such case the wife had not been counted.

NOTE

v.=Visitors, *i.e.* non-voting Missionaries and others.

r.=Representatives of Home Boards or Committees.

s.=Service *i.e.* Delegates with Service qualification. (See Introduction.)

The remainder are elected Missionary Delegates.

APPENDIX A

Resolutions of the Anglican Conference.

The following Resolutions on the subject of Unity were adopted at the recent Conference of the Anglican communion in China, at which seven Bishops and sixteen clerical Delegates, British and American, were present :

Resolution xx.—That this Conference appoints a Committee to be called the Committee of Unity, to receive communications from other bodies of Christians working in China, and to do what is in their power to forward Christian Unity : such Committee to consist of three Bishops with power to co-opt an equal number of Presbyters.

Resolution xxi.—That this Conference instructs the Committee on Unity to express to the Centenary Conference its sympathy with all efforts tending to Christian Unity.

Resolution xxii.—That, acting upon the recommendations of the Lambeth Conference, this Conference instructs the Committee on Unity to arrange, if possible, for mutual conference with representatives of other Christian bodies, before or during the sessions of the Centenary Conference.

Resolution xxiii.—That this Conference instructs the Committee on Unity to suggest to the Centenary Conference the appointment of a Committee to draw up in Chinese a form of prayer to Almighty God for His blessing on the empire of China and the Church of Christ therein ; to be issued by the Conference and recommended for use at the Sunday morning service of every Christian congregation throughout the land ; thereby not only creating another outward bond of union between all Chinese Christians, but also calling forth a volume of prayer which, offered in agreement by so many of God's people, may be confidently expected to avail much in its working.

APPENDIX B

THE LAYMEN'S MISSIONARY MOVEMENT.

Conference of Laymen

A number of laymen in attendance on the Centenary Conference met together at the Astor House on April 29th. Sir Alexander R. Simpson of Edinburgh, presided. The great need of the increased participation of laymen in missionary interest and support was discussed at considerable length, and it was the conviction of all those who participated in the discussion that the time is ripe for a forward movement of large proportions with this end in view.

Among those present at the conference were representatives of the recently organized Laymen's Movements in Great Britain and North America, and the laymen of the Continent of Europe were also represented.

After an hour of discussion, the following preamble and resolutions were adopted :

Whereas, the educational and political situation in China to-day offers unprecedented opportunities for the propagation of Christianity, and

Whereas, the Protestant missionaries are united in spirit and purpose, and are keenly alive to the possibilities of the hour, and,

Whereas, in order that these great opportunities should be fully met, it is essential that the church at home should make a marked advance in interest and support,

Therefore, be it Resolved by this gathering of laymen from Great Britain, America, and the Continent of Europe, held during the China Centenary Conference in Shanghai, April 29, 1907, that we urge upon the Missionary Boards of our respective countries that they endeavor by every possible means to arouse the church at home to the urgency of the call, the uniqueness of the opportunity and the marvellous possibilities of a vigorous, united and well sustained effort to push forward the cause of Christ in China during the next few years, and,

Be it further Resolved, that we recognize the necessity for a larger measure of co-operation and unity of action among the missionary organizations at home if the union of forces on the field is to be rendered most effective, and,

Be it further Resolved, that we urge upon our fellow laymen in Great Britain, America, and the Continent of Europe, that they join earnestly in the efforts now being proposed by this Centenary and other missionary conferences for the speedy evangelization of the world.

Those present and participating in the action taken were:—Sir Alexander R. Simpson, Edinburgh, Scotland; Prof. Alexander Macalister, Cambridge, England; Mr. Francis William Fox, London; Mr. Duncan McLaren, Edinburgh; Capt. Alfred Bertrand, Geneva, Switzerland; Col. Edward H. Haskell, Boston; Mr. W. Henry Grant, New York; Mr. Edward C. Moore, Cambridge, Mass.; Mr. William H. Waite, Providence, R. I.; Mr. Thomas F. Staley, M.D., Bristol, Tenn.; Mr. John B. Sleman, Jr., Washington, D. C.; Mr. C. V. Vickrey, New York; Mr. David P. Leas, Philadelphia; Mr. Richard C. Morse, New York; Mr. Daniel R. Noyes, St. Paul; Mr. S. W. Woodward, Washington, D. C.; Mr. L. H. Severance, New York; Mr. E. S. Osgood, Chicago; Mr. Basil H. Backhouse, Darlington, England; Mr. S. Earl Taylor, New York; Mr. John Hyde, Washington, D. C.; Mr. M. D. Eubank, M. D., Kansas City; Mr. A. I. Ludlow, M. D., Cleveland.

Reception of the American Laymen to the Missionaries

A reception was given on the afternoon of the same day at the Astor House. Nearly a thousand missionaries responded to the invitation, and the parlors of the Astor House were thronged throughout the period from half-past four to half-past six. The friends mentioned in preceding paragraph all took their share in extending a hearty welcome to the numerous and appreciative guests.

The Laymen's Missionary Movement, recently launched in North America, has as its object the enlistment of the interest of Christian laymen in the cause of foreign missions. The first move in proceeding to interest such men largely in the cause of missions is the coming at their own expense of a number of prominent business and professional men to the Far East to study missions. The present deputation of fifteen is making a comparatively brief survey but next fall a larger deputation will leave America, visiting Japan and China and going on around the world via India. It is hoped that when these business and professional men return to the home church that they may be the means of arousing renewed interest on the part of their fellow laymen in the cause of missions.

Extract from the Shanghai Times

APPENDIX C

STUDENT VOLUNTEERS IN CHINA

During the time of the Conference two meetings of former Student Volunteers were held to discuss the following topics :—

(*a*) Whether there should be a league of former Student Volunteers in China, and

(*b*) What assistance could be given to the Student Volunteer Movement among the Chinese.

Mr. Brockman and Mr. Lyon made statements showing that among Chinese students some work on the lines of the Student Volunteer Movement had already been done by the Y. M. C. A., that two travelling secretaries, one being a Chinese doctor, had been set apart for this field during the coming winter, but that as yet the movement had not taken very definite shape, owing partly to the difficulty of framing a Declaration suitable both to the circumstances of Chinese students and the special needs of the present time. It was felt that the particular requirement now was for men to volunteer for the Christian ministry.

At the second meeting the following resolutions were passed unanimously :—

(1) That we form a Volunteer League, composed of former Student Volunteers and any other missionaries who wish to join, which shall have the following aims :—(a) To make occasional representations and appeals to home Volunteers and Students, and (b) to co-operate with the Student Volunteer Movement in China as opportunity offers.

(2) That a General Committee be appointed by this meeting to carry out the aims of the League.

(3) That the Committee be authorized to receive from members small contributions towards expenses of printing and postage.

The General Committee was appointed consisting of: Mr. F. S. Brockman (General Committee, Y. M. C. A., Shanghai), Chairman, Miss Paddock (Nanking), Dr. Alice Sibree (Hongkong), Rt. Rev. Bishop Roots (Hankow), Rev. W. L. Beard (Foochow), Rev. J. Beattie (Amoy), Rev. W. N. Bitton (Shanghai), Rev. W. W. Clayson (Canton), Rev. A. E. Cory (Wuhu), Mr. G. F. C. Dobson (Shanghai), Dr. H. T. Hodgkin (Chentu), Dr. E. H. Hume (Changsha), Rev. M. Jack (Formosa), Rev. E. J. Lee (Anking), Rev. E. C. Lobenstine (Hwaiyuen), Rev. H. W. Luce (Weihsien), Rev. C. M. Myers (Shanghai), Rev. F. W. S. O'Neill (Manchuria), Rev. F. Rawlinson (Shanghai), Rev. E. D. Wilder (Peking).

The following is the draft of a letter which was issued to Christian Students in the home lands :—

A LETTER FROM ONE HUNDRED AND FORTY STUDENT VOLUNTEERS PRESENT AT THE CHINA CENTENARY MISSIONARY CONFERENCE TO THE CHRISTIAN STUDENTS IN THE WEST.

Fellow Students :—

At the close of the first century of Protestant Missions in China, and from this Centenary Conference, which is remarkable in its spirit of unity and victory as well as in its number and representative character, we send this greeting and appeal.

The new century opens on a new China. We are in the midst of an intellectual and moral revolution. In obedience to Imperial Edicts the ancient system of purely Confucian education has been abolished and graded schools and colleges have been opened throughout every province, in many instances temples having been stripped of their idols to furnish the needed buildings. In their eagerness to secure the new learning, more than fifteen thousand Chinese students have pressed on to Japan. Books throwing light on the civilization of Europe and America cannot be printed fast enough to meet the demand. Movements for the emancipation of women, and the legislation against the use of opium, are types of the moral reformation. A new era for evangelism, reaching to all classes of the community, has arrived. For sixty years the poor in China have heard the Gospel gladly, but now the scholars, gentry and officials are also accessible.

Never in the history of the world did such a mass of humanity commit itself to such a change in so brief a time as have the four hundred millions of China. They are casting aside the ideals cherished unchanged for two milleniums, and are groping after those of the most progressive nations.

Meantime, although the missionaries have increased to three thousand four hundred and the Christians from six in 1842 to more than one hundred and seventy-five thousand, still the numbers of the nation are so great, the changes taking place are so rapid and profound, and the forces of evil are so powerful, that the need for guidance such as can be furnished only by largely augmented forces of Christian students from the West, is urgent and imperative.

Believing that God, who calling Robert Morrison to this Empire a century ago, is revealing to us His purpose in the sudden awakening of this great nation, believing that the obligation rests on the Church of Christ, whether in China or elsewhere, to preach the Gospel to every creature in this generation, and believing that through lack of faith or blindness of heart the Church's present opportunity in China may for ever pass away, we call upon each of you personally to consider the claims of this great empire upon yourself.

Signed on behalf of the meeting of Student Volunteers.

(Signed) L. H. Roots, Bishop of Hankow, (Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America) Chairman.

(Signed) F. O'Neill, (Irish Presbyterian Mission, Manchuria) Secretary.

Shanghai, May 6th, 1907.

INDEX

Adams, Rev. J. S., 594.

Aldersey, Miss, 584.

Alexander, J. G., 750-3.

Allen, Rev. Y. J., 593-4.

Ament, Rev. W. S., on comity and federation 311-34; 583-4, 642, 650-3, 696, 709, 711, 714, 715, 716, 717, 719.

Ancestral Worship. Paper by Rev. J. Jackson, 215-46. Discussions and resolutions about, 604-24. A great hindrance, 215; the truth in, 217; the term "worship," 217, 619; origin and idea of, 218; meaning and purpose of sacrifice, 222, 226; ancestral tablet, 227; prayers for the dead, 228; a religion, 231; is idolatry, 232, 611-614; in relation to future life, 234; moral and social effect of, 236; practical methods of dealing with, 239-44, 607, 615-21; reverence for parents, 607-8, 613-5; as a state ceremonial, 608, 621-2; Taotai Tong on, 738.

Ancestral commemoration by Christians, 241, 619, 622-3.

Anderson, Rev. D. L., 485.

Anglican Conference, Resolutions of, 809.

Appendices, 809-13.

Archibald, J., 592, 667, 703, 734.

Ashmore, Rev. W., Junr., 710-1, 725, 741-2.

Asylums for lepers, blind, etc., needed, 385.

Baller, Rev. F. W., 674-5.

Bannister, Ven. Archdn., 471, 536-7, 572, 592, 634.

Baptism of secondary wives, 156, 555, 567-9; probation of women before, 139, 565-6, 571.

Barclay, Rev. T., 55, 57.

Bashford, Rev. Bp., 429, 432, 484, 505-6, 650-1, 709, 717.

Beech, Rev. J., on federation, 329-30, 432, 538, 713.

Benham, Miss E., on Women's Work, General, 138-58; 553-6, 557, 572, 585.

Betrothals of Chinese girls, 176.

Bible. The study and use of the, Paper by Rev. D. W. Lyon, 286-310; in vernacular versions, 31; in Romanized systems, 31; study of, by women, 140; in Sunday School, 286-295; in home, 295-8; in girls' schools, 301-2; in boys' schools and colleges, 302-4; in theological institutions, 305-6; among Christian workers, 306-9; courses of study on, 306; personal study of, 308-9; conferences, 308, 310; text-books on, 296-8, 300-1, 303, 305, 307; see further "Scriptures, The Holy."

Bible-women. Training of, 152-8, 570-1; choice of, 155, 556; preachers' wives should not be paid as, 155; self-support, 157; missionary in relation to, 158.

Biblical criticism. Chinese ministers and, 66; in Chinese Christian literature, 199.

Biblical libraries, 304, 306, 683.

Bitton, Rev. W. N., 420-1, 432, 702, 713, 716, 740.

Black, Miss E., 556-7.

Blind, Education of the, 92-6, 506-7.

Bolwig, Rev. C., 420, 727-31, 733.

Bondfield, Rev. G. H., 561, 595.

Bone, Rev. C., 467.

Bonsey, Rev. A., on federation, 331; 472, 546-7.
Boone, Dr. H.W., 643-5.
Box, Rev. E., 715.
Brewster, Rev. W.N., on industrial education, 81-91 ; 431, 490-3, 542
Brockman, F.S., on Y.M.C.A., 23-26, 433.
Brown, Rev. F., 485, 529-30.
Bryan, Rev. R. T., 421, 426, 427, 471, 702, 713, 716, 719.
Bryer, Miss, 559.
Bryson, Rev. T., 666-7, 677, 678-9.
Burgess, Rev. R., 681-3.
Cassells, Rt. Rev. Bp., 428, 430.
Cecil, Rev. Lord W. G., 497-8.
Cemeteries, Chinese Christian, 244, 622-3.
Chambers, Rev. R.E., 428, 464, 595.
Children, Christian, reception into church fellowship, 20.
China, contrasted with Judea, 103 ; present situation in, 336 ; how can missionaries assist in regeneration of, 348-51 ; as the world in miniature, 365 ; pressing need of missions in, 366 ; changed conditions in, 379-81 ; needs conversion, 382 ; work among educated classes in, 526-7.
China Missionary Alliance, 740.
Chinese authorities. Missionary in relation to, 335-48 ; changed attitude of, 379.
Chinese Government, memorials to the, 393-405, 745-9.
Chinese learning blinds spiritual perception, 102.
Chinese ministry, importance of, 53.
Chinese national spirit impatient of foreign control, 5.
Chinese students in Japan, 384.
Christianity. Causes of Chinese opposition to, 337 ; compared with Confucianism, 395-9 ; non-political nature of, 401-2.
Christians, Chinese. Desire independence of foreign control, 5, 415 ; desire union, 5, 705, 707 ; protection of, 28-9 ; as government servants, 64 ; an evangel, 103, 533.
Christie, Dr. D., on medical missions, 247-268 ; 627-31, 632, 633, 634, 636, 637, 638, 639, 642, 645, 646, 650, 651, 653, 654.
Church discipline, 26.
Church, The Chinese. Paper by Rev. Dr. Gibson, 1-33. Discussions and resolutions about, 409-442 ; planting of, 1 ; Milne forecasts growth of, 1 ; growth in the century of, 2 ; reproduces divisions of Western Christianity, 3, 413 ; separate sections drawing together, 5 ; right to be independent, 6 ; position of foreign missionary in self-governing, 9 ; should be self-governing, 8-11, 18 ; should be self-supporting, 11, 18 ; self-propagating, 16, 18 ; inner life of, 18-32 ; external relations of, 27 ; relation to Chinese government, 27; attitude to Creeds, 417-427; attitude to revolutionary movements, 739-40 ; deepening the life of, 31 ; letter to, 353-363, 749. See also under "Christians, Chinese," "Union" and "Unity."
Church in Japan. The Christian, 693-6 ; the Chinese, 755.
Church, mission of the, 364. See under "Protestant Church" and "Roman Catholic Church."
Churches, memorial to the home, 364-386, 749.
Clarke, Rev. S. R., 613-5.
Claxton, Rev. A. E., 514, 530.
Clayson, Rev. W. W., 569, 571, 595, 677.
Clayton, Rev. G. A., 429, 430, 431, 527, 679, 680, 714.

Clergy, Chinese, see "Ministers, Chinese."

Cochrane, Dr. T., on federation, 332, 488, 500-2, 714.

Colleges. Christian, use of the Bible in, 302-4; their scope and limitations, 67-69; rightly insist on students attending Christian services, 68; in relation to Government system of education, 69-78; Government recognition of, 74, 76, 77-8.

Colporteurs, Chinese, a necessity, 122; as auxiliary workers, 122-30, 525, 594-5.

Comity and Federation. Paper by Rev. Dr. Ament, 311-334; discussions and resolutions about, 689-721. See under "Federation," "Union," "Unity."

Commentary. The Conference, 284.

Conference, Centenary. Committees for, i, vi-viii; date of, ii; constitution of, ii; program of, ii; devotional sessions of, iii; public and other meetings, iv; place of meeting, iv; attendance at, v; finances of, v; program of, ix-xviii; rules of procedure in, xix, xx; abstract of proceedings of, xxi-xxxii; committees of, xxxiii-xxxvii, 757; directory of, 784.

Cooper, E. J., 425, 430, 705-6, 714, 747.

Cooper, F. C., 514.

Corbett, Rev. H., 541, 696-8.

Cory, Rev. A. E., 715.

Couling, Rev. S., 486, 709.

Creeds. Apostles' and Nicene, 417-27.

Darroch, Rev. J., on Christian Literature, 192-214: 589-90, 599, 602.

Davenport, Dr. C. J., 637.

Davies, Rev. L. J., on the study and use of the Bible among Christian workers, 306-9.

Dead, memorial services for Christian, 240-2, 619.

Deaf, Education of, 97, 98, 508.

Discipline, Church, 26.

Dodson, Miss S. L., 558-9, 576-7, 581-3.

Doherty, Rev. W.J., on the study and use of the Bible at home, 295-8.

Douglas, Rev. G., on the relation of the Gospel to political questions, 115-122; 530-1, 600, 739-40, 746.

Dress, of Chinese girls, 581-3; women, 179.

Dubose, Rev. H. C., 451, 600, 611-2, 637-8, 674, 679, 709, 716, 743.

Dumb, Education of, 97, 98, 508.

Educated classes, work among, 526-7.

Education. Paper by Rev. Dr. Hawks Pott, 59-98; discussions and resolutions about, 478-521; value of Christian, in providing leaders for church and state 64-7. See under "Colleges," "Schools," "University."

Education Committee, General, 495-7, 515-9, 757-8.

Education of the blind, 92-6, 506-7.

Education of Christian children, 18.

Education of the deaf and dumb, 97-8, 508.

Education of Girls. Paper by Miss L. Miner. 159-191. Discussion and resolutions about, 572-88; changed conditions, 159, 177-84, 189-90, 572-4; standard and aims, 161-8, 573-4; normal training, 169; kindergartens, 577-9; kindergarten training, 170; musical training, 171; training of teachers, 174-7, 579-581; institutions for, founded by Chinese, 180-4; scope of mission schools, 185, 575-6; union schools, 188; use of Bible in, 301-2, extension lectures, 583-4; dress of pupils, 581-3.

Education, Industrial, 81-91, 514.

Educational Association, 758-9.

Educational endowments, 498-9.

Educational movement in China, 59-64, 479-80.

Educational work. Union in, 70, 486-8 ; union in, in West China, 71 ; specially needed, 380 ; interdependent with evangelistic work, 540.

Elterich. Rev. W. O., 509.

Emigrants, Chinese, 756-7.

Endeavour, United Society of Christian, for China, 21.

Endicott, Rev. J., 428, 430, 431, 432, 601, 714, 743.

Entwistle, D., on work among the blind, 92-6, 506.

Evangel, The, 99 ; Chinese believer an, 103, 533.

Evangelisation of China. Thorough and swift, 113-4 ; force required for, 114, 525, 530, 541-4, 759.

Evangelistic Committee, General, 534.

Evangelistic work. Paper by Rev. Dr. Lowrie. 99-137. Discussions and resolutions about, 522-551 ; principles and methods in, 104-7, 526, 529 ; in Korea, 107 ; among Mahommedans in Kansuh. 131-7 ; in Mongolia, 127-30 ; interdependent with educational work, 540.

Evangelists. As important as teacher, 100 ; crying need of, 101 ; the use of salaried, 107-13 ; value of work of, 109, 111, 534-6, 539 ; are economical agents, 110 ; training school for, a necessity. 111,525 ; English undesirable for evangelists, 112. See also under "Minister, Chinese."

Evans, Dr. P. S., 428, 636, 717.

Eyre, Miss, 569-70.

Family worship, 296.

Farnham, Rev. J. M. W., 584, 700, 708.

Federation and Comity. Paper by Rev. Dr. Ament, 311-334. Discussions and resolutions about, 689-721 ; of Free Churches in Great Britain, 322 ; conference in New York, 1905, 324, 696-8 ; conference in Dayton, Ohio, 1906, 324 ; to be successful must be full of life, 326 ; practical suggestions, 326-334, 692-3 ; hindrances to, 327 : Rev. L. B. Ridgeley on, 328 ; Rev. J. W. Stevenson on, 329 ; Rev. J. Beech on, 329 ; Rev. A. Bonsey on, 331 ; Dr. T. Cochrane on, 332 ; examples of, 333 ; in mission work, 376-9. See also under "Comity."

Fenn, Rev. C. H., 459-60, 462-3, 679.

Fitch, Rev. G. F., 740.

Footbinding, 143.

Foreign missionary. Position of, in self-governing churches, 9 ; must not rely on the power of the purse, 9 ; in relation to Chinese ministry, 50, 57-8, 449, 468.

Foss, Rev. Bp., 534-5.

Foster, Rev. A., 427, 460-2, 470, 483-4, 493-5, 567-9, 621-2, 646-7, 668, 732, 745, 748, 749, 750.

Foster, Mrs. A., on the study and use of Bible among women, 298-301 ; 557, 576.

Fox, Rev. J., 672.

French, Miss E.F., 566-7.

Fulton, Rev. A.A., on native helpers, 109-12 ; 472, 541.

Garritt, Rev. J.C., 423 ,532, 538, 539, 601, 613, 639-42, 683-4, 725-7, 748, 749.

Genähr, Rev. I., 456-7, 597-8, 654, 725.

Gibson, Rev. J. C., on the Chinese Church, 1-33 ; 412-6, 419-20, 426, 427, 429, 430, 431, 432, 434-6, 464, 469-70, 523, 604-5, 618-20, 633, 668-70, 676-7, 706-7, 708, 715, 716, 719, 731-2, 738, 742, 748.

Gillison, Dr. T., 643.

Gilman, Mrs. F.P., 561.

Girls, Education of, see under " Education of girls."

Glover, Dr. R.H., 547.

God, Premare's tract on, 102.
Goodrich, Rev. C.H., 56, 58, 455-6, 679, 683, 698-9.
Gospel, The relation of the, to political questions, 115-122.
Government, The Chinese; relation of Chinese Church to, 27.
Government system of education, 59-64, 481-2; Christian colleges in relation to, 69-78, 500; Christian teachers for girls under, 184.
Graves, Rt. Rev. Bp. F. R., 435, 449-51, 454, 468, 631-2.
Graves, Rev. R.H., 416, 539.
Great Britain and opium, 387.
Greene, Rev. D. C., 693-6.
Greene, Rev. G. W., 468.
Hager, Rev. C. R., 544.
Hamilton, Rev. W. B., 487, 654.
Harmon, Rev. F., 427, 468, 526-7, 539.
Hartwell, Rev. J. B., 537, 613.
Hayes, Rev. W. M., 55, 56, 57, 58.
Haywood, Rev. J. W., 460.
Hedley, Rev. J., on colporteurs, 123-26; on evangelistic work in Mongolia, 127-30.
Hinman, Rev. G. W., on Christian Endeavor. 21-3, 432.
Hodge, Dr. S. R., 634.
Hodous, Rev. L., 488-9.
Hook, Miss, 571.
Hoste, D. E., 429, 430, 452, 532, 541, 612, 703-4, 715, 716, 733, 739, 740, 746.
Howe, Miss, 569.
Hubbard, Mrs. G. H., 560, 584.
Hudson, Rev. W. H., 539.
Hunter, Rev. W., 680.
Huntingdon, Rev. D. T., 490, 509, 743.
Hykes, Rev. J. R., 459, 464.
Industrial education, 81-91, 514.
Inglis, Rev. J. W., 539.
Insane, asylums for, 266, 651-2.
Jackson, Rev. J., on Ancestral Worship, 215-46; 605-10, 612, 613, 615, 621, 622, 684.
Japan, Chinese students in, 384, 433-4; and opium, 389: Christian Church in, 693-6: Y. M. C. A. work among Chinese in, 755.
Joyce, F. S., 547, 610, 714.
Judea and China contrasted, 103.
Kansuh, Evangelistic work among Mahommedans in, 131-7.
Karlsson, Rev. A., on evangelistic principles and methods. 104-7
Kearney, Rev. T. R., 470
Kilborn, Dr. O. L., 713.
Kindergarten for children of women in schools, 145; training for girls, 170; see also "Education of girls."
Kip, Mrs. H. C., 584.
Kuhne, Dr. I. E., 654-5.
Kupfer, Rev. C. F., 540-1, 711.
Lambert, Miss C. J., 573-5, 577, 581.
Lambeth Conference, 188, 323.
Lawrence, Miss, 558, 675, 719.

Laymen's Missionary Movement, 810.

Lecky, Miss H., 578.

Leggat, Miss B., 570.

Letter to the Chinese Church, 353-363, 749.

Lepers, work among, 266, 509, 654-5.

Lewis, Rev. S., 429, 430, 432, 433, 473, 530, 537, 620-1, 707-8.

Liberty, religious, a petition asking for, 403-5 ; in Japan, 405.

Literature, Christian. Paper by Rev. J. Darroch. 192-214. Discussion and resolutions about, 589-603 ; Chinese ministry and, 51, 449, 464, 472 ; in China, 194 ; books which are classics, 196 ; issued by Roman Catholic writers, 198 ; the present opportunity, 198, 350, 589, 601 ; existing, needs revision, 199; biblical criticism in, 199 ; amalgamation of Christian periodicals suggested, 203, 595-600 ; style in books, 205 ; union book and tract society desirable, 210 ; in Japan, 213-4 ; catalogue needed, 309; books needed, 200, 206-8, 300-1, 303-5, 307, 310, 350 ; need of, 381 ; special funds needed for, 592-4 ; daily paper needed, 599-600; permanent committee, 600-2.

Lloyd, Rev. Ll., 420, 452, 453, 509, 591-2, 632, 705,

Lobenstine, Rev. E. C., 679.

Lowrie, Rev. J. W., on evangelistic work. 99-114 ; 524-6, 533, 535, 537, 541, 544, 546, 547, 703, 716, 725.

Luce, Rev. H. W., 495-7.

Lutley, A., 470, 489, 537, 546.

Lyon, Rev. D. W., on the study and use of the Bible, 286-310 ; 464, 679-80, 683, 684.

MacGillivray, Rev. D., 590-1.

Mackenzie, Rev. M., 716.

Main, Dr. D., 637.

Mahommedans in Kansuh, evangelistic work among, 131-7.

Mandarin, Literature in, needed, 207 ; as a subject in primary schools, 514 ; Romanization of, 522.

Mandarins. See under "Authorities, Chinese."

Martin, Rev. J., 458, 532, 734.

Martin, Rev. W. A. P., 517, 583, 613, 622-3, 636, 652, 725, 753.

Mateer, Rev. C. W., on the missionary and public questions, 335-352; 453-4, 463, 487, 517, 673, 710, 713, 716, 723-5, 733, 734, 740, 741, 742, 743, 746, 747.

Mateer, Mrs. C. W., 562, 570.

Maxwell, Dr. J. L., 654.

McDaniel, Rev. C. G., 417-8, 426-7, 436, 540.

McIntosh, G., 600.

McMordie, Miss E., 557.

Medical Missions. Paper by Dr. D. Christie, 247-68. Discussions and Resolutions about, 625-59 ; the position of, 247-52 ; as a pioneer agency. 247 ; as an evangelistic agency, 248, 639-42 ; an object lesson in Christian love, 248 ; a revelation of God, 249 ; an essential part of the church's work, 251, 631-2 ; the practical working of, 252-67, 637-8 ; the medical missionary, 252-5, 628-9, 632-7 ; religious teaching in, 258-261 ; support of, 261-3, 629-30, 638-9 ; native assistants in, 263-5, 642-5 ; text-books, 264, 645-6 ; special institutions, 265-7 ; the present opportunity, 267 ; value of, 380 ; in relation to other forms of work, 627-8 ; the Chinese church and, 630-1 ; unqualified workers in, 633-4 ; following up patients, 639-42 ; union medical schools, 642-5.

Meigs, Rev. F. E., 417, 488.

Merrill, Miss C. E., 576.

Memorials. Report of Committee on, 353-405. Resolutions and discussions about, 745-53 ; as adopted, 754.

Mills, Mrs. A. T., on work among the deaf and dumb, 97,98.

Mills, Mrs. C. R., 508-9.

Miner, Rev. G. S., 578.

Miner, Miss L., on Women's work : educational, 159-91 ; 575, 576, 577, 583, 584.

Minister. Chinese, As preacher, 43, 447, 466 ; as pastor, 44-6, 57, 447, 468 ; as evangelist, 46, 447, 465 ; as member of Chinese society, 47, 448 ; temptations of, 48-50, 57, 448 ; dignity of office of, 58 ; should study Biblical criticism, 66 ; deputation of, to the Conference, 470-1.

Ministry. The Chinese, Paper by Rev. Dr. Sheffield, 34-58. Discussion and resolutions about, 443-77 ; in preparation, 36-43, 445-6 ; selection of candidates, 36-7, 445 ; duty of parents as to, 37, 54, 453 ; preparatory training of candidates for, 38, 54-5, 66, 446, theological training of candidates for, 39, 56, 446 ; study of English not essential for, 41, 55, 460-3 ; the continuous culture of, 41, 446 ; at work, 43-52, 447-9, 464-9 ; relation of missionary to, 50, 57-7, 449, 468 ; and Christian literature, 51, 449, 464, 472 ; training of, 449-64.

Missions in China. Public sentiment towards, 335 ; causes of opposition to, 337 ; pressing needs of, 366 ; success of, 366-71 ; future development of, 372-386 ; need for efficiency and specialisation. 372-6 ; a declaration to the Chinese government as to the object of, 393-403, 745-7.

Missionaries' children. Education of, 758.

Missionary, The, and Public Questions. Paper by Rev. Dr. Mateer. 335-352. Discussion and resolutions about, 722-44 ; missionary in relation to his own government and the Chinese authorities, 335-48 ; missionary in relation to treaty rights, 337-40 ; missionary's attitude in cases of persecution, 340-6 ; missionary as assisting in China's regeneration, 348-51. See also under " Foreign missionary."

Missionary Society. A Chinese national, 536-7; a Chinese, in Swatow, 17.

Mongolia. Evangelistic work in, 127-30.

Morgan, Rev. E., 701, 742.

Moule, Ven. Archdn. A. E., 489-90, 535-6, 592-3, 648, 655, 740.

Moule, Rev. W. S., 53, 55, 57, 58.

Nance, Rev. W. B., 455.

National Federation Council, 712-3.

Newspaper, The value of the Christian, 121.

Newton, Miss E. J., 559-60, 577-8, 583.

Normal schools, 79-80, 488-90.

Normal training for girls, 169 ; in theological schools, 305.

Noyes, Rev. H. V., 652-3, 678, 706.

Noyes, Miss H., 579-81.

Ohlinger, Rev. F., 428, 595-8, 703, 741.

Onyon, Miss E., 561-2.

Opium. Memorial on, 387-92, 749 ; Great Britain and, 387; Japan and, 389 ; Phillipine commission on, 389 ; prohibited in Australia, 389 ; resolutions about, 750, 754, 759-60.

Opium Refuges, 265, 546-50; for women, 566-7.

Orphan and destitute children, work among, 509 ; orphanages for girls needed, 151.

Ost, Rev. J. B., 428, 433, 462, 634.

Papers by Chairmen of Committees. Resolution about, 760.

Park, Dr. W. H., 647-8.

Parker, Rev. A. P., on the Holy Scriptures, 269-85; 470, 662-4, 668, 673, 676, 677, 678.

Pastor, Chinese. See under "Minister, Chinese."

Peace Sunday, 750-3, 760.

Pearce, Rev. T. W., 424, 458, 653, 675, 699-700.

Periodicals, Christian. See under "Literature, Christian."

Persecution. Missionary's attitude in cases of, 340-6.

Petition to the Chinese government on religious liberty, 403-5.

Pitcher, Rev. P. W., 490.

Political conditions. new, 118, 524, 531.

Political questions. The relation of the Gospel to, 115-22.

Pott, Rev. F. L. H. on education, 59-98, 479-80, 502, 506, 507, 510, 514-6, 612, 708.

Preacher, Chinese. See under "Minister, Chinese."

Premare's Tract on God, 102.

Proctor, Rev. J. T., 425, 498-500, 599, 714.

Protection of Chinese Christians, 28-9, 725-34.

Protestant and Roman Catholic Churches. Relations of, 29; distinguished by Chinese, 100; compared, 346-8; differences of, 724, 741-3.

Protestant missionaries united in essentials, 6.

Reid, Rev. G., 504-5, 512-3, 517-9, 592, 600, 705, 715, 716, 725, 733, 734, 741, 745-6, 747, 748.

Rescue work among women, 569-70.

Resolutions as adopted. On Chinese Church, 437-42; on Chinese Ministry, 473-7; on Education, 519-21; on Evangelistic Work, 548-51; on Woman's Work, 585-8; on Christian Literature, 602-3; on Ancestral Worship, 623-4; on Medical Missions, 656-9; on the Holy Scriptures, 684-8; on Comity and Federation, 719-21; on the Missionary and Public Questions, 743-4; on Memorials, 754.

Richard, Rev. T., 645-6, 748, 750.

Richardson, Miss H. L., 561, 572, 575-6.

Ridgeley, Rev. L. B., on federation, 328-9, 431, 714.

Ridley, Rev. F. H., on the Mahommedans in Kansuh, 131-7.

Ritson, Rev. J. H., 671-2.

Roman Catholic and Protestant Churches. Relations of, 29; distinguished by Chinese, 100; compared, 346-8; differences between, 724, 741-3.

Roman Catholic writers, 198.

Romig, Rev. H. G., 639.

Romanized Chinese , 140-2, 208, 521, 554, 556-62.

Roots, Rt. Rev. Bp. L. H., 417, 418-9, 426, 427, 433, 701, 709-10, 717, 719.

Sacrifice in China, 222, 226.

Saunders, Rev. A. R., 533-4, 710.

Schools, Primary, 79, 483-5, 488-90.

Scriptures. The Holy, Paper by Rev. Dr. Parker, 268-85. Discussions and resolutions about, 660-688; translation, 269-83, 662-77; easy Wenli version, 269-72 · high Wenli version, 273-4; Mandarin version, 275-83; Annotated Bible, 284-5; are high and easy Wenli versions needed? 271, 666, 676-7; translation committees, 664-8; shall translators be set apart? 668-9; three versions to be circulated, 673-5; interpretation, 678-9. See also under "Bible, The."

Selden, Dr. C., 651-2.

Self-support, Fundamental points, 15; in Swatow, 12-15, 32-3; as a condition for establishing Chinese pastorate, 45, 469-70.

Sheffield Rev. D. Z., on the Chinese Ministry. 34-58; 428, 445-9, 463, 473, 486, 516-7, 622.

Shellabear, W. G., 714.

Shoemaker, Rev. J. E., 468, 612, 623, 740.

Simpson, Sir Alexander R., 632.

Smith, Rev. A. H., 471, 621, 636-7, 690.

Smith, Mrs. A. H., 562-4.

Snyder, C. F., 431.

Soothill, Rev. W. E., 454, 455, 468, 473, 546, 668.

Soul, Chinese theory of the, 223.

Speicher, Rev. J., 535.

Statistics of century, 2, 413; of Protestant missions for year ending 1905, 768-83.

Stevenson, Rev. J. W., on federation, 329.

Stewart, H. B., 490.

Stuart, Rev. G. A., 502-4, 511.

Stuart, Rev. G. L, 594.

Student Volunteers in China, 812.

Students. Chinese, work among, 511-3; work among, needed, 23-25; in Japan, 433-4.

Sunday Schools in China, 19, 286-7, 680-3; the Bible in, 286-95; Chinese workers and, 288; training of teachers for, 288; methods, 289; grading, 290; courses, 291-4; Union for China, 294.

Sunday School Union. The India, 681-3.

Tablets, Memorial, for Christians, 243.

Talbot, Mrs. J., 565-6.

Taylor, Dr. B. V. S., 431, 544-6, 636, 637.

Teachers. Training of, 79,80; for girls' schools, 174-5.

Thanks. Resolutions of, 761-3.

Theism. Chinese, 232.

Theological Institutions. Curriculum, 39-41, 66-7, 455-60; use of the Bible in, 305; proportion of time given to Biblical instruction in, 305; normal training in, 305.

Thomson, Rev. E., 708.

Thwing, Rev. E. W., 469, 648-9, 680, 714, 716.

Tjader, Rev. C. W., 470.

Tong Taotai, 734-8.

Treaty rights, Missionary in relation to, 337-340, 725-34

Tseng Laisun, Mrs., 584.

Turner, Rev. F. B., 634-6, 715.

United Church of South India, 321.

United Society of Christian Endeavour, 21.

Unity. Not dependent on unity of organization. 3; Protestant missionaries already united in essentials. 6-8; a condition of a second Pentecost, 319; time for prayer for, 760-1.

Union. In Amoy, 3; in Manchuria, 3; steps towards, 3, 416; present time opportune for discussion. 5; in educational work, 70, 486-8, 717-8; in schools for girls, 188; in publication work, 210; social, political and religious movements towards, 312; the idea of in the Old Testament, 313; the idea of, in the New Testament, 315; the idea of, as unfolded in church history, 316; the idea of, nearing realization. 317, 698-700; not uniformity but more than comity, 319; achievements, 321-6. See also under "Federation."

University. Interdenominational Union Christian, proposed, 72-7, 480, 490-500, 502-6, 515-9.

Versions of Bible. See "Scriptures. The Holy,"

Walker, Rev. J. E., 468-9, 486, 538-9.

Ware, Rev. J., 428.

Warnshuis, Rev. A. L., 53-6, 464-7, 538, 542-4, 701-2, 712-3.

Warren, Rev. G. G., 527, 532, 613, 638-9, 678, 732, 740, 746.

Watson, Rev. W. H., 428, 431, 531-2, 680, 715, 717, 740.

Webster, Rev. J., 507, 633, 719.

Wherry, Rev. J., 427, 615-8, 642, 700 717-8.

White, Rev. F. J., 654, 713, 715.

White, Rev. W. C., on Sunday Schools in China, 286-95 ; 649, 680.

Wisner, Rev. O. F., 480-3.

Woman's Work : General. Paper by Miss E. Benham, 138-58. Discussion and resolutions about, 552-72 ; the women of the church, 139-46 ; probation of women before baptism, 139, 565-6, 571 ; study of the Bible by Christian women, 140, 298-301 ; use of Romanized in teaching women, 140-2, 554, 556-62 ; schools for women, 142 ; conferences for Christian women, 144 ; work among women outside the church, 146-52 ; duty of Christian women to heathen. 149.

Woman's Work : Educational. See under "Education of Girls."

Woodbridge, Rev. S. I., 599.

Worley, Rev. J. H., 527-9, 747.

Y.M.C.A. of China, Korea and Hongkong, 23 ; work among Chinese in Japan, 755.

Y.W.C.A. needed in China, 584.

Other Volumes Published by the Conference Committee :—

Centenary Conference Addresses. Containing lectures and addresses delivered during the conference and the sermon preached by the Rt. Rev Bishop G. E. Moule. Price $1.25 (Mex.) Postage extra.

A Century of Missions in China. Being the Centenary Conference Historical Volume Edited by Rev. D. MacGillivray, Price $3.75 (Mex.) Postage extra.

GTU Library
3 2400 00376 4663

DATE DUE

APR 2 8 1997
MAY 2 8 1997
JUN 1 2 2006
[illegible] 2 0 [illegible]
JUL 2 6 2008

GAYLORD
PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.